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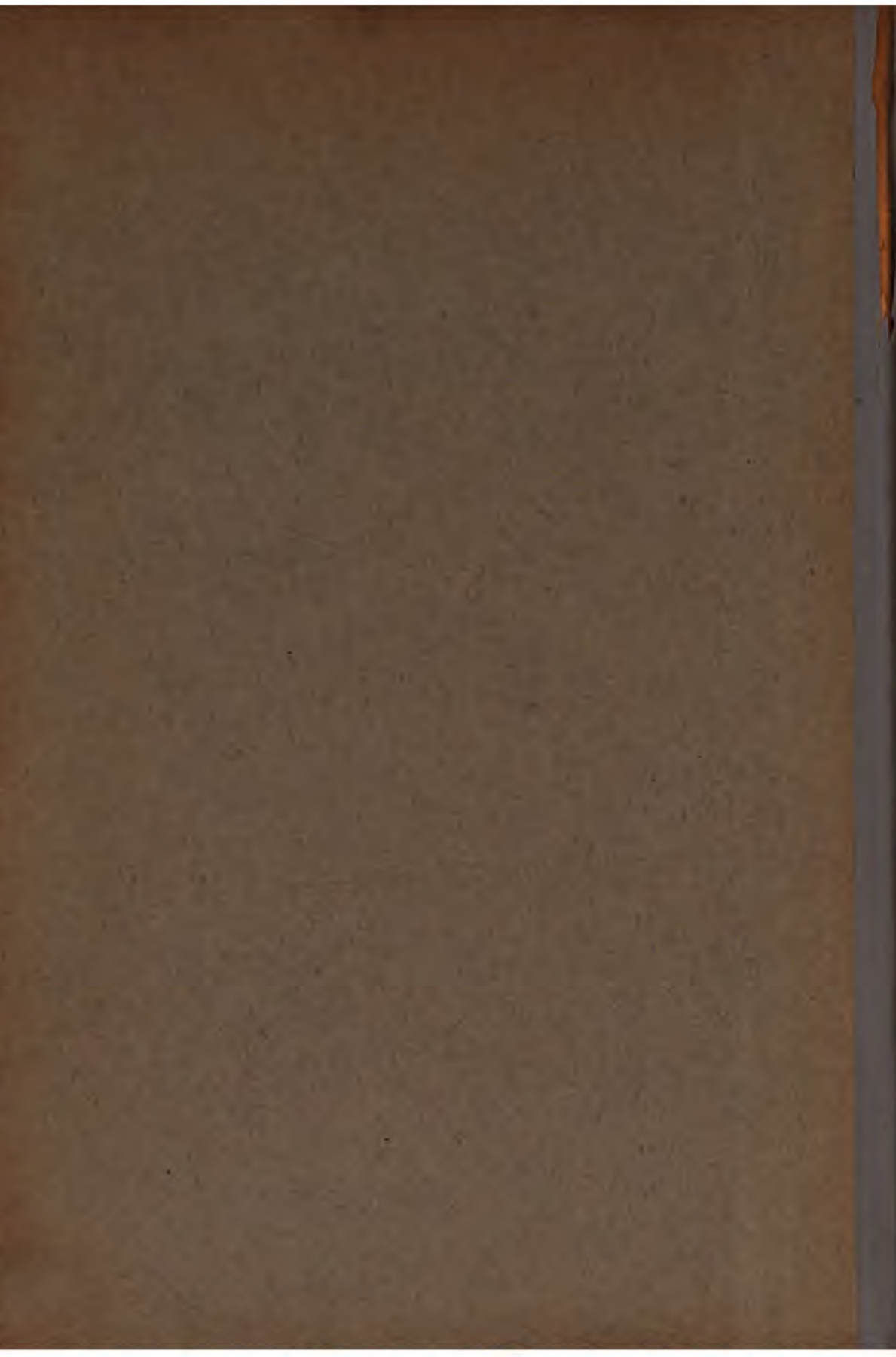
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Continued

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The Fortnightly Review

Founded, Edited, and Published

By

ARTHUR PREUSS

VOLUME XXIV

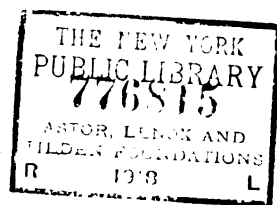
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THE PESSIMISM OF MARK TWAIN

"The Mysterious Stranger" is the title of a posthumous novel from the pen of Mark Twain, recently published by Harper & Brothers. Strangely enough, this last message of the great American humorist is a credo of disillusion, contempt of human existence, and black despair. A writer in the *New York Times Review of Books* (Oct. 29) summarizes this dismal message as follows:

"It blows upon the spirit like a cold wind over a dark and desolate land, a land where there is never a light, near or far, promising shelter, home, and love. In such a land, shivering in such a wind, what better is there than to lie down and die? And such is the conclusion M. Clemens arrives at. The one boon is death. The greater boon, a mere possibility, is that the whole thing is but a dream, a ghastly, grotesque, and impossible nightmare, too ridiculous for reality."

The author has chosen a mediaeval setting for the story, a village in the middle of Austria, in the year 1590. To three youths wandering in the woods, comes a stranger, who sits down by them and proceeds to do marvelous things for their amusement. It is in this stranger that Mark Twain incarnates his blasphemous idea of God: "A God who could make good children as easily as bad, yet preferring to make bad ones; who could have made every one of them happy, yet never made a single happy one; who made them prize their bitter life, yet stingily cut it short; who gave his angels eternal happiness unearned, yet required His other children to earn it; who gave His angels

painless lives, yet cursed His other children with biting miseries and maladies of mind and body; who mouths justice and invented hell—who mouths mercy and invented hell—mouths golden rules and forgiveness seventy times seven, and invented hell; who mouths morals to other people and has none Himself; who frowns upon crimes, yet commits them all; who created man without invitation, then tries to shuffle the responsibility on man's acts upon man, instead of, honorably placing it where it belongs, upon Himself; and, finally, with altogether divine obtuseness, invites this poor, abused slave to worship Him."

To be sure, the stranger announces himself as an angel, and, when asked for his name, replies, "Satan." When the boys seem terrified he explains that the Other was his uncle, who fell, leaving the rest of the family untouched by his own sin. He is, in fact, the bodily presentment of all man's ideas of the supernatural, as Mark Twain sees them.

The stranger explains to the boys why it is impossible for him to love the race of man:

"Men have nothing in common with me—there is no point of contact; they have foolish little feelings and foolish little vanities and impertinences and ambitions; their foolish little life is but a laugh, a sigh, and extinction; and they have no sense. Only the Moral Sense."

He takes the boys with him on swift journeys about the world, showing them suffering and evil wherever they go. He makes the long record of history live before them, showing always the

same canvas of blood and despair. He takes them into the life of their own village, where persecution, cowardice, and lies are the people's daily food. He shows them the torturers at work on the prisoner, he shows them a mob stoning a woman; when asked by them to give to two of their friends a gift of joy, he sends them to death. When they recoil, he shows them that had the lives been lived out as planned in the inexorable register, they would have been long years of helpless, bedridden suffering for one, or shame and agony for the other. And when they cry out against human brutality, he turns in wrath, bidding them not malign the brutes by coupling them with man.

We all know that Mark Twain always pretended to be wielding the weapon of laughter against the sin and humbug of this world. Here in his final word, he asserts that the world is nothing but sin and humbug. It is a terrible conclusion, and leads unfailingly to the last sentence voiced by "Satan:"

"It is all a dream—a grotesque and foolish dream. Nothing exists but you. And you are but a *thought*—a vagrant thought, a useless thought, a homeless thought, wandering forlorn among the empty eternities. He vanished, and left me appalled, for I knew, and realized, that all he had said was true."

Such is the last, despairing message of the greatest American humorist, who had no faith in God and the divinity of Christ. A sad dénouement, indeed which recalls some verses of the German poet Lenau that we copied into a scrap book in 1887:

"Ist Christus Traum, dann ist das Leben
Ein Gang durch Wüsten in der Nacht,
Wo Niemand Antwort uns zu geben,
Als eine Heerde Bestien wacht."

As Bishop Keppler has noted, "the poisonous weed of pessimism is no Christian growth, but flourishes in the world's own soil. It is the unbeliever, not the Christian, who makes the bitterest, most pitiless criticism of life. . . . There is more optimism, a stronger affirmation of the value of life, in Catholic Christianity than in all the rest of the world."

Whenever we see a Catholic, especially a young Catholic, reading Mark Twain, who, despite his reputation, is no true humorist at all, we feel like taking the volume out of his hands and telling him to get Bishop Keppler's "More Joy," in Father McSorley's exquisite translation. This book is a veritable store-house of Christian optimism, and whoever fails to read it, deprives himself of much real joy and consolation.

THE ST. VINCENT DE PAUL SOCIETY AND SOCIAL REFORM

Mr. Henry Somerville's criticism of the St. Vincent de Paul Society (cf. FORTNIGHTLY REVIEW, Vol. XXIII, No. 22) strikes me as one-sided. I have been an active member of this society for only seven years, and Dubuque is small as compared with many of our cities where the society has conferences. However, I noticed by the report of the metropolitan council of St. Louis, that we have more members and do a good deal more work than the seven conferences at Kansas City. According to either Archbishop Ireland or Archbishop Keane, we have as active a branch here as there is in the country. For the last two years the society has been assisted by a trained nurse, who receives \$75 per month. To my knowledge a number of eastern conferences employ visiting nurses. Hence, Mr. Somerville's inference on this score is unwarranted. I hope that the Rev. Dr. John A. Ryan, who is to edit a new Review to be published conjointly by the S.V.P.S. and the Charities Conference, will ask the various councils to report on this subject, so that we may have the whole truth.

If our critics will go into the matter thoroughly, they will probably find that the Vincentians *are* adopting new methods, in fact, that they started to do so before the Catholic Charities Conference was organized.

Mr. Somerville's point about keeping case-records is, it seems to me, well made. As for co-operation with outside agencies, it is worthy of mention that our

metropolitan council and the local conferences cooperated with local charity organizations in pushing the campaign for the county tuberculosis hospital. Our president was chairman of the inter-denominational committee, and the proposition was carried by a handsome majority at the November election.

At Christmas time our society cooperates with other organizations in providing Christmas baskets and toys for poor families and to obviate overlapping and duplication.

Personally, I feel that our society has not done enough in the preventive line. This is partly due to lack of thorough systematic investigation. For instance, it would not be so difficult to ask in each case about rent and housing conditions and to have the facts thus revealed tabulated by the secretaries. At the end of the year an impersonal record could be established, stating that in the respective city there are so many insanitary dwellings or tenements renting at such and such a figure, etc. The public might thus be aroused to remedy conditions.

However, it must not be forgotten that it is easy to plan and that the average Vincentian is without special sociological training. He usually makes his visits after completing his day's work. Very often the brothers meet with conditions where help is wanted immediately and no amount of theorizing or scientific philanthropy will undo the situation, or even prevent its recurrence or continuance. As Archbishop John J. Keane once said, there are "God's poor, the devil's poor, and the poor devils." The first class is not responsible for its condition; the last is helpless in virtue of wrong training; and the second will not be helped by even a scientific philanthropist. They frequently are "hopeless cases," whom even the influence of religion cannot reach.

No doubt, much could be done to alleviate poverty by remedying industrial conditions—abolition of employment, starvation wages, etc.

While the Vincentians, individually and in their capacity as citizens, could do more to mold public opinion on these subjects, the St. Vincent de Paul Society, as such, usually cannot go into the matter because this involves politics and because the society is not an all-around social reform institution.

Finally, it should not be forgotten that the *first* object of the society is not the giving of relief or the amelioration of objectionable conditions, but "to sustain its members, by mutual example, in the practice of a Christian life" (Rules of the Soc. of St. V. de Paul, p. 9).

Dubuque, Ia.

ANTHONY BECK

PARISH HISTORIES—AN IMPORTANT CIRCULAR BY THE BISHOP OF KANSAS CITY

The Bishop of Kansas City, in a circular letter addressed to his clergy, under date of Nov. 24, asks the pastors to compile each a short history of the parish entrusted to his care, one copy of which is to be sent to the diocesan chancery, while another is to be kept in the parish archives:

"I shall be most grateful," says Msgr. Lillis, "to receive from every pastor in the diocese a short narrative of the local history of the parish in his charge from the time of its foundation to the present year, and I ask you to prepare in your leisure hours three (or more) typewritten pages, embracing all notable facts and dates deserving of mention. Convinced that much material will be at your disposal for this purpose, it will be necessary to make a judicious selection of what is really important and characteristic, avoiding the laudatory tone and long comments on single events. The merit of this work may not be apparent at present, but it will be as years roll by, and we should endeavor to rescue from oblivion all historical matter of value."

The Bishop then makes some suggestions as to the details to be included in each parish history. They are the following:

(a) When and by whom was parish established? Name of church, its cost,

Number of families at time of organization. Present number of families. Names of pastors (and assistants) who had charge of parish. Deceased priests (year of death). Members and benefactors interested in welfare and progress of parish. Converts, Rectory, Cemetery.

(b) School, when organized; teachers in charge, its growth, number of pupils, cost of building. Teachers' residence.

(c) Academies, convents, hospitals, charitable institutions in the parish. When established. Religious order in charge.

(d) Catholic societies, sodalities, confraternities. By whom and when organized. Number of members.

(e) Notable events: Dedication services, Confirmation day, jubilees, missions, conventions, distinguished visitors, etc.

Our readers will notice that these suggestions are substantially identical with those made by the Rev. John Rothensteiner in his excellent paper "On the Writing of Parish Histories," contributed to Vol. XXIII, No. 18 of this REVIEW,—which paper, by the way, was reproduced by several of our esteemed contemporaries, notably the *Salesianum*, a quarterly, published by the Provincial Seminary of St. Francis de Sales, at St. Francis, Wisconsin.

Official requests such as that addressed by Bishop Lillis to his clergy, will do more towards inducing pastors to collect historical data than any number of articles in the Catholic press can possibly do, and we sincerely hope that there will soon be no diocese in the land that has not in some manner made proper provision for recording the deeds of the past and present for the benefit of posterity.

THE JUVENILE PROBLEM

Margaret B. Downing, in a summary report of the proceedings of the Catholic Charities Conference recently held in Washington, says (see *Reedy's Mirror*, Vol. 25, No. 40) that a lady who has passed several years as a probation officer in one of our large cities made the following statement: "Catholic children were brought into the juvenile court of her city and, she believed, of every other city where such a tribunal was established, in shock-

ingly large numbers, and the children themselves were the victims of neglect, first of the priest who served in the parish where they lived, and next of the parents who ignored their obligations."

The lady, whoever she is, is right and wrong. She is right in specifying the two principal causes of delinquency; she is wrong in placing the responsibility of the priest before that of the parents. The priest can and must help the parents, but he cannot replace them, just as the Church can help and protect the home, but cannot take its place. It is conceded by the best authorities in pedagogy that the first impressions of the child are the most lasting, and hence the training begins, or should begin, at a time when the priest has no control over the child. Besides, the child spends more time at home than in school. Moreover, the authority and influence of the priest amount to very little unless supported by that of the parents. I have investigated and studied this subject for years and boldly assert that no matter what the Church or State may do or attempt to do, so long as order is not established in the home, there is no hope for a satisfactory solution of the delinquency problem. The trouble originates in the home. More "Haus-seelsorge," i. e. pastoral care bestowed upon the individual is an absolute necessity.

Fr. A. B.

PROHIBITION

Mr. F. P. Kenkel, the well-known sociologist and director of the Central Bureau of the Catholic Central Society, says in an editorial leader in the St. Louis daily *Amerika* (Vol. 45, No. 25):

"Hundreds of thousands of our fellow-citizens regard prohibition as a means, nay as preëminently the means, of uplifting the masses morally as well as physically. What Socialism is in Germany, that prohibition is in this country, namely, the supposed key to social reform, to which all the discontented elements turn. And the Prot-

estant sects encourage this belief wherever they can. Prohibition is the one question on which they find themselves able to unite, the only agency by which they can hope to influence the people. They welcome Billy Sunday because he emphasizes what they all regard as a common ideal. Henry Ford also champions prohibition, like so many other big employers who advocate the Taylor system and try to convert their workingmen into machines."

Mr. Kenkel shows how foolish are those who combat prohibition from the point of view of "personal liberty," and adds:

"Alcoholic beverages are not a necessity. A man can satisfy his hunger and thirst without them. They do not belong to the necessities of life. On the other hand the injury that alcohol causes is so great at times that Society and the State are justified in considering the advisability of forbidding its manufacture and sale. The only question that arises is whether the evil of drunkenness and the habitual abuse of strong drink can be cured in no other, more effective way than by statutory prohibition, and whether prohibition would really bring about the desired reform; also, whether it is right and just to deprive millions of men of a means of enjoyment for the sole reason that a comparatively small number abuse the same. Our opinion is that the abuse of alcoholic drinks could be stamped out without adopting the drastic measure of prohibition. Italy and Spain furnish proofs of this assertion. In the long run more will be accomplished by employing moral means than by calling in the police. Our misfortune is that America, as a whole, has no agency able to apply such means, and consequently prohibition is certain to grow until the last brewery and the last distillery have been legislated out of existence; and then people will find that a nation can practice abstinence from strong drink without being virtuous."

We need hardly add that this view of the matter agrees with our own.

ROMANCE AND THE WAR

It is strange to read in the literary magazines how many books and stories concerning the European war have been forbidden by the "German censors," and how, as a consequence, the poor author is forced to send his precious manuscript to "Switzerland" or to some unbiassed and high-minded publisher in a neutral country. We have heard this concerning so many books and brochures on the great war that we are getting somewhat suspicious. The latest work said to have merited this fate is a romance of the war by one Dr. Edward Stilgebauer. A reviewer in the *New York Times Book Review* (September 10) offers the information that "in order to write and publish the book Dr. Stilgebauer exiled himself from his native land, and in consequence of its publication he does not now dare return to Germany, where, also, it is forbidden to own, sell or read the volume. It was published in a Dutch translation in Holland a year ago, and appeared in German in Switzerland last spring."

We are then treated to the following synopsis of the book, which is entitled, "Love's Inferno": "The primary purpose of Dr. Stilgebauer is to scourge the makers of the war mainly by picturing the awful deeds of the battlefield. But as a vessel in which to offer the draft of human blood, he fashions a human, pitiful love story. The young wife of a Prussian major, fair and sweet, and of fine intelligence and high soul, loves better than she does her husband and is loved by a captain in the same regiment. She had married the major, nearly twice her age, only to save her father from ruin. Their affection is innocent, but the major suspects them and manoeuvres his troops on the front in France in such a way as to compass, if possible, the death of the captain. Instead, the captain saves his life on the battlefield, and the major, stung by remorse for his treachery to a friend, when the captain is killed by an angry peasant in a French village, goes wild for revenge

and lets loose upon the people of the town a whirlwind of slaughter and destruction."

Now all this is frankly said to be fiction. The particular major never lived. Nor did the captain. And yet out of a tale of airy nothing the author fashions a story indicting a nation. Could not the same fantastic tale have been written about a French, or a Belgian, or a Russian, or an English captain? Such wild adventures in fiction will not influence thinking minds in their judgment on the causes of the catastrophe and the faults and merits of the various warring nations. A. M.

WAS SHAKESPEARE A CATHOLIC?

The tercentenary of Shakespeare has led to a renewed discussion of the poet's religious belief. From an excellent paper on the subject in the *Irish Ecclesiastical Record* (No. 587) we have compiled the following summary of the main arguments adduced *pro* and *con*.

The evidence in favor of Shakespeare's Catholicity is briefly this:

(1) He was born in 1564, six years after the death of Queen Mary, during whose reign the progress of Protestantism and irreligion had been rudely and drastically checked, whereas the Catholic religion flourished. Late in the reign of Elizabeth his mother's people (the Ardens) were practicing Catholics, and William must have learned Catholic doctrines and seen Catholic practice in his childhood.

(2) A document found in Stratford, in 1750, professing to be the will of John Shakespeare, the poet's father, is pronouncedly Catholic in tone.

(3) The district around Stratford was the home of the Gunpowder plotters, and was vigorously Catholic.

(4) The poet was very intimate with Southampton, who had Catholic leanings, and with the actor family Burbadge, who were Catholics of standing and practice.

(5) The poet in his will left money to the poor, asking for prayers for his

departed soul, a practice abhorred by the new religion, which denied the dogma of Purgatory.

(6) Archdeacon Davis, a Protestant local historian, who could easily have met and talked with people who knew Shakespeare, says that "he dyed a Papist."

(7) Most reliance is placed on internal evidence, i. e. the many quotations from Shakespeare's plays in which Catholic faith and practice are correctly stated and praised.

Against this evidence of the poet's Catholicity it is urged:

1. That Shakespeare was baptized and buried in the parish church, which was at both periods in the hands of the Lutherans.

2. His daughters were baptized there and lived and died as Protestants.

3. He was sponsor for a child of Henry Walker, and the parish register shows that he was of the Reformed faith.

4. He was sponsor for Mary, daughter of Ben Johnson, in a Protestant church, and remained on terms of intimacy with Johnson after the latter's shameful apostasy from the Catholic faith.

5. In London Shakespeare lived for years with an active and acrid Huguenot.

6. Vague hints of his dissipation, as well as anti-Catholic phrases and coarse and smutty language in his writings argue that, though the poet knew Catholic doctrine and practice, he was not a practical Catholic.

7. Quotations from Shakespeare's works are of doubtful value as a proof of his Catholicity. Passages in praise of the Catholic faith can be drawn from Burke, Macaulay, Lecky, Froude, and other Protestants.

One who weighs these arguments one against the other is inclined to assent to Father Herbert Thurston's conclusions which we summarized in No. 10 of Volume XXIII of this REVIEW, viz.: In his youth Shakespeare

had probably learned from his parents and associates to venerate the old faith. Quitting his home, he led for more than twenty years a wild and irregular life in London, amid an atmosphere strongly impregnated with doubt and atheistic speculation. Eventually he adopted an attitude of indifferentism towards all religious questions. During this period he conformed so far to the State religion as to save himself from unpleasant consequences. But he retained a pronounced sympathy for Catholic belief and practice, a state of feeling which would render it far from impossible that before the end came he may have received the ministrations of some fugitive Catholic priest and have been reconciled to the faith of his fathers.

THE AMERICAN COLLEGE—A SYMPOSIUM

The American college has been the subject of much discussion during the last decade. Professors Babbitt, Hyde, West, Corbin, Canby, and Thwing, and other authors have had much to say about the place of the college in American education. The main objection to the books of these men is their partisan standpoint, which limits the value of their conclusions and suggestions.

This being the case, it is safer to turn to a book which studies the subject from different angles and presents the reflections of a number of college and university men, "careful attention being given to selecting for a particular topic the man who could speak with authority on that topic." We have such a book in a "Series of Papers Setting forth the Program, Achievements, Present Status, and Probable Future of the American College," edited, with an introduction, by William H. Crawford, President of Allegheny College, under the title, "The American College" (Henry Holt & Co. 1915).

Professor Shorey of the University of Chicago writes with his usual skill on the place of languages and literature in the college curriculum. He draws forth *nova et vetera* in making his

plea for the classics and for the study of classical literature. In the course of his paper we find the following lines on a writer who has often in controverted questions stood for right and sanity in face of a lower public opinion. "It is not solely Miss Agnes Repplier's native cleverness that has enabled her to overthrow in controversy some of the world's most pompous authorities in social science, history, and diplomacy, and make their arguments look sick and silly in what Lord Morley calls 'the double light of the imaginative and practical reason.' It is largely because year after year she has been steeping her mind in the common sense of the world's best books, while they have been reading only dissertations, documents, protocols, and the erudite treatises of their colleagues."

Dean Haskins, of Harvard, studies the place of the newer humanities—economics, political science and sociology—in the college curriculum. He rightly argues that these important studies should hold an important place in the college programme in these days of a new internationalism. These subjects are called the "newer humanities" because they have justly or unjustly encroached upon the place once held by classical studies in many schools. Dean Haskins finds that "the newer humanities are unique in their relation to social action. It is their distinguishing characteristic that they deal with organized society and especially with the State, and thus constitute the necessary preparation for intelligent participation in social and civic activity. They give a body of knowledge acquired nowhere else, and they are unique in training the judgment upon political and social facts." The larger outlook and vision once given by a study of the classics, may be supplied, he says, by a vital and intelligent study of history.

Professor Conklin in his address on the place of the physical and natural sciences in the college curriculum treats us to a specimen of empty declama-

tion and of time-worn accusations. He says: "The cultivation of the natural sciences has done more than all other agencies to liberate man from slavish regard for authority. When all others were appealing to authority, the Church, the Scriptures, Science appealed to facts. She has braved the anathemas of popes and church councils, of philosophers and scholars in her search for truth; she has freed man from ecclesiastical, patristic, even academic bondage." The discerning reader will easily detect the spirit that prompts a man to palm off such verbiage.

Other papers treat of changes in the curriculum and of the aim and scope of the college in various sections of the country. Prescinding from such charges and statements as have just been alluded to, the book is a valuable contribution to the literature of the American college.

NOTES AND GLEANINGS

Our friend Canon V. A. Huard, official entomologist of the Province of Quebec, has been made a doctor of science *honoris causa* by Laval University. If ever academic honor was well deserved, it was in this instance. M. Huard has almost stood alone among French-Canadians in continuing the scientific work of the immortal Provencher. He is not only an eminent scientist, but an extremely able writer. His labors for religion and science have been indefatigable and fruitful. To have continued *Le Naturaliste Canadien* for these many years in the face of all but universal apathy is an achievement entirely beyond praise. We are glad Laval shows some appreciation of Canon Huard's work and hope the honor so fittingly bestowed will encourage him to continue in his arduous and ungrateful work.

The library of the Buffalo Catholic Institute celebrated its golden jubilee on Dec. 28th. This library, according to the *Echo* (Vol. II, No. 45), "has seen many ups and downs, but thanks to the

strength of its ideals it has steadily trod the upward path, until to-day it stands alone in kind." Its chief object is the circulation of Catholic literature, but the best of the world of letters is found on its shelves. We have a high regard for the Catholic Institute library because it has spread the FORTNIGHTLY REVIEW on its tables for many years. We hope to be able to congratulate its managers in the same cordial vein on the day of our own golden jubilee, though this is still somewhat far off.

With the present number the FORTNIGHTLY REVIEW enters upon its twenty-fourth year. Next year, *Deo volente*, we shall be able to celebrate our silver jubilee, and in the words of our esteemed brother editor, the Rt. Rev. Msgr. John O'Brien, of the *Sacred Heart Review* (Vol. 56, No. 19), "every Catholic paper that reaches its silver jubilee deserves, at the least, a credential of honorable service—and a sort of D. S. O. for the editor who has to be in the editorial trenches or on the firing line, defending the interests of Church and State."

Many subscriptions, among them some we ourselves have been able to meet with funds generously given to us for that purpose by charitable friends, expire in the course of this month. May we ask that all these subscriptions be promptly renewed and a few hundred new ones added as an encouragement in these hard times, when the war is decimating our subscription list and the cost of paper threatens to eat up our modest profits?

A reader chides us for not discussing certain topics. We have never tried or pretended to cover the ground of an all-around review of reviews. We could not discuss all topics that interest our readers even if we had the space, for our knowledge is limited and competent collaborators are scarce. All we can hope to do is to discuss some of the most important current questions interestingly and in an instructive way. We think every subscriber who will look through the twenty-four numbers of the FORT-

NIGHTLY REVIEW for 1916 will admit he has received full value for his money. We fondly hope that the great majority of our subscribers feel like the vicar general of a certain diocese who wrote to us shortly before Christmas: "I realize very well what you and others engaged in Catholic journalism are obliged to suffer. I know how hard you in particular have worked for many years, and I have always read your magazine with the greatest pleasure and preserved the copies carefully, often referring to some of your excellent articles."

—o—

The Socialist vote polled in the recent presidential election shows an increase of thirty per cent over 1912. The *Buffalo Echo* (Vol. II, No. 45) rightly ascribes the slow but sure growth of the Socialist vote to the manner in which the Socialists utilize the periodical press. While the twenty million Catholics of the U. S. have not a single English daily newspaper, the Socialists have several. Besides, their principles are propagated by 115 English and 51 foreign-language monthlies, weeklies, etc. This phenomenal progress in the department of literature, as our contemporary points out, is the result of a systematic educational campaign. By inducing simple minds to think and seek knowledge, the Socialist propagandists have succeeded in developing a taste for Socialist literature among the uneducated masses and a large proportion of the meagre wages of many a poor workingman goes to the support of the Socialist press. "This activity of the Socialists ought to serve as an object lesson for Catholics. We must make our people think and induce them to read. We must develop a popular literature. We must also conduct a systematic educational campaign to enlighten the Catholic masses. In Germany, the Volksverein has worked wonders in this respect. Today lectures which were impossible twenty-five years ago, draw large audiences. Literature which would have been beyond the mental horizon of ordinary people twenty-five years ago, is today read with ease. This systematic work of elevating and enlightening the Catholic masses must be undertaken in this country."

Here is a timely contribution, by the reverend editor of the *Wichita Catholic Advance* (Vol. 26, No. 11), to the ever recurring question: "What becomes of our Catholic college graduates?"—

"We have in mind two young men of good Catholic families who graduated with highest honors from one of our Catholic institutions. They went to Harvard for the study of law and returned after three years in that well known Unitarian institution, sour-minded infidels. Both abandoned the law and entered journalism; one of them died after occupying the editor's chair of one of the largest newspapers in New York. This man sent one of his daughters to that same institution and she became a Buddhist in belief after her religion had been destroyed in her."

This brings the question into close relation to another topic, also frequently discussed in the FORTNIGHTLY REVIEW of late, viz.: the unduly large attendance of Catholic young men and women at non-Catholic universities.

So long as fifty per cent of our youth, from the grade school to the university, obtain their education in non-Catholic, (which in most instances means anti-Catholic and anti-Christian) institutions of learning, the Church must hang her head in sorrow and shame.

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"The Seminarian; His Character and Work," by the Rev. Albert Runge, of the Diocese of Buffalo, is a little volume of sane, helpful, and kindly advice to students preparing for the priesthood. Its object is "to stimulate the zeal of the seminarian in acquiring those personal accomplishments which mean so much for his spiritual advancement, as well as for the influence they will produce on those with whom he comes in contact." No seminarian will read this volume without profit. (P. J. Kenedy & Sons; 75 cts. net).

—o—

That the causes of poverty are manifold and that the measures for relief therefore must correspond to this complexity of causes, was one of the chief conclusions of a lecture on "Poverty and Destitution and Their Remedies," by the Rev. John A. Ryan, D. D., at St. Louis, Dec. 3rd. The speaker quoted largely from earlier investigators of the subject—

Robert Hunter, Roundtree, Warner, and Devine. He inclined to agree with Hunter that in normal times there are about ten million persons in our country on the edge of poverty—that is persons who have not sufficient food and other necessities to keep up their physical efficiency. The causes of poverty were found to be individual and social. The former can to a great extent be eradicated by the person's own good will, character, and initiative. Drink was one of the "individual causes" often driving men and their families into poverty. The craze for pleasure and "new sensations" was likewise a cause of poverty, so, too, the squandering habit of some of the poor. It was, however, Dr. Ryan's analysis of the social causes of poverty which was most interesting to the professional student of the subject. Some of these are low wages, unemployment, bad housing conditions, insanitary workshops, sickness contracted during work, monopolies, etc. Dr. Ryan, of course, favors minimum wage legislation, accident insurance, and insurance against unemployment. The last-mentioned measure has not yet been widely tried in this country.

It is to be hoped that the earnest efforts made of late by well-meaning reformers to study the "insides" of prison life will bear good fruit. One of the most recent of these attempts is that made by Madeleine Z. Doty, who has published her experiences as a voluntary prisoner in the New York State Prison for Women at Auburn, under the title "Society's Misfits." She was known as "Maggie Martin, 933." She finds that "our whole penal system, the criminal law, the courts, reformatories and prisons, stand on the eve of a great revolution. The old system of punishment which crushed and broke has failed. Man by these methods has been made worse rather than better. The released convict has proved a greater menace to society than he was before he fell into the clutches of the law." Her chief indictment of prison conditions, at least as existing at Auburn, is that cruelty and want of judgment characterize the prison régime and most of the prison regu-

lations. "The system," she says, "is based on stupidity and ignorance. If half the common sense devoted to business were expended on prisons, the physical, if not the spiritual, aspect of these institutions would be transformed in a day." Miss Doty's book is enriched by "confessions" of convicts, which will be read with interest. The author makes an especial appeal to women to help in removing the great evils that still exist in the treatment of young persons who have come in conflict with the law.

A good book for spiritual reading, especially in religious communities, is "Heaven Open to All Souls," by Father Henry C. Semple, S.J. Present-day theologians are unanimous in teaching that acts of charity and perfect contrition are easy and common in souls resolved to avoid mortal sin. Father Semple is the first who has taken the pains to discuss the subject separately and *in extenso*. His book is in the form of a familiar chat, and the propositions that form the chapter headings have all been discussed in theological conferences under the direction of the author, who addresses himself not so much to theological experts as to "all who have souls to be cheered and saved." The style and make-up of the volume are somewhat unusual for a theological treatise, but they will no doubt find favor. (Benziger Bros. \$2 net).

The *Columbiad*, official organ of the Knights of Columbus, in its Christmas number, page 6, quotes from our report of the work done by the New York Staatsverband of German speaking Catholics on behalf of the Catholic press, and "heartily agrees" with our praise of that organization for "making a serious effort to get its members practically interested in the great and necessary apostolate of the Catholic press." The *Columbiad* in this connection calls attention to the fact that the K. of C.'s Commission on Religious Prejudices in its first report recommended that "each council of the order should urge upon members to subscribe for half a dozen Catholic papers each, and after

reading them, to pass them on to their non-Catholic friends and neighbors." This recommendation, like a thousand others of the same tenor that have been adopted by Catholic societies in the past, is very good, but as long as the Order of the Knights of Columbus does not enforce it, what the Commission euphemistically calls "the paucity of subscriptions to Catholic papers among our membership" will continue to the detriment of the members themselves, of the Catholic body at large, and of the Church. "Der Worte sind genug gewechselt, lasst uns auch endlich Taten sehen!"

Commenting on the leakage among Irish Catholics in America, Dr. Austin O'Malley writes in the course of a vigorous paper in the *N. Y. America* (Vol. XVI, No. 9, p. 198):

"Despite the optimism of some of our writers who like to hear the truth about the Presbyterians but hate to hear it about themselves, the Church is losing thousands of her people here through mixed marriages, proselyting soupers, the rapid degeneracy of the public conscience, avarice, aping the Gentiles, godless schools, lack of zeal for souls on both sides of the sanctuary rail, dearth of clergy for the new immigrants, and many other related causes. Take up any evening paper and you can read of the marriage of Gladys Murphy to M. Francis Burke, in the Second Baptist Church, by the Rev. Peter Doyle, and everyone in the group from parson to flower girl had

grandmothers that took their beads to bed with them. In all our large cities there are actually colonies of mixed-marriage families."

Our venerable friend the Rev. Charles Coppens, S. J., has composed "A Brief Commentary on the Little Office of the Immaculate Conception of the Blessed Virgin Mary," in which he explains the sacred figures employed by the author of that "exquisite masterpiece" of pious literature. Such figures are, e. g., "Mistress of earth," "Virgin of virgins," "Bright Star of the morning," "Mother of all Saints," "Terror of Hell," etc. On these and similar figures Fr. Coppens briefly comments in the order in which they occur in the English translation of the Office commonly used in this country, which, he tells us, is from the pen of Mr. Julius D. Johnson, S. J., who died at St. Xavier College, Cincinnati, June 11, 1851. Fr. Coppens is so well and favorably known as a spiritual writer that it is unnecessary for us to say anything in commendation of this, his latest effort. (B. Herder; 50 cts.)

Under the title, "Lights and Shadows," Father C. Lawrence, O. M. Cap., has translated from the German of the Rev. Joseph Spieler, P. S. M., a number of "scenes and sketches from the mission field," which are calculated to excite popular interest in the missionary movement by showing forth the splendid successes of our missionaries in pagan coun-



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tries as well as the difficulties with which they have to contend, the misery of paganism, the price of redemption, and the sacrificing life of the heralds of the faith. The book appeals to a wide circle of readers, and preachers and catechists will find in it much good material for instruction. (Mission Press of the S. V. D., Techny, Ill.; 75 cts.)

We are indebted to the Belleville (Ill.) *Messenger* (Vol. IX, No. 49) for the following kindly notice:

"Catholics who really would enjoy some high-class Catholic reading matter, whose intelligence is far enough advanced to appreciate thorough Catholic thought on matters of more than every-day and superficial importance, ought to subscribe to the FORTNIGHTLY REVIEW, published by Arthur Preuss, 18 South 6th street, St. Louis, Mo. Here is one paper that for years we have been reading literally from cover to cover, missing scarcely a line, and we certainly would not have done it, or would not be doing it, if the matter were not always really interesting and worth while. Mr. Preuss' REVIEW is something entirely unique in American Catholic journalism. We believe that most of his subscribers are priests or educators or men of similar stamp, but we feel that laymen who digested this REVIEW for even a short period would be immensely benefited thereby. They would get a larger conception of their religion, would become far more thoroughly acquainted with it, would love it better, admire it more, defend it more ably. Not that in all things the editor's views correspond with our own. The very fact that arguments are brought for views, differing perhaps even from our convictions, makes it more interesting and more instructive. Mr. Preuss is a critic and he, generally speaking, finds more fault than occasion for praise. But as he himself suggests, there are plenty of flatterers, and a little

dose of strong medicine occasionally is quite helpful. For educated Catholics we really could recommend no better reading than the FORTNIGHTLY REVIEW."

Edward Carpenter devotes the last part of his new book, "The Healing of Nations and the Hidden Sources of Their Strife" (Scribner) to quotations and anecdotes, ranging from Liebknecht's protest in the Reichstag to the story of three officers, a Frenchman, a Scotchman, and a German, dying side by side after mutual ministrations. The German gave the others an injection of morphia, then, "feeling wonderfully at ease, we spoke of the lives we had lived before the war. We all spoke English, and we talked of the women we had left at home." "I wondered, and I suppose the others did, why we had fought at all. I looked at the Highlander who was falling to sleep exhausted.... Then I watched the German who had ceased to speak. He had taken a prayer-book from his knapsack, and was trying to read a service for soldiers wounded in battle." The letter was found beside the dead officer.

In spite of the soaring price of print paper, the proportion of indifferent or worthless books seems to be as high as ever.

An interesting, though by no means satisfying article is, "The Restriction of Immigration: A Medley of Arguments," by Frank O'Hara in the December *Catholic World*. Professor O'Hara is inclined to view the immigration problem as purely economical and intimates that the measures to be taken in regard to it will

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depend largely on the effect which the European war will have on immigration to the United States.

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We are indebted to the American Catholic Historical Society of Philadelphia for a printed Index to Martin I. J. Griffin's *American Catholic Historical Researches*. This index comprises the twenty-nine volumes published up to the time of Mr. Griffin's demise and thus gives ready access to the valuable data and documents collected by that indefatigable searcher. The work of compilation was performed by Dr. William L. J. Griffin, a son of the late historian. It must have been a labor of love. By doing it carefully and without hope of pecuniary reward Doctor Griffin has merited the gratitude of all American Catholics. This Index will cause his name to live beside that of his immortal father. We are not informed as to the selling price of the volume, which comprises iv & 320 octavo pages and bears the imprint of the American Catholic Historical Society, 715 Spruce Str., Philadelphia, Pa.

Books Received

The Sulpicians in the United States. By Charles G. Herbermann, I.L.D. xi & 360 pp. 8vo. Illustrated. New York: The Encyclopedia Press, 23 E. 41st Street. 1916.

The Boy Martyr of the Blessed Sacrament. A Drama of the Catacombs in Four Acts. By Charles Phillips. Incidental Music by Rev. Florian Zettel, O. F. M. Published by the St. Francis School for Boys, Watsonville, Cal. Single copy, 25 cts.; music supplement, 25 cts.

Four-Score Years: A Contribution to the History of the Catholic Germans in Rochester. By the Rev. Thomas W. Mullaney, C. SS. R. 207 pages, 8vo. Rochester, N. Y.: Monroe Printing Co., 103 Main Str., West Rochester, N. Y. 1916.

The Holiness of the Church in the Nineteenth Century. Sainly Men and Women of our Own Times. By Rev. Constantine Kempf, S. J. From the German by Rev. Francis Breymann, S. J. 415 pp. 8vo. Benziger Bros. 1916. \$1.75 net.

God and Man. Lectures on Dogmatic Theology. From the French of the Rev. L. Labauche, S. S. Authorized Translation. Vol. II. Man. xii & 343 pp. 8vo. New York: P. J. Kenedy & Sons. 1916. \$1.50 net; postpaid, \$1.60.

A Brief Commentary on the Little Office of the Immaculate Conception of the Blessed Virgin Mary. By Rev. Charles Coppens, S. J. 58 pp. 16mo. B. Herder. 1916. 50 cts. net.

Missions and Missionaries of California. By Fr. Zephyrin Engelhardt, O. F. M. Index to Vols. II—IV, 186 pp. 8vo. San Francisco, Cal.: The James H. Barry Co. 1916.

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Blue Point Oysters, pint	30 c	Lachschinken, lb.	60 c

BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

Excelsior Studies in American History (Sadlier's). New revised edition. Illustrated. N. Y. 1916. 60 cts. (Contains a new chapter on Civics, with an article on the Church and State by Fr. Semple, S. J.)

Pfeilschifter, G., and others. German Culture, Catholicism, and the World War. American edition. St. Paul, Minn. 1916. 50 cts. (A spirited defense by a number of German Catholics, including Bishop Faulhaber, against the French book "La Guerre Allemande et le Catholicisme").

Bartlett, J. The Shakespeare Phrase Book. Boston 1882. \$3. (An index of the phraseology of Shakespeare; a concordance of phrases rather than of words. Takes every sentence from his dramatic works which contains an important thought, with so much of the context as preserves the sense, and puts each sentence under its principal words, arranged in alphabetical order).

Goldstein, D. Socialism: The Nation of Fatherless Children. 2nd ed. Boston s.a. (A source book for studying the moral character of American Socialism. Contains many authentic and interesting quotations from Socialist writers and speakers). 70 cts.

Dante's Monarchia, übersetzt und erklärt von Dr. C. Sauter. Mit zwei Bildern. Freiburg 1913. \$1. (No one can fully understand the Divina Commedia unless he is acquainted with the political principles laid down in the Monarchia).

Dante's Gastmahl übersetzt und erklärt von Dr. C. Sauter. Mit zwei Bildern von Dante Gabriel Rossetti. Freiburg 1911. \$1.50. (This new translation of the Convivio is based on Moore's Oxford text. There is a splendid introduction and many explanatory notes).

Wiegärtner, Dr. Georg. Das Unterbewusstsein. Untersuchung über die Verwendbarkeit dieses Begriffes in der Religionspsychologie. Mainz 1911. 75 cts. (unbound). (The author examines the notion of subconsciousness in its relations to religion, and incidentally disproves many popular errors).

Kausler, E. und R. Geschichte der Kreuzzüge und des Königreichs Jerusalem. Aus dem Lateinischen des Erzbischofs Wilhelm von Tyrus. Mit einem Kupfer, zwei Plänen und einer Karte. Stuttgart 1840. \$2. ("A work remarkable for the times... The author is extraordinarily learned, ...skilled in the art of narration, showed exceptional talent in arrangement of his characters and in logical presentation of facts." *Cath. Encycl.*—One of the chief sources or the history of the Crusades and the Kingdom of Jerusalem).

Roszbach, Aug. Griechische Rhythmik. Leipzig 1854. 80 cts. (A fine copy of a classical work on Greek prosody. Scarce!)

Pohle, Jos. Lehrbuch der Dogmatik. Vol. I. 5th ed. Paderborn 1911. \$1.75. Comprises On God, the Trinity, the Author of Nature and the Supernatural. Good copy. No German books can at present be imported from Germany).

F. X. von Linsmann's Gesammelte Schriften. Erste Folge. Kempten und Munich 1912. \$1. (Contains Bishop von Linsmann's essays on the relation of pagan to Christian morality; the doctrine of law and liberty; tendencies and aims of present-day moral science; homiletic studies; on collision of duties; on superstition; on the ethical aspects of rationalism; on the moral duties of authors and literary critics. An instructive book).

Schilling, Otto. Reichtum und Eigentum in der christlichen Literatur. Ein Beitrag zur sozialen Frage. Freiburg i. B. 1908. \$1.25. (A study in the teaching of the Fathers of the Church on prop-

erty and wealth, beginning with the Apostolic Fathers and extending to St. Thomas Aquinas. A valuable contribution to the social question).

Kellner, Dr. L. Volksschulkunde. Ein theoretisch-praktischer Wegweiser für kath. Lehrer. 8th ed. Essen 1886. 75 cts. (A classic of Catholic pedagogy).

Crooker, Jos. H. Religious Freedom in American Education. Boston 1903. \$1. (Based on the report of a committee of the Am. Unitarian Ass'n. A frank demand for the complete secularization of our schools and colleges).

Bateman and Pillsbury. School Laws and Common School Decisions of the State of Illinois. 7th ed. 50 cts. (A codification of the school laws and decisions pertaining to the common schools in Illinois).

Ehrhard, Dr. Albert. Das Mittelalter und seine kirchliche Entwicklung. Mainz 1908. \$1. (An essay along original lines; very instructive).

Cicero's Dream of Scipio (Somnium Scipionis) translated by James A. Kleist, S. J., with an Introduction and Notes. N. Y. 1915. 50 cts. (Prepared with special reference to the needs of college students).

Gieswein, Dr. Alex. Die Hauptprobleme der Sprachwissenschaft in ihren Beziehungen zur Theologie, Philosophie und Anthropologie. Freiburg i. B. 1892. \$1. (Proves the untenableness of the Monistic and the truth of the Christian worldview from the point of view of philology).

Gillet, R. H. Democracy in the United States. N. Y. 1868. 50 cts. (The author was Solicitor of the Court of Claims under Buchanan, but was removed by President Lincoln, "because he was a Democrat." His book is a historical sketch of U. S. history from the Democratic point of view).

O'Donnell, M. J. Penance in the Early Church. With a Short Sketch of Subsequent Development. Dublin 1907. 85 cts. (An answer to Lea's erroneous claims regarding confession. The author appeals to the sources and gives a description of the early penitential discipline, showing that there was a Sacrament of Penance in the early Church, that the doctrine at the end of the second century was identical with that at the end of the first, and that the attacks of Protestants leave the Catholic dogma intact).

Hollbeck, Dr. Jos. Die kirchlichen Strafgesetze zusammengestellt und kommentiert. Mainz 1899. \$2. (A standard work *De Censuris*. Will not lose its value by the publication of the new Codex of Canon Law. Fine new copy, cost \$3.50 but a year or two ago!)

Degen, Rev. Jos. The Divine Master's Portrait. A Series of Essays on the Spirit of Christ. London, 1916. 40 cts.

Spiller, Rev. Jos. (P. S. M.), tr. by C. Lawrence, O. M. Cap. Lights and Shadows: Scenes and Sketches from the Mission Field. Techny, Ill., 1916. 60 cts.

O'Hara, Frank. An Introduction to Economics. New York, 1916. 80 cts. (Presents the elementary principles of economic science clearly and in a small compass).

Dease, Alice. Refining Fires. A Novel. N. Y., 1916. 65 cts. (A Catholic novel, directed against gambling. Shows the power of adversity to purge away sinfulness).

Wüldermann's Edition of the Holy Bible, Translated from the Latin Vulgate. With notes, maps, and illustrations. Morocco, gilt edges. N. Y. 1912. \$1.

O'Hagan, Thos. Essays on Catholic Life. Baltimore 1916. 55 cts.

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January 15, 1917

A CATHOLIC MISSION IN THE CARRIBBEAN SEA

The islands of San Andres, Old Providence, and Corn, situated in the very bosom of the Carribbean Sea, are the very portals of the Panama Canal, screening it from the outer ring of West Indian islands. The "Great White Fleet," as the modern advertisements have it, lays its course between the islands of San Andres and Providence on passage to and fro between New York, New Orleans, and Colon, and sundry tramp steamers plough these waters. Yet the islands are known to a few only.

A year or two ago the group formed a subject of discussion in some diplomatic exchanges between the United States, Colombia, and Nicaragua, exchanges which never grew to the consistency of a definite treaty. For the present, the islands have sunk into political insignificance and remain what they were years before—San Andres and Old Providence, dependencies of Colombia; Corn Island claimed by Nicaragua.

A Catholic mission is now established on two of the islands—but how many long weary years before the Catholic Church came to claim its share of the harvest of souls!

What form of religion prevailed amongst the people in bygone centuries, God only knows. There is historical evidence of a Puritan form of government and religion in Providence in the 17th century. When the Spaniards seized the island, they no doubt preached the true faith whose standard they always bore. For succeeding years records fail. There were

flying visits from Catholic missionaries,—Spaniards, popular reminiscences have it—but these were only angel calls, and the Baptist creed, imported from Jamaica, gained a hold on the people, and Baptists they are to this day, even if only in name.

Colombia, a Catholic nation, was not forgetful of its obligations. But where was she to turn for English-speaking priests when she was suffering from a want of ministers for her own spiritual needs? San Andres and Providence were under the jurisdiction of the Archbishop of Cartagena—and to know the good, pious, zealous, and truly missionary Archbishop of Cartagena of the present day is to understand a little of the mental anguish of his predecessors in their utter helplessness of providing priests for these islands.

God's ways are mysterious. From the United States came the redemption of the islands.

Father Albert Stroebele, who had worked for years in the United States, conceived the apostolic idea of evangelizing the smaller islands of the Carribbean, especially the outlying places where the priests of the larger islands had neither the time nor the means to penetrate and to unite all the workers in some sort of a body, depending on a common centre, an idea which certainly was magnificent, but which the good priest had to renounce as impossible before very long, owing to lack of means and men.

San Andres, however, gave him an opening, and after receiving full powers, help, and a heartfelt blessing, Fr. Stroebele made his way to this island on the only means of transport,—

then as now,—a small sailing boat of from 40 to 80 tons. He was cordially received by the Colombian authorities, who glory in the name of Catholic, and his work was meeting with some success, when he was called to the sister island of Providence. There things had not run smoothly in the Baptist settlement for some time, and a separation had taken place and a new church built for the separatists. Still there was uneasiness, and an underlying current was running strong in the minds of many that after all they were still in darkness. A priest had come, they had heard, to San Andres and his was the religion of the Spaniards and they must know which was the true religion. Surely the priest could ordain one of their members, as the Baptist minister was wont to do, and then they could be at last on the right path. This was in 1902. Fr. Stroebele gathered into the true Church all the dissenting members, save a few faint-hearted, and the Separatist Baptist Chapel became the earthly home of the God of Unity and Catholicity.

Now came an attempt at the realization of his cherished idea—missionary activity on the small islands of the Carribean. There was need of men and means, and where turn but to the home of his adoption, where he felt that every noble plea for religion would meet with a ready response in true Catholic hearts. Fr. Stroebele went to the United States and after a while returned with an elderly priest, Fr. Timothy St. John Connolly, and some helpers, followed later by some good nuns.

Fr. St. John was in the sixties and his name remains as a sweet reminiscence in Providence. He labored there for seven years, built with Fr. Stroebele the first permanent church, added an outlying chapel, and helped the government to start schools for the children. But his dark hours came too. Fr. Stroebele went to Cuba and never returned. His health failed, and after travelling from Florida back to his own home in Germany, he died in January, 1915. The poor nuns could

no longer support themselves, the mission was too poor to provide for their wants, and they returned to the U. S. A few other priests whom Fr. Stroebele had drawn to the islands, left, the lay-help departed, and it is truly pathetic to think of the poor old priest of seventy working quietly for his people, going to the coast once a year to make his retreat and purchase supplies, until, worn out with sickness, he leaves Providence to enter Ancon hospital. He died under an operation, assisted by Fr. Quijano, the present chaplain, and a few good Catholics in Panama laid him to rest.

This touching devotion to duty is nobly equalled by the dying appeal of the venerable old priest to the Very Rev. J. McCarthy, of St. Joseph's Colored Missions, Baltimore, to take pity on his fatherless spiritual children in Providence and send them a priest. To the good superior of the Josephites goes all the credit of forwarding the noble work of Fr. St. John, for in 1910, although greatly handicapped, Fr. McCarthy sent one of his most zealous young missionaries, Fr. J. J. Albert, who took up the work a few months after Fr. St. John's death, labored incessantly for nearly two years, built two outlying chapels, and after persuading his younger Brother, Fr. James, to come and continue the work, returned to the U. S. in August, 1912, to collect funds to enable him to return and begin his labors in San Andres.

The unexpected always happens in the lives of missionaries. In the same year, 1912, Bogotá and Rome decided to establish a permanent mission for the three islands, and God alone knows how hard it has been for some to abandon their long cherished hopes and how hard for others to break in upon these same plans. But in religion all things come easy and all work in the end is for the common good.

To-day Mill Hill priests are in charge of the islands. They have respected the work of their good and generous predecessors. They are carrying the labor forward along the same

lines and have established themselves in San Andres, which was the goal of the good Baltimore Fathers' ambition.

(REV.) JOHN FITZPATRICK,
Missionary

HENRY GEORGE AND THE SINGLE TAX MOVEMENT

Arthur Nichols Young, Ph. D., in a recently published volume on "The Single Tax Movement in the United States" (Princeton University Press; \$1.50 net), undertakes to "give a complete account of the Single Tax movement in the United States, together with a discussion of the tactics of the Single-taxers, their programme, the present status of the movement, and its influence upon economic thought and upon fiscal and social reform." The volume fulfils its purpose. Its chief value lies in the bringing together of a great number of detached facts, relating in part to the position taken by Henry George and by his followers in the movement, upon various phases of economic and political controversy, in part to the success or failure of specific efforts to introduce the Single Tax, or some modification of it, in various States of the Union or subdivisions of them. To any one in search of authentic information concerning either the political history of the Single Tax movement or the mental attitude of its leading advocates in this country, the work will be serviceable.

One gets the impression that by far the greater part of the work effectively done in the political field in the direction of the Single Tax thus far has been done not in the shape of an avowed promotion of the Single Tax doctrine or policy, but in such form as to gain as much support as possible for some measure which the true-blue Single-taxers desire as an entering-wedge, but which persons opposed or indifferent to their doctrine would advocate on wholly different grounds.

From the almost total absence of names of weight, the fact that the few names of this kind that do appear belong to the early stages of the move-

ment, and from the further circumstance that even of these few some adopted a modified position later on, a critic in the *N. Y. Nation* (No. 2685) justly concludes that Henry George's "Progress and Poverty," impressive as in many ways it is, not only in point of eloquence and moving quality, but also in point of lucidity, has made no serious conquest of competent minds. "This absence in the book," says our critic, "not only agrees with common knowledge, but cannot by any possibility be ascribed to indifference or bias on the part of the author. He lays ample stress on the inspiring influence of 'Progress and Poverty' upon those who have been awakened by it to a passionate zeal for human improvement, and he ascribes to it a large share of credit for the progress of administrative tax-reform. If he does not record any substantial conquest of competent opinion for its essential doctrine, it is simply because no such thing has taken place. And the reason is not far to seek. The distinctive feature of Henry George's teaching was the rightfulness—nay, the duty—of confiscation of land values. The idea of the unearned increment was not his, and the absorption of that increment by the community had been strongly advocated by John Stuart Mill—with the vital limitation, however, that this should apply only to future increment. This limitation Henry George rejected, not only with emphasis but with contempt; confiscation was of the essence of his creed. This was his contribution to economic ethics; and while some of his writing upon economic theory was of extraordinary force, he added nothing that is true and proclaimed much that is manifestly false. The hold of his famous book rested upon two things—the doctrine of the ethical wrong of land ownership in the abstract, and the idea that its abolition would be a panacea for poverty. The latter has so utterly failed to make headway that it is now almost forgotten; the former is put out of court, among the vast majority of sober-minded persons, by consideration of the monstrous wrongfulness and inequity of confiscation."

A PRIEST'S EXPERIENCE WITH JUVENILE DELINQUENTS

The writer recalls the early beginnings of the Juvenile Court work as conducted in the city of X. On Saturday, the delinquents, some 90 or 100 urchins, would congregate in the basement rooms of the court house, which rooms were in part used by the U. S. Pension Department. The noise was frightful and the street boys would relate to each other all the tricks and escapades of the preceding week. From time to time a boy would be called out on a private interview. Sometimes the officer was absent from the room and the boy nearest to the desk would readily jump to answer the phone call. There was real fun in these meetings. This was the first stage. The second stage consisted in making the leaders of the boys give entertainment numbers. Among others a drowsy-looking delinquent boy of 15 gave a silly love-song, but a little Jewish boy, known as a thief, was the hero of the crowd, because he could sing, and was vigorously applauded and encored. By the continued efforts of the writer and his friends, both Catholics and Protestants, the third stage was ushered in, which brought some kind of order and dignity into the Juvenile Court. The children were brought in by parents and relatives, there were no more mass meetings and entertainments. The Judge would interview each child or his partners in juvenile offenses in the Court room. But one objectionable feature remained for quite a while, viz.: that the children were examined and cross-questioned and scolded not only in the presence of those who were directly connected with the case, but in the presence of other culprits who should have been kept away. I am not surprised that the so-called volunteer juvenile officer movement and the big brotherhood and so forth do not create such tremendous and lasting enthusiasm as might be expected.

Another injurious feature of the Juvenile Court is newspaper publicity. The aim of the Juvenile Court should

be to protect and reform the young offenders. Newspaper publicity has just the opposite effect. Details of crime, names of the incipient criminals, often their pictures (especially of girl offenders) presented to thousands of readers make heroes and heroines of the delinquents. Other children are attracted to follow in their footsteps. Newspaper notoriety has a wonderful attraction even for young people. A boy of fourteen who had injured his leg seriously when jumping on a train, excused himself to the writer by saying that other boys let themselves fall from a bridge on a moving train and if they got hurt, they *got their names in the papers*. There is heartless cruelty in publishing the means of juvenile offenders because if the boy or girl has any spark of self-respect left, the delinquent cannot reform in his native city, as all point their fingers at him. Besides, with the names of juvenile delinquents the papers, generally, publish the names of their seducers, sometimes given by the delinquents untruthfully, and are thus responsible for vile slander or give the real culprits a chance to escape, as has really happened.

In a city nearly three times as populous as X, the friends of the children were able through their influence on the court to stop this abominable newspaper notoriety, and for the last year, nothing of the kind has occurred. This should be done in every city where the newspapers are still aiding in the further perversion of juvenile delinquents.

It has always appeared to the writer that the office of juvenile court judge and the other offices connected with the court demand exceptional qualifications. If it is a difficult task to raise a child in good surroundings, how much more difficult is it to reform a boy or girl whose parents are neglectful or perhaps criminal and train their offspring to a life of vice? Hence it is evident that a juvenile court judge and the officers closely connected with him in his work must be persons of tact and sympathy; they must have a pro-

found knowledge of human nature and not allow their kindness to be rendered ineffective by a want of proper determination in enforcing their well-considered orders. It is a well-known fact that the probation officers are often appointed by political influence, and that the chief attraction is the salary. In some cases the officers of the court had been selected before the court was established by the legislature. Catholics should have their proper share in juvenile court work.

It is the experience of the writer, borne out probably by all who have dealings with juvenile delinquents, that the court never makes a mistake in committing Catholic boys and girls to Catholic protectories, especially when they are conducted by religious. Broad-minded non-Catholic judges often commit non-Catholic children to such homes or give them or their parents the choice of a Catholic institution. No one who has seen the work of charity and reform as conducted by our Brothers and Sisters, especially the Sisters of the Good Shepherd, the good spirit, the gradual improvement, both mental, moral, and physical, can withhold his admiration from these heroes, who devote their lives by virtue of their religious vows to reclaiming those who are morally and disgustingly sick. This admiration is not lessened by occasional lapses or scandals, which are heralded in the papers, whilst their glorious successes in improving the incorrigible are buried in silence. If there is a cause for complaint let the facts be investigated, but close contact with the work of the Good Shepherd Sisters in several cities has only helped to increase the writer's admiration and esteem for this sisterhood that is doing God's work in such an extraordinary manner. And this admiration is quite frequently shared and openly expressed by fair-minded non-Catholics.

Our Catholic influence should fully assert itself in this direction, that Catholic children be placed in homes or institutions where their faith is safeguarded and developed. The child

laws in every state ought to provide this self-evident remedy of religious influence in the reform of delinquents for all denominations. Watchfulness regarding the law and its enforcement is required. In one case where the writer was consulted, a promise was given to him that a delinquent Catholic girl would be sent to the convent of the Good Shepherd, but after several weeks he found out that the promise had not been kept. The girl had been returned to her worthless mother. Only after new harm had been done and the girl had to appear again in court, was the original promise carried out. Therefore, let us by all means protect the home, but nevertheless exert the active influence of our Catholic religion in reforming or in helping to reform the unfortunate juvenile offenders who often have been sinned against. The best work is done by an active, energetic, and prudent priest, especially when he is put in charge of charity work by the authority of the bishop of the diocese. A self-sacrificing lawyer who is interested in the welfare of the children and in the rights of our Catholic institutions can by his counsel be of immense value. Other Catholic volunteer officers will do best work in coöperation with the priest. F. H.

"BENIGHTED MEXICO"

Mr. Randolph Wellford Smith, a non-Catholic, has lately published an interesting book under the title, "Benighted Mexico." In the twentieth chapter he writes, *inter alia*:

"Scores of priests have been executed under Carranza's personal orders—hundreds have been imprisoned and thousands have disappeared and been forced into exile. The few that remain in Mexico—except in the states controlled by Zapata, who has never disturbed them, savage though he be—are doing their godly work by stealth and in constant fear of death and imprisonment, with a courage of which Carranza, who so carefully avoids battlefields and danger and is too proud to fight, has no comprehension. The illit-

erates about him have told him that the Catholic Church in the United States and England is the church of the common people and that he need have no fear of resentment on the part of either nation, no matter what steps he might take against defenseless nuns and priests. These informants have been guarded in their references and have not mentioned the names of such celebrities of world renown as Cardinal Manning, Newman, Ward, Faber and a countless host of other men of letters and distinction who have not only embraced the Catholic faith but deserted the Anglican ranks to do so. And Carranza, being a man of exceeding great limitation, has believed them. The apparent indifference of fellow Catholics in the United States and Great Britain has borne out this belief."

The N. Y. *Times* Review of Books speaks of Mr. Smith's book thus: "It shows restraint and dignity—commendable and rare qualities in modern politics. And to the parts of this book dealing with modern Mexican history nothing but praise can justly be given. It is an arraignment of tyranny and license which no historian will ignore, and which deserves the attention of every fair-minded American citizen."

THE QUESTION OF A CATHOLIC DAILY

I

That Catholic "Daily"! Much talked about and the dream of some! Will it ever come, will the dream ever be realized? Or will it be always a subject only to be discussed over a good cigar, or argued pro and con in our Catholic press? The very fact that we have merely talked about it these many moons, is proof positive that we are not certain of the ground whereon we tread. Some Catholic editors have discussed the subject with almost reverential caution; others, more optimistic, have used columns of eloquence in its defense; but here their boldness invariably comes to an end.

In the meantime, no Catholic Don Quixote has buckled on his armor; no

Catholic editor or publisher has attempted to prove his arguments by acting on his own suggestions or beliefs; no Catholic millionaire has discerned in the scheme opportunities to augment his wealth. And, most significant of all, I have observed no overwhelming sentiment in its favor from the very sources from which it might reasonably be expected to come—from the bishops and clergy.

Sometimes in our leisure moments we idly speculate what we would do if we had a million dollars. If I had a million dollars, I would not hesitate to sink every dollar of it in the Catholic weekly or monthly press, both of which, in my humble opinion, offer unlimited possibilities of success. But I would not with a million, or even twice that amount, venture upon a Catholic daily, unless my avowed purpose were, like Mr. Carnegie's, to die poor.

I am not writing this for dramatic effect; but I have been asked to express my honest sentiments on this subject, and I shall do nothing less. I have arrived at my conclusions after much serious thought, fortified by an apprenticeship in secular journalism and years of experience in both the Catholic weekly and monthly field. I have read every article I could find on this subject and noted particularly the arguments urged in favor of a Catholic daily; but everything that I have read thus far,—and much that I have seen and heard, experienced and observed,—has only strengthened my opinion that a Catholic daily newspaper is neither necessary, nor desirable, nor feasible.

A Catholic daily paper to be published in one city and duplicated in other cities is an absurdity, and I'll waste no time pointing out the folly of such an out-of-date procedure. My contention is, therefore, that in a city of half a million population or over, in which at present anywhere from two to eight or more English morning and evening daily papers are published, a Catholic daily would be decidedly a

sorry rival, to be pitied rather than feared.

It is frequently claimed that the secular press is unfriendly and unfair to Catholics. I deny absolutely that the secular daily press considered as a whole is either unfriendly or unfair to us. There are isolated instances of a strongly anti-Catholic bias observable both in the news items and in the editorial utterances of some papers; but this is undoubtedly owing to the fact that the editors and publishers are devout adherents of an inimical sect. And I believe that these editors and publishers with strong anti-Catholic prejudices, which they upon occasions do not conceal, are found principally in cities where Catholics are in the minority, and where the rival paper, if there is one, is equally prejudiced. This, then, is purely a local condition.

In the larger cities, however, with a considerable Catholic population, I believe that both editors and publishers of daily papers aim to be fair and friendly to Catholics, not because they love us perhaps, but because it would be poor business policy to antagonize unnecessarily the Catholics of their community. True, even these papers sometimes publish items that are not especially complimentary to Catholic individuals, institutions or interests: but let us not forget that the conduct of Catholic individuals is not always above reproach; nor are our institutions always above criticism; nor are those in charge of some of our Catholic interests always in the right—or like Caesar's wife. On each of these counts, I could cite a number of "modern instances."

News is news; and if news-gatherers were timid respecters of persons and things, their occupation, like Othello's, would be gone. Their livelihood depends upon their "story"-finding instinct. But the element of malice and the sinister motive we are sometimes tempted to impute to these papers does not exist to any alarming extent. On the contrary, I know positively of a number of scandals, involving Catholic

personages, that were suppressed; and again of other scandals which, on account of their public character, could not be suppressed but were nevertheless minimized and not "played up" as they might have been. On every daily paper of prominence there are Catholic reporters who can corroborate what I say.

But granting for an instant that the attitude of some papers is unfriendly to Catholics; granting even that some are maliciously unfair: a Catholic daily paper is by no means the remedy; for, if we were to establish a daily Catholic paper in opposition—and if all Catholics were to support this one Catholic paper—the unfriendly and prejudiced papers, having lost their Catholic patrons, would become more vindictive still; and those that are now careful, for business reasons, not to offend unnecessarily would also turn against us. Should we be better off than before? Would not the remedy be worse than the evil itself?

Far from being unfriendly or unfair, as a newspaper man I know that most daily papers are anxious to publish news and feature articles that will interest and please their Catholic readers. I will cite one specific instance of which I have personal knowledge. A Catholic reporter on a certain daily was given charge of the religious section of the paper. One of the features was to be a page of sermons on Monday morning. Ministers of all denominations were asked to furnish manuscript copies of their Sunday sermons, and without exception they willingly complied with the request. But it was almost impossible to get a sermon from a Catholic priest. A number were asked, and all, under one pretext or another, refused. Finally a few consented to supply an occasional manuscript, and at least one of these demanded pay!

If the Catholic reporter, in sheer disgust, had acted on his impulse and omitted the Catholic sermon from the weekly symposium, it is likely that the cry would have been raised that this particular paper was discriminating

against Catholics. If it seems at times that the one or the other daily paper carries more denominational than Catholic church news, it is not because the paper desires to favor one church more than another, but rather because we are too unwilling to supply what is of general news interest. I think the editors of our Catholic weekly papers will testify that this reluctance and unwillingness to co-operate with the press in the matter of Catholic news really exists.

In the matter of giving prominence to religious events neither Catholics nor the various sects have a right to complain at the treatment accorded them by the enterprising secular dailies. Both as regards the quantity of space and the number of illustrations, the secular papers almost invariably "scoop" the religious papers in reporting their own doings. As regards Catholic affairs, it is just a trifle amusing to observe, as I have upon several occasions, that the Catholic papers often "borrow" most of their "write up" from the secular papers, reprinting mistakes and all.

It is also charged that the secular daily papers deliberately garble interviews and misquote public utterances of prominent men in their effort to give a sensational twist to their news "story." It is undeniably true that the daily press aims to sensationalize every news item of importance, and that in the process of vitalization unwarranted liberties are taken with the literal truth of facts. But Catholics do not suffer more from this tendency than does any other class. The strange part of it is that we ourselves—the daily readers—you and I—would turn with bored indifference from a paper that day after day gave a dry-as-dust, literal statement of facts; we would turn yawning from a paper the deadly monotony of whose printed columns would be unrelieved by the spice of sensation both as regards the headlines and the treatment of the news. You may never have considered this phase of the question; but what is it that catches your eye first? The sensa-

tional headline! And what holds your attention? The sensational treatment of the story!

No class of men are more persistently attacked or more maliciously misrepresented than those in political life. The President of the United States, his cabinet officers, senators, congressmen, state legislators, governors of states, mayors of cities, and other political officials playing a more or less prominent part in public life, are often unjustly assailed—their acts disparagingly criticized, their motives impugned. And yet none of these groups has ever hit upon the idea of a personal or class organ to set itself right with the public.

But, you will say, these men, attacked and maligned by the opposition press, are defended by their own partisan press. Granted! But to a considerable proportion of the people a wrong and unjust impression has been studiously given. Would it be wise for the President of the United States to start a paper of his own to explain his conduct and motives? Would such a paper be taken seriously by the public? And would not the public make the same analogy for a Catholic paper?

A Catholic daily paper would at once enter into active competition with the existing secular dailies in a given locality, both as regards circulation and advertising patronage, and would therefore have no right to expect any courtesies from its rivals. Those not familiar with circulation building on a daily paper, cannot be expected to know of the fierce rivalry that exists between the papers in a big city. The bitterest warfare, and not always the fairest tactics, are employed to hold the readers in a certain district, and to keep rivals out. And the advertising patronage given any paper is entirely dependent upon circulation.

In point of contents, the comparison would always be against a Catholic daily, for is it not our avowed purpose to eliminate scandals, to "tone down" news of crimes and "questionable romances," to exclude everything that might even in the remotest degree be

construed as endangering the morals of the readers and the community? And have you ever considered that it would probably be impossible to obtain the Associated Press, and Syndicate, service? And thus, in point of size, variety and spice, we should be setting limits for ourselves, the net results of which, I strongly suspect, would be far from finding favor even with the majority of Catholics themselves. Sports are not unpopular in these days; horse-racing and automobile racing prize-fighting, baseball and football, are classified as sports. Should we not be tempted to slight the importance of some of these; and could we entirely refrain from adding a little sermon, or editorially commenting on the demoralizing effects of some sports that might be called brutal, such as prize-fighting; or immoral, such as horse-racing? Then there are many things which, I fear, we should slight in reporting, such as a Masonic conclave or a Protestant revival. Should we not constantly be looking for the fly in the ointment, and drag out that miserable fly and print columns about his poor corpse, entirely overlooking the ointment itself?

I rather opine that the average Catholic, finding many things that interest him emasculated, would before long conclude that he is the best judge of what he wants to read, and that he proposes to do his own selecting. I recall here a statement made some year ago by Father (now Bishop) Fallon in an article on "The Condition of the French Press": "The Catholic journals [of France] lack both subscriptions and readers, and it may be truthfully said that the Catholic public patronizes rather journals of a neutral tendency, in which they resemble their fellow Catholics of almost every other nation."

S. A. BALDUS

To be concluded

THE MISSION CAUSE

His Excellency the Apostolic Delegate, in a letter to Father J. P. Donovan, C. M., spiritual director of the St. Peter Claver Sodality, whose American headquarters are in St. Louis, cordially endorses the work of that splendid organization. He says among other things that "rightly and deservedly is this branch of mission work" among the African Negroes taken up by American Catholics, "for, though there is a great need of help in the Negro missions at home, the former work [in Africa], far from impeding or retarding the latter [at home], will but serve to give it new impetus. We know by experience that it is almost a truism to say that the number of priests for home work is not lessened by the fostering of vocations for the foreign missions; and I believe it to be equally true that, under God's Providence, the monetary aid sent to the African missions will have as one of its results an increased interest in the colored population of America, and greater success in propagating the Faith amongst them. God is never behind hand with us in generosity; and there is no doubt that while we help with our charity His children in far away lands, He will inspire us with new ways, and give us unlooked for help, to further the work of the Church at home."

Most of the Catholic weekly papers of the East, we are pleased to note, are doing their full duty by the mission cause, freely publishing mission news items and appeals. They powerfully plead the cause of the defenseless and at the same time are wisely persuaded that the experiences of priests and sisters in the "Field afar," and the sacrifices made in their behalf by people at home, are among the best kind of reading matter. It is sincerely to be hoped that the Catholic weeklies of the middle and far West will follow this example, lest they injure the good cause by a grave fault of omission and expose themselves to the charge that they are lacking both in journalistic instinct and Apostolic zeal.

NOTES AND GLEANINGS

Not a few of our subscribers are in arrears; others have not yet sent their renewal for 1917. All these would do us a favor by remitting promptly and without a special notice.

We have received the usual number of applications from missionaries, students, charitable institutions, libraries, etc., for free copies of the FORTNIGHTLY REVIEW for 1917. We should be glad to have those who are interested in the spread of this journal assist us in bearing the expense of complying with these requests. About \$100 were contributed last year for this purpose. This year we could easily and profitably expend \$500 for the same object. This is a twofold good work: supplying Catholic reading matter to individuals and organizations in need of it, and supporting an "oeuvre."

We regret to learn of the demise, on Dec. 26, of our revered friend the Bishop of Grand Rapids. Msgr. Henry Joseph Richter was widely known and beloved. He came to this country from Oldenburg, in 1854, studied at St. Xavier College and Mt. St. Mary's Seminary, Cincinnati, and then went to Rome, where he was ordained by Cardinal Patrizzi, in 1865. After teaching for a while at Mt. St. Mary's he founded St. Lawrence's parish, Price Hill. In 1883 he was elevated to the newly erected see of Grand Rapids, which has prospered under his wise and prudent administration. Msgr. Richter was a subscriber of the FORTNIGHTLY REVIEW almost from the beginning and never renewed his subscription without writing us a word of praise and encouragement. May the kindly and zealous prelate rest in eternal peace!

The REVIEW has lost another staunch friend and supporter by the death, at Buffalo, N. Y., on Dec. 27, of the Rt. Rev. Msgr. Paul Hoelscher, D. D., pastor of St. Louis Church. He was a native of Münster i. W., studied theology at Innsbruck, and was ordained at Brixen in 1875. He came to Buffalo in 1876 and,

after serving a while as chancellor of the diocese and rector of the cathedral, founded the parish of St. Agnes. As rector of St. Louis' parish, to which post he was appointed twenty-eight years ago, he wiped out a debt of \$300,000, contributing \$30,000 from his own purse. Msgr. Hoelscher was highly esteemed for his charity and zeal. The Catholic press, and especially the FORTNIGHTLY REVIEW, had in him a faithful and devoted friend.
R. I. P.

It is agreeable to pass from these obituaries to the golden jubilee of another priest, to whom the editor and publisher of the REVIEW is deeply indebted. We mean the Rev. Henry Groll, of St. Peter and Paul's, St. Louis, who was granted the rare privilege of being able to celebrate the fiftieth anniversary of his ordination, Dec. 27. The artistic souvenir published for the occasion by his friends fitly characterizes the reverend jubilarian as preëminently an "anima candida"—"ein Mann ohne Arg and Hehl und von Adel der Gesinnung." Of the score or more boys whom he initiated into the rudiments of Latin, eleven became priests, while one—the writer of this notice—devoted himself to Catholic journalism. The editor, no less than the priests, during the thirty-five years that have elapsed since his apprenticeship, has often experienced "good Father Groll's" sympathy and active assistance; for no good cause ever appeals to his charitable heart in vain. *Ad multos faustissimosque annos!*

Another golden jubilee of note, recently celebrated, was that of the St. Louis *Pastoral-Blatt*, a monthly magazine in the German language, designed for the use of priests engaged in the *cura animarum*. The present editor, Father F. G. Holweck, has an interesting history of the magazine in the jubilee edition (December, 1916). His sketch gives one an idea of the struggles and hardships connected with the work of spreading Catholic literature in America. Commenting on Fr. Holweck's article, the very reverend editor-in-chief of the Little Rock (Ark.) *Guardian* (Vol. VI, No. 39) says: "The

work of editing our papers and periodicals weighs, unfortunately, on the shoulders of such men as are otherwise heavily occupied, because, owing to the apathy of the public, few of our publications can afford to engage the whole time of competent editors. This is not as it should be. A little more generosity to start with on the part of Catholics would act reciprocally; it would concentrate more activity on the making of our papers and render the papers more deserving of the appreciation of the reading public."

The *Pastoral-Blatt*, after fifty years of combat, is a monument to the idealism of the German-speaking clergy of these United States, and also,—a point not to be overlooked—of the great Catholic house of B. Herder, which publishes the magazine.

The printing-office conducted by the Fathers of the Society of the Divine Word at Techny, Ill., is becoming one of our leading centres for the publication and distribution of Catholic, especially mission, literature. One of their latest productions is "The Mission Calendar for 1917," a wall or desk almanac compiled by the Rev. Bruno Hagspiel, S. V. D., who so ably edits the *Little Missionary*. This calendar is an improvement over last year's, though that production was in every way excellent. The splendid illustrations on every page and the many appropriate quotations will not fail to arouse interest in the great work of the Catholic missions. (Price 10 cents.)

A young woman came in quite hurriedly after the musicale had begun.

"Have I missed much?" she asked. "What are they playing now?"

"The Ninth Symphony."

"Oh, goodness! Am I really as late as that?"

The *Catholic Book Notes* (Vol. XX, No. 220, p. 247), in a notice of "A Catechism of Catholic Social Principles," by J. P. Kerr (Dublin: Browne & Nolan), emphasizes some truths that are not new to our readers, but need to be insisted upon:

"On the subject of Socialism a more cautious and discriminating treatment

would have been more effective. For instance, it is inaccurate to speak of 'the almost universal acceptance of Socialistic theories among British workmen to-day,' or to describe the *Clarion* as the 'mouth-piece of English Socialism': and when it is a question of the religious views of living Socialists, or of their views upon marriage, it is imperative that a Catholic writer should construct his arguments on unquestionable data, and should keep in mind the necessary distinction between 'all' Socialists, and 'some' Socialists. This is an important matter, and one that can easily be brought to the test. Some of the leaders of English Socialism are unbelievers; others certainly are not so, and according to their lights are sincerely religious men."

Mr. L. R. Freeman in the December *Cornhill* describes "The Passing of a Zeppelin." At twenty miles off he viewed the gradual concentration of searchlights on the bewildered vessel, which emitted in vain clouds of white gas to hide itself, and tried to climb higher. Then "in a sky of almost Stygian blackness" a sheet of pink-white flame shot up, the explosion of ignited hydrogen, the great ship collapsed into a bright yellow light with a curl of black smoke, and the petrol flared into a lurid burst as the earth was touched. The Zeppelin was down and London began to cheer.

In the recent November election Michigan gave prohibition 75,000 majority; Nebraska went "dry" by 35,000, Montana by 20,000, and South Dakota by 25,000. Idaho has adopted a prohibition constitutional amendment by a majority of 3 to 1; Utah and Florida have elected legislatures pledged to a prohibition law, and Washington, Iowa, Colorado, Arizona, and Arkansas stood adamant against recent attempts to revive liquor traffic in those States. 60 per cent. of the population and 85 per cent. of the area of the United States is now under prohibitory law.

Encouraged by this fact, the prohibition forces, led by Senator Sheppard, of Texas, are preparing to force on Congress a vote on a national amendment to

prohibit the sale, manufacture, or importation of liquor throughout the United States.

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We have always contended that the adoption of prohibition argues a deplorable failure of the moral means provided by the Church against the abuse of strong drink. This view is confirmed by Bishop Canevin, one of the strongest advocates of total abstinence in our hierarchy, when he observes in the course of a paper (*Catholic Temperance Advocate*, Vol. VIII, No. 2, pp. 18 sq.): "...the widespread, destructive, scandalous evils of intemperance, and the silence and apathy of parents, pastors, and teachers to the dangers and abuses of the drinking customs and the drink trade of this country are responsible largely for the uprising of Catholic Americans with their determination to legislate against these evils. When boys and girls are not trained to sobriety, by word and example, in their parishes, the people will sooner or later invoke the law to suppress the enticements, occasions, and scandals of intemperance."

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Some of the comments of the Catholic weekly press on the new decree of the Consistorial Congregation, changing the method of selecting bishops for this country (*Acta Apost. Sedis*, Vol. 8, No. 11), betray a woeful ignorance of both history and canon law. This decree does not, as one paper says, "mark a return to the ancient rule and practice." On the contrary, of old, to quote from the "Canones Hippolyti" (c. 2), "*episcopus eligatur ab omni populo*;" but is rather another step in the direction of centralization. Those interested in the subject will find the extant documents carefully collated and discussed in the first volume of Professor F. X. Funk's "Kirchengeschichtliche Abhandlungen und Untersuchungen," pp. 23—39, under the title, "Die Bischofswahl im christlichen Altertum und im Anfang des Mittelalters." In the light of these documents the new decree is truly, as our esteemed contemporary *Rome* puts it (Vol. 20, No. 20), "surprising." That there are other reasons for

making the change, besides those stated in the decree itself, is no secret. These reasons, in the opinion of many careful observers, will make the new method even more ineffective than the old. That the authorities have their doubts on the matter is evident from the fact that the decree is declared to be valid, not perpetually, but "during the pleasure of the Apostolic See." In other words, the new method is experimental.

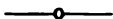
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Under the title "God and Man," an authorized translation has begun to appear of a series of lectures on dogmatic theology by the Rev. L. Labauche, S. J. Vol. II, which deals with "Man," comes first. Vol. I is to be published later. Vol. II groups all that Catholic theology teaches about man under four headings: The State of Original Innocence, Original Sin, Grace, The Future State. These subjects are tersely and clearly treated on 343 octavo pages. The volume will make good supplementary reading for students of dogmatic theology. The author's treatment of controverted questions is cautious and conservative. The translation is good, though disfigured by some printer's errors. (P. J. Kenedy & Sons; \$1.50 net).

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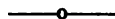
As far as the next generation is concerned, the question of the balance of the sexes is expected to find its solution in an extraordinary phenomenon, first announced from Budapest, then from Vienna, later from German cities, and now from Paris. This is a great excess of male children born in the belligerent countries,—a verification of the old-time belief that nature brings prompt remedy for the destruction of men in warfare. In the Baudelocque ward of the great Maternité Hospital, Paris, there were born on one day recently twenty-three children. Of these twenty-one were males. On the same day, in an adjoining ward of the same hospital, seventeen children were born, sixteen being males. "If this phenomenon should prove to be general," says M. Urbain Gohier, the famous French editor, in the *Paris Journal*, "it will be the girls who will be scarce and

who will be at a premium between the years 1940 and 1950."



The *Catholic Historical Review* (Vol. II, No. 2) publishes a number of interesting documents photographed from the Propaganda Archives. These documents throw light on the so-called Scioto Colony on the banks of the Ohio River. In 1790, more than a thousand French colonists came to Gallipolis and Marietta, in the State of Ohio, but were prevented from settling there by hostile Indians. The settlement had been prepared with care, and among the preparations was the appointment of Dom Didier as vicar-general *in partibus* for the space of seven years. The original plan was to have him made bishop or vicar Apostolic, but Propaganda did not accede to this request. Dom Didier was a Benedictine of the Royal Abbey of St. Denis. It is not known for certain what became of him after the collapse of the colony. O'Hanlon in his "Life and Scenery of Missouri," pp. 64—65, says that he officiated at St. Louis from 1793—1799. It is surmised that he went to New Orleans in 1800. Shea calls him the pioneer Benedictine in this country and says that he died at St. Louis. Left without a priest, the settlement at Gallipolis soon dwindled away. "On Sundays instead of prayer and Catholic instruction, meetings were held where deism and infidelity were openly advocated. Such was the end of the projected prefecture Apostolic of the Scioto."

Occasionally a subscriber complains that there is too much fault-finding in the FORTNIGHTLY REVIEW and that the personal note is too pronounced. Well, no live editor ever escaped this stereotyped charge. Only the other day we read of Samuel Bowles, the famous conductor of the *Springfield Republican*, who developed that paper from a struggling weekly into one of the greatest daily newspapers of America, that "his biographers agree that he was given to fault-finding and grumbling and frequently used his own paper for personal attacks." (*Catholic Historical Review*, Vol. II, No. 2, p. 214). Yet withal, Bowles' editorials and letters were widely read, his paper was a great influence for good, and there was public mourning at his death.



A good guide through a dry and difficult subject is Professor Frank O'Hara's "Introduction to Economics," recently published by the Macmillans. The author presents the elementary principles of his science clearly and within a very small compass, and hence his book will prove helpful both to the general reader and the beginner in economics. Prof. O'Hara's aim is expressed in the following passage from his preface: "The present work.... attempts to lay the foundations for economic reasoning rather than to say the final word on the great present-day questions of economic policy. Ethical and practical problems are not ignored, but.... it is necessary first to establish the positive facts and principles." Each



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chapter is accompanied by questions designed to help the student in reviewing the matter treated. Our Catholic high schools and colleges are fortunate in having two such excellent text-books as Prof. O'Hara's and Father Burke's "Political Economy" to choose from. (The Macmillan Co. \$1).

As a specimen of the fairness with which Prof. O'Hara treats various economic theories we may point to his paragraphs on the Single Tax. After stating the principal arguments *pro* and *con*, he decides against the Henry George plan and suggests as a feasible substitute the unearned increment tax, which we have repeatedly advocated in the FORTNIGHTLY REVIEW.

The chief and insuperable objection against Socialism is well stated by Prof. O'Hara as follows:

"The principal criticism of economic Socialism is that with human beings as they are now constituted it will not work. If human beings were ideally perfect, Socialism could be made to work, but in that case there would be no need for the introduction of Socialism because perfect human beings could get along very well under almost any economic system."

In view of the efforts that have been made of late years to establish federal control of education, and of the tendency to rate the value of an institution of learning by its monetary endowment, rather than by the quality of its teaching force, the two following resolutions passed by the Catholic Educational Associa-

tion at its Baltimore meeting are especially noteworthy:

"Any measures tending towards the federal control of education are to be regarded as opposed to our traditional American policy and a menace to our educational liberties.

"Now that various private and public organizations are striving to establish and enforce standards which call for endowments and large assets of money, our Catholic schools and colleges should insist that the voluntary services of their teachers, while not given for money or purchasable by money, should be reckoned at their full market value in any financial classification."

A current writer tells an amusing story of an interview which an American tourist had with Cardinal Mercier. "You're a Catholic, ain't you, Mr. Cardinal?" Cardinal Mercier admitted that he was. "Well, I'm a Presbyterian, myself, but I ain't got no prejudices."

Mr. Charles M. Schwab is receiving praise in the Catholic press for giving two million dollars to a Catholic college. This gift reminds our thoughtful colleague, Mr. Joseph Matt of the *St. Paul Wanderer* (No. 2562), of a passage in Schiller's "Kabale and Liebe." Lady Milford asks the butler, who brings her a new present from the Duke: "What did your master pay for these diamonds?" The answer is: "Not a penny." "What?" says Lady Milford, "these immensely precious stones cost him nothing?" "Nothing;" confirms the butler; "yesterday seven thousand of his subjects were shipped to America—they pay the expense."

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"In the Champagne, along the Somme, in Galicia," comments Mr. Matt, "thousands of Mr. Schwab's fellows have been killed or crippled. Their blood and the tears of their widows and orphans pay for everything, including his two million dollar donation to St. Francis College at Loretto, Pa. If the present peace negotiations fail and the generous donor is enabled to profit by another spring offensive, more terrible than its predecessors, he will perhaps make another donation...."

—o—

Somebody said that it couldn't be done,

But he, with a chuckle replied,
That maybe it couldn't, but he would be one, -

Who wouldn't say so till he tried.
So he buckled right in, with a bit of a grin

On his face, if he worried he hid it,
And he started to sing as he tackled the thing

That couldn't be done, and he did it.

—o—

The New Orleans *Morning Star*, in its Vol. 49, No. 44, protests against the celebration of Christmas as a pagan festival in the public schools of that city, on the ground that 40,000 of the 50,000 children attending those schools are Catholic. "Shall 40,000 Christian children in New Orleans," indignantly asks our contemporary, "be imbued with the idea that Christmas is simply a kind of pagan festival?" etc. The public schools in Louisiana, as elsewhere, are constitutionally "non-sectarian," and therefore Christmas and the Christ Child, harsh though it sounds, can have no place in them. But the parents of those 40,000 Catholic children, instead of complaining against the introduction of the Santa Claus myth and other nonsense into the public schools, should leave the latter to the Protestants and Jews and, like their brethren in other cities, see to it that their children are trained in Catholic parochial schools, where they learn the truth about their Saviour and are imbued with Christian ideals.

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BARGAINS IN SECOND-HAND BOOKS

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Excelsior Studies in American History (Sadlier's). New revised edition. Illustrated. N. Y. 1916. 60 cts. (Contains a new chapter on Civics, with an article on the Church and State by Fr. Semple, S. J.)

Pfeilschifter, G., and others. German Culture, Catholicism, and the World War. American edition. St. Paul, Minn. 1916. 50 cts. (A spirited defense by a number of German Catholics, including Bishop Faulhaber, against the French book "La Guerre Allemande et le Catholicisme").

Bartlett, J. The Shakespeare Phrase Book. Boston 1882. \$3. (An index of the phraseology of Shakespeare; a concordance of phrases rather than of words. Takes every sentence from his dramatic works which contains an important thought, with so much of the context as preserves the sense, and puts each sentence under its principal words, arranged in alphabetical order.)

Goldstein, D. Socialism: The Nation of Fatherless Children. 2nd ed. Boston s.a. (A source book for studying the moral character of American Socialism. Contains many authentic and interesting quotations from Socialist writers and speakers). 70 cts.

Dante's Monarchia, übersetzt und erklärt von Dr. C. Sauter. Mit zwei Bildern. Freiburg 1913. \$1. (No one can fully understand the Divina Commedia unless he is acquainted with the political principles laid down in the Monarchia).

Dante's Gastmahl übersetzt und erklärt von Dr. C. Sauter. Mit zwei Bildern von Dante Gabriel Rossetti. Freiburg 1911. \$1.50. (This new translation of the Convivio is based on Moore's Oxford text. There is a splendid introduction and many explanatory notes).

Weingärtner, Dr. Georg. Das Unterbewusstsein. Untersuchung über die Verwendbarkeit dieses Begriffes in der Religionspsychologie. Mainz 1911. 75 cts. (unbound). (The author examines the notion of subconsciousness in its relations to religion, and incidentally disproves many popular errors).

Kausler, E. und R. Geschichte der Kreuzzüge und des Königreichs Jerusalem. Aus dem Lateinischen des Erzbischofs Wilhelm von Tyrus. Mit einem Kupfer, zwei Plänen und einer Karte. Stuttgart 1840. \$2. ("A work remarkable for the times... The author is extraordinarily learned... skilled in the art of narration, showed exceptional talent in arrangement of his characters and in logical presentation of facts." *Cath. Encycl.*—One of the chief sources or the history of the Crusades and the Kingdom of Jerusalem).

Rosbach, Aug. Griechische Rhythmik. Leipzig 1854. 80 cts. (A fine copy of a classical work on Greek prosody. Scarce!)

Pohle, Jos. Lehrbuch der Dogmatik. Vol. I. 5th ed. Paderborn 1911. \$1.75. Comprises On God, the Trinity, the Author of Nature and the Supernatural. Good copy. No German books can at present be imported from Germany).

F. X. von Linsennann's Gesammelte Schriften. Erste Folge. Kempten und Munich 1912. \$1. (Contains Bishop von Linsennann's essays on the relation of pagan to Christian morality; the doctrine of law and liberty; tendencies and aims of present-day moral science; homiletic studies; on collision of duties; on superstition; on the ethical aspects of rationalism; on the moral duties of authors and literary critics. An instructive book).

Schilling, Otto. Reichtum und Eigentum in der christlichen Literatur. Ein Beitrag zur sozialen Frage. Freiburg i. B. 1908. \$1.25. (A study in the teaching of the Fathers of the Church on prop-

erty and wealth, beginning with the Apostolic Fathers and extending to St. Thomas Aquinas. A valuable contribution to the social question).

Kellner, Dr. L. Volksschulkunde. Ein theoretisch-praktischer Wegweiser für kath. Lehrer. 8th ed. Essen 1886. 75 cts. (A classic of Catholic pedagogy).

Crooker, Jos. H. Religious Freedom in American Education. Boston 1903. \$1. (Based on the report of a committee of the Am. Unitarian Ass'n. A frank demand for the complete secularization of our schools and colleges).

Ehrhard, Dr. Albert. Das Mittelalter und seine kirchliche Entwicklung. Mainz 1908. \$1. (An essay along original lines; very instructive).

Cicero's Dream of Scipio (Somnium Scipionis) translated by James A. Kleist, S. J., with an Introduction and Notes. N. Y. 1915. 50 cts. (Prepared with special reference to the needs of college students).

Gieswein, Dr. Alex. Die Hauptprobleme der Sprachwissenschaft in ihren Beziehungen zur Theologie, Philosophie und Anthropologie. Freiburg i. B. 1892. \$1. (Proves the untenableness of the Monistic and the truth of the Christian world-view from the point of view of philology).

Gillet, R. H. Democracy in the United States. N. Y. 1868. 50 cts. (The author was Solicitor of the Court of Claims under Buchanan, but was removed by President Lincoln, "because he was a Democrat." His book is a historical sketch of U. S. history from the Democratic point of view).

O'Donnell, M. J. Penance in the Early Church. With a Short Sketch of Subsequent Development. Dublin 1907. 85 cts. (An answer to Lea's false claims regarding confession. The author appeals to the sources and gives a description of the early penitential discipline, showing that there was a Sacrament of Penance in the early Church, that the doctrine at the end of the second century was identical with that at the end of the first, and that the attacks of Protestants leave the Catholic dogma intact).

Hollweck, Dr. Jos. Die kirchlichen Strafgesetze zusammengestellt und kommentiert. Mainz 1899. \$2. (A standard work *De Censuris*. Will not lose its value by the publication of the new Codex of Canon Law. Fine new copy, cost \$3.50 but a year or two ago).

Degen, Rev. Jos. The Divine Master's Portrait. A Series of Essays on the Spirit of Christ. London, 1916. 40 cts.

Spieler, Rev. Jos. (P. S. M.), tr. by C. Lawrence, O. M. Cap. Lights and Shadows: Scenes and Sketches from the Mission Field. Techny, Ill., 1916. 60 cts.

O'Hara, Frank. An Introduction to Economics. New York, 1916. 80 cts. (Presents the elementary principles of economic science clearly and in a small compass).

Dease, Alice. Refining Fires. A Novel. N. Y., 1916. 65 cts. (A Catholic novel, directed against gambling. Shows the power of adversity to purge away sinfulness).

Wildermann's Edition of the Holy Bible, Translated from the Latin Vulgate. With notes, maps, and illustrations. Morocco, gilt edges. N. Y. 1912. \$1.

O'Hagan, Thos. Essays on Catholic Life. Baltimore 1916. 55 cts.

McGuire, Edw. Is Schism Layful? A Study in Primitive Ecclesiology with Special Reference to the Question of Schism. Dublin 1915. \$1.25.

Pohle-Preuss, Grace, Actual and Habitual. St. Louis 1914. \$1.50.

The Fortnightly Review, St. Louis, Missouri

The Fortnightly Review

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ST. LOUIS, MISSOURI

February 1, 1917

"ATROCITY MONGERING"

In the course of a lengthy but very interesting notice of Cecil Chesterton's book, "The Perils of Peace," in the *New Republic* (New York, Vol. IX, No. 114), Mr. George Bernard Shaw makes some sensible remarks about "atrocities mongering." He says:

"It is evident that Mr. Chesterton has been deeply moved by the horror of the atrocities which have been hawked about by the Terrorists. It is equally evident that he does not know the trick of atrocity mongering, which consists in trading on just such innocence as his. Take for example Lord Bryce's report of the atrocities in Belgium. The answer to the case founded on it for treating Germany as an exceptionally wicked nation is not that the atrocities did not occur. No doubt it may be said of some of them that there was no more pretence of serious evidence than of an impartial tribunal. But some of the worst of them carried conviction, even without evidence, because they were things that occur wherever two or three millions are gathered together, even in peace. Mr. Cecil Chesterton, perhaps Lord Bryce himself, has no suspicion of the normal atrocity rate as revealed by the cases at our assizes which could not possibly be reported in papers intended for family reading, and which cannot even be tried. It is only when a society is formed to check some specially pitiable form of cruelty, such as The Society for the Prevention of Cruelty to Children, that we get from its reports and appeals for subscriptions a blasting glimpse of what human nature is capable of at its vilest. If, as we

have so often seen, any newspaper can get up a flagellomaniac garrotting scare or a 'white slave' epidemic by simply beginning to report all the police cases of robbery with violence and procurement that come before our police courts, each of which in London deals with about eighty cases a day, of which only a few can possibly be reported even by papers still old-fashioned enough to make prominent copy out of such matter, we can just barely imagine (though I could not do so if I had not seen some of the records) what an indictment could be piled up against us by an industrious dirt hunting Prussian if he swept out our criminal records to prove that we were devils whose extermination was the most sacred duty of 'God's German.' It is impossible to go into details; and if it were possible I should not befoul the conscience of my readers uselessly by doing so. But I solemnly warn our patrons against the disgusting game of capping atrocities. There are abysses in every nation which should not be uncovered for the purpose of belittling other nations. Time enough for that when at last we make up our minds to clean them out among ourselves."

A CATHOLIC LAY UNION

Notwithstanding the splendid record we have made in many fields of Catholic endeavor, voices have not been wanting, especially of late years, to point out what seems to be a fundamental shortcoming of all our Catholic activities. There is no coöperation, no concerted action, among the great body of Catholics. We protest against abuses; against the curtailment of our

rights; against hostile legislation; but the scattered voices are lost in the wilderness. Some worthy cause, at home or in the field afar, appeals for help and support; a few benevolent men and women respond, but the great mass remain untouched.

Half regretfully, half enviously, we look to Europe, and witness the vigorous Catholic works inspired, prosecuted, and successfully carried through, as if by common impulse, in England, Germany, Holland, where Catholicism is no more the dominant factor than it is in our own land. Perhaps distance lends some enchantment to the view. But while some of us readily find excuses for our shortcomings,—“we have just emerged from the missionary chrysalis; we are still in the brick and mortar period; we have not had time to organize;”—others have busied themselves energetically with the more constructive task of calling into being Catholic organizations more or less national in scope, such as the Knights of Columbus and the Federation. Meetings like the two Catholic missionary congresses (Chicago and Boston) have brought specific Catholic interests prominently before the Catholics of the country. But the permanent good effected has been limited, in the eyes of many, to the passing of fine resolutions.

There is a distinct conviction among leaders as well as among the rank and file, that we can and should do more, that we must get more tangible results; and this must be achieved by combining all our forces in some way under recognized leaders of ability. Sporadic efforts give ephemeral results and unsupported attempts lead only to the discouragement of honest and willing workers.

All this was obviously in the mind of Fr. Gallagher, O. S. B., when he wrote for the *Ecclesiastical Review* on the question, “Is A Catholic Lay Union Expedient and Feasible?” If his suggestions are to lead to practical results, they need to be brought before a much wider circle of readers than is reached by a class magazine.

The writer advocates the organization of the *whole* Catholic laity of this country under their own leaders. In his mind, such a union, over which the episcopate would merely exercise supervision, and which should otherwise be independent, would afford a twofold advantage: it would open up new avenues of pecuniary support for Catholic works now often dying from neglect or hampered by lack of adequate means; and it would enable us to secure from the American people, in the face of anti-Catholic agitation, recognition of our rights as citizens equal to any in the land. One might add a third and equally important advantage: such a union would enable us to direct and coördinate our activities in the field of social reform. This is a field we have hardly begun to cultivate and of the importance of which we are but half-conscious. And while Catholic principles only offer a basis for constructive and beneficent social work, our influence on legislation aiming at social betterment is almost nil.

Is the scheme feasible? While admitting that “it looms almost utopian and visionary on the surface, from its very simplicity,” the author would have it materialize in the following manner:

“Speaking broadly, we have at present organized parishes and missions to the number of fifteen thousand, with one hundred dioceses. Now if the episcopacy will adopt the proposal for a lay union, and the various bishops, using the parish organizations we have at hand, officially designate each parish in the respective dioceses an organized unit in the new association, with every adult member in each parish an *ipso facto* member of the lay union, the entire machinery of institution, inauguration and enrolment can be accomplished in one year. A few enthusiastic promoters to agree on methods of procedure and make the necessary overtures to the bishops, together with a sponsor to underwrite the initial inaugural expense—and the Union is launched.”

With the need of some such organization apparent on all sides, one hesitates to offer any criticism. Yet the first and fundamental question that naturally comes to mind is: Are our Catholic people sufficiently educated to their duties and responsibilities to be ripe for an enrolment *in globo* by an episcopal fiat into a Catholic lay union?

Obviously, the influence of such an organization is not so much in proportion to its bulk, as it is in proportion to the intellectual vigor, the firm convictions, and the clear-sighted enthusiasm of its individual members. Unless all, or at least the great majority, are familiar with the problems that confront us and realize their gravity; unless they are thoroughly aroused to the need of concerted action, and anxious, or at least willing, to give their personal coöperation, even at a sacrifice, we shall have but a paper organization sure to die of inanition.

It would seem that an active, ceaseless campaign of education is our first and foremost need, and that a viable Catholic lay union must be the upshot, not the beginning, of any movement leading towards closer coöperation among the members of the great Catholic body in this country.

Moline, Ill.

J. B. CULEMANS

HIGHER EDUCATION FOR CATHOLICS

The question of higher education for our Catholic youth is becoming more and more of a pressing problem. It is certain that our young men and young women must not attend non-Catholic high schools and colleges if they desire to preserve their faith; as the knowing shrug and the outspoken gibe against anything bearing the color of religion will unnoticeably but surely wipe out the last vestige of faith in the plastic mind of the immature. Nearly twenty years' connection with a secular university have left no doubt in my mind as to the result of the infidel propaganda carried on in schools of this type.

But where shall the young man or

the young woman turn if they aspire to a professional life?

There are a few Catholic colleges that introduce aspirants to a professional career; but they are not "in the ring" and do not offer the "standing" which the "legitimate" colleges offer. For it must be remembered that these so-called "legitimate" schools have formed a combination which will not honor the diploma from any outside institution. No graduate from a parochial school can progress upon his "paper" without an examination that can be made very unfair; and no graduate of a high school that is not within the pale of the combination can enter college without a similar process. And even after graduation from a Catholic college further degrees or honors cannot be attained except through the combination schools.

This fact probably explains many defections among the graduates of our parochial school system; and as long as conditions continue as they now are, the ambitious will help to bolster up the monopoly.

The obvious cure of this evil lies almost exclusively with our Catholic colleges. They must offer curricula of such excellence as to compel public recognition. And in this field there lies a golden opportunity.

I recall a meeting between the dean of a secular university with a liberal-minded professor in his department. The latter insisted on receiving permission to eliminate much of the subject matter presented in the adopted text-book and had brought with him copies of those texts with mere theory bluepenciled. Upon glancing over the exhibit the dean exclaimed: "Why, you have cut out fully two-thirds of the matter!"

In effect, that is about the proportion of texts and lectures that should be eliminated, and let the entire battery of mental energy be directed to the practical, or at least not utterly theoretical. This view coincides with the old adage, "Baccalaureus in arte, asinus in omni parte," and the current

experience in the world of affairs that "college people are not wanted." Even in the professions success is unattainable until much of the "school dust" has been blown away.

Mere theory and opinion are the death of exact science as well as of faith, and the curricula of our "legitimate" schools simply teem with theory and opinion. Let us eliminate that defect, and let us concentrate all our efforts on the facts, the applicable; and efficiency with thoroughness will quickly reward us with that "standing" which the infidel schools now claim.

C. E. D'ARNOUX, A. M.

THE QUESTION OF A CATHOLIC DAILY II (*Conclusion*)

On one count, at least, Catholics have a just grievance against the secular daily press. It is undoubtedly true, what has been charged so often, that the European cable service of the American press is controlled by interests hostile to the Catholic Church, and particularly to the Vatican; and that a studied effort is constantly made, through highly colored dispatches, to impress the 100,000,000 people of the United States that the Catholic Church is an enemy of progress; that the Vatican is tyrannical; and that Church officials are tactless and unscrupulous intriguers.

But even though we had a Catholic daily paper, not only in one but in all large cities, which would give us the correct version of the political situation and religious events of European countries, the slanderous and lying cable service to the secular press would still continue. Again, here a Catholic paper is not the remedy. A Catholic Associated Press Service, with resident trained correspondents in every important city of Europe (and of the facilities of which the secular press, I believe, would be glad to avail itself), it seems to me, is the only solution of this difficulty. And such service would be vastly less expensive than the maintenance of one or several Catholic daily papers, whose influence at best

would be limited. By a correspondent, however, I do not mean one who in his leisure moments, in the solitude of his room in the seminary, or in the seclusion of his monastic cell, writes a weekly or daily letter that will be ancient history by the time it reaches New York—but a trained and active newspaperman who "knows the game," and who is paid a decent salary for his work, and whose means of communication will be the cable.

Moreover, if there were a Catholic daily today, is it unnatural to suppose that its politics would be either Democratic or Republican? If the average Catholic resents anything, it is interference in his political beliefs and preferences. But, assuming that a Catholic daily would be politically neutral (or, shall I say independent?)—the difficulty would by no means be obviated; for there would be candidates who, for reasons of friendship, or on account of religious kinship, and probably also for other considerations, would seek and obtain the favor and support of a Catholic daily—and the trouble would begin. Politically speaking, I hold that a Catholic daily paper would be neither better nor worse than any secular daily, for we must not ignore the human side of men.

Another danger of a Catholic daily paper lies in the fact that it would undoubtedly accentuate what I shall call here—nationalism; and, in consequence, we should become divided still more rather than unified. Even the clergy would divide into factions, and it would follow inevitably that the people, too, would take sides. Quarrels would ensue; bitter feeling would provoke an ugly temper in our private discussions and public utterances, and as a result the necessary support would be withheld, or withdrawn, and failure would be the end. Moreover, with these two elements of danger always present—namely, political differences and nationalism—the Church militant would become the Church pugilistic!

May I not also here point to another lurking danger, so neatly expressed by

Bishop Fallon in speaking of certain French Catholic papers,—which “though strongly Catholic are so advanced in their ideas on social questions as to arouse the disgust of the episcopacy and the older clergy, though the young Catholics, both lay and clerical, favor them.”

Those favorable to a Catholic daily in the United States point to the fact that there are daily Catholic papers in European countries, such as France, Italy, Belgium, Germany, etc.; but they fail to state at the same time that, in every country where there is a pronouncedly Catholic daily press, there is also a pronouncedly and rabidly anti-Catholic press, a villainously licentious and flagrantly immoral press. Moreover, is it not true that anticlericalism is most pronounced in the very lands most bountifully supplied with a strongly religious—or shall I say, Catholic?—press; and I have often wondered which is cause and which is effect. In France, we are told, there are 1,200 Catholic papers, dailies and weeklies. If so, must we not shamefacedly admit that their influence is negligible?

Moreover, in certain parts of some of these European countries the entire population is not only Catholic, but devoutly Catholic; and the existence of a Catholic paper, therefore, under such favorable auspices, is nothing remarkable. A French Catholic daily paper in Canada does not fill us with wonder.

Moreover, the style of journalism in European countries is different from our own—decidedly different. Transplant one of the foreign Catholic papers to this country, publish it in English, and watch it die a quick, not to say a sudden and violent, death.

Furthermore, the people of each land speak the same language; are homogeneous; in temperament, if not in temper, they are the same. Let us also note that the religious situation in European countries is decidedly unlike our own. In Germany, for example, the division is principally between Catholicism and Lutheranism; in the Latin countries,

the line is sharply drawn between Catholicism and irreligion, or shall I say anti-Catholicism? Truly, what might hold good for Europe cannot apply in the United States, where every complexion of creed, and many cults, are in full swing; and where the population is a conglomerate mass in which every nationality is represented.

However, we already have in the United States Catholic daily papers printed in German, Polish, Bohemian, French, Italian, etc. But there are also daily papers printed in these same languages antagonistic to the religious papers. Still confining myself to a consideration of the Catholic dailies printed in foreign languages, remember this—they are gotten up in the style of the papers of the Fatherland and are supported mostly by a class of people to whom an English paper, on account of unfamiliarity with our language, is inaccessible. The coming generation will surely turn to the English papers.

And who would support a Catholic daily? Catholics, I suppose! But it has ever seemed to me that if a Catholic paper is to serve any purpose at all, its primary appeal would have to be to non-Catholics, and these cannot be expected to take any great interest in a Catholic daily.

Catholics themselves are the very last people who need a Catholic daily paper. There are a few good Catholics whose loyalty to the Church is shaken by nothing, however calumnious or scandalous, they may read in the secular papers. On the contrary, the more villainous the attack, the more bitter the resentment. Surely the indifferent Catholics would not be other than indifferent to the existence of a Catholic daily. But if it is intended that this Catholic daily shall reach those not of the Church, or opposed to the Church; if it is intended through it to exert a corrective influence on the secular press, we are shooting wide of the mark.

For Catholics, we have primarily the pulpit. We have also Catholic books aplenty; and those who most need

them, alas! do not buy or read them. We have Catholic weekly papers and an all too small proportion of Catholic subscribers for them. The same may be predicated of the Catholic magazines. If Catholics will not support their monthly magazines and weekly papers, is it logical to suppose that they will support a daily press? I do not believe it!

There are about sixty English Catholic weekly papers in the United States. The average circulation of the average Catholic weekly is not very large. It is sometimes asserted that our weekly papers are not of a high quality. If that is your opinion, is it not probably owing to the fact that Catholics do not give adequate support to their weeklies? Whatever may be the explanation, the fact stares us constantly in the face that their influence, such as it is, does not extend into those places where it is needed most. The Catholic papers—weeklies and monthlies—do not seem able to reach beyond the limited circle of present supporters, many of whom are loyal subscribers rather than devout readers, out of a sense of duty or, as a matter of friendship, and even of charity. Surely not an encouraging situation!

To talk seriously of a Catholic daily when we are indifferent to our weeklies and monthlies, strikes me as the queerest kind of logic. The feeble and inadequate support given to our Catholic weekly papers and monthly magazines, is to my mind the strongest argument against a Catholic daily.

I do not flatter myself that I have treated this interesting subject in its entirety. I have aimed, rather, in the limited space at my command, to touch upon several vital points which seemed to me hitherto to have been overlooked or ignored.

S. A. BALDUS

There are only three Catholic historical societies in this country that have given evidence of ability and willingness to do substantial work in the preservation of our Catholic records; they are at Philadelphia, New York, and St. Paul.

FREEMASONRY IN IRELAND

A singular side-light was lately thrown upon what is known in Ireland as "Castle Government" by the revelation of the terms of the oath or attestation taken by the Dublin metropolitan police. This oath, which dates from 1836, prohibits membership of any "political or secret society *other than the Society of Freemasons.*"

"It may readily be seen," comments the *Month* (No. 630, p. 563), "in what spirit that oath was framed and what its effect was intended to be. If the clause we have italicized were omitted, the oath would be altogether in the interests of morality. No public official should ever belong to an association the claims of which are liable to conflict with his public duty. Oath-bound associations are emphatically of this character, and the Freemason Society is notorious amongst them all as being essentially anti-civic. Various governments—the German, the Italian, the Argentine—have banned it precisely on that ground. (See *The Month*, Oct. 1912, p. 423; also 'Thirteen Articles on Freemasonry,' by E. R. Hull, S. J.) Yet Freemasonry has thus been set in a privileged position amongst the Catholic people of Ireland, with the result that the whole administration is permeated with its members, and few who wish to advance in legal or official circles are strong enough to dispense with its support. What wonder that a government so influenced is regarded by a Catholic people with utter mistrust. It can hardly be an accidental circumstance, in view of that unrighteous oath, that out of 37 Irish county inspectors of police—men on whom the recognition and promotion of the rank and file largely depend—only four are Catholics. The framers of the oath, which dates from the heyday of Protestant ascendancy, were not any more solicitous about the integrity of the higher officials, for it had to be renewed by those who attained commissioned rank.

"Now that the oath has been publicly exposed, the government has had

no choice but to rescind that most objectionable clause, but it has taken no further steps to purge the higher ranks of the administration of members of this secret oath-bound society which, though it professes mere philanthropy, strikes essentially at the ideal of true citizenship, the equality of all before the law."

THE GOSPEL OF ST. MARX

Thomas Kirkup's "History of Socialism" (London: Black) is an absorbingly interesting and very instructive book. One has scarcely read a dozen pages of it until one asks the question: "Do these people really believe what they preach?" "Whatever our opinion may be of the wisdom or practicability of their theories," says the author, "history proves that Socialists have been ready to sacrifice wealth, social position, and life itself, for the cause which they have adopted." We doubt not there have been such Socialists—not a few of them perhaps—Socialists who have really believed and have greatly striven to act up to their beliefs. But it is unfortunate that this book touches often on a Socialist, August Bebel, who did *not* sacrifice wealth and life to the cause; and one notes that at least half a dozen other leading Socialists are mentioned in these pages who, far from sacrificing wealth by the profession of Socialism, have won and kept it largely by means of that profession. These are displeasing things to say, and one takes not the smallest delight in saying them. But it is extremely necessary to state this truth; and it may be that not a few of the really faithful among the followers of Marx—those who preach eloquently and who try their utmost to practise eloquently—will thank us for stating it.

The theory of Socialism is one of the most deeply interesting theories that has ever been argued. It intimately affects all of us—Dives, Lazarus; upper class, middle class, working class; old and young; man and woman. We need not wish for a clearer exposition of its essence and growth than the late Mr. Kirkup's, which Mr. Edward

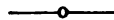
R. Pease, another Socialist, has revised and enlarged. Here we have excellent informative notes about the originators of the movement in France, England, and Germany—Robert Owen, Lassalle, Proudhon, Fourier, etc.; and though author and editor are fervent partisans, they are clever enough and shrewd enough to see and admit some terribly weak links in the chain of their heroes' arguments.

Thus Karl Marx is the giant,—one might almost say, the saint,—of Socialism. No name has anything like the authority, the sanctity, of his name among Socialists. Now Marx's great discovery was surplus value. Surplus value was to Marx what natural selection was to Darwin. He virtually founded Socialism on this, to him impregnable rock. Alas, the rock already crumbles! Mr. Kirkup finds in surplus value a lost cause. He admits Marx was wrong about the surplus and forgot all about the brains and energy of capital.

It strikes one there will be very little left of Darwinism if ever the natural selection theory is disposed of as freely as Mr. Kirkup disposes of Marx's great discovery. If Mr. Kirkup is right, what remains of Marx to-day is a great—name.

Mr. Kirkup's book on the whole is laudably free from cant. However, it is but just to say that there are passages in it which are too reminiscent of the kind of impostor Charles Dickens loved to show up, the flowery humanitarian.

The blindness which prevents such enlightened comrades as Mr. Kirkup from drawing the logical and inevitable conclusion from their own admissions is one of the strangest things about the Socialist movement.



St. Teresa's College, Winona, Minn., offers fourteen scholarships of a present value of \$100 each, and a possible increase to \$250, for competitive essays on Catholic American history. These prizes are open to high-school graduates.

NOTES AND GLEANINGS

The "American Standard Encyclopedia" (University Society), according to the *Independent* (Vol. 89, No. 3552), is printed from old plates, unpagged, and pieced out with new matter which is not equal to that contributed by the old editors, many now dead, whose names appear on the title page.

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 Apropos of Lady Burton's destruction of the MS. of her famous husband's "Scented Garden," a reviewer of "The Romance of Isabel Lady Burton, Told in Part by Herself and in Part by W. H. Wilkins" (Dodd, Mead & Co.) in the Book Section of the N. Y. *Evening Post* (Jan. 13) says:

"The destruction of ['The Scented Garden,' a translation from the Arabic of a grossly immoral work] by Isabel after her husband's death brought upon her much obloquy from the learned—and others. It dealt with a subject whose investigation had involved Burton in trouble and suspicion from the days of his earliest manhood, and what Lady Burton did she did partly to defend her husband's memory from evil tongues. Furthermore, thirty years before, she had asked herself if she 'would sacrifice anything and everything for Richard, and the only thing that I find I could not sacrifice would be God.' And, sitting before the fire, on that lonely night in 1890, she burned the manuscript which Burton had bidden her regard as her 'jointure,' and for which she had been offered six thousand guineas. She disobeyed her husband for the first time and threw away a fortune. The heathen might rage and people imagine a vain thing, but, for her, God had spoken and all else was as naught."

Lady Burton was a Catholic.

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 Measured by the standard of interesting adventure, Father Francis Finn's latest novel, "Cupid of Campion," is perhaps the best, and should prove one of his most popular boys' stories. The fact that the scene is laid about a real, modern boarding school (Campion College, Prai-

rie du Chien, Wis.) and that the author weaves into his plot so recent and well-known an incident as the Dayton flood, makes it all the more attractive. But the story is not concerned solely with boys and boyish affairs: a very brave and amiable heroine, for some time in the captivity of gypsies, adds much both to the interest and to the moral tone of the tale. (Benziger Bros. 85 cts.).

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 Rev. Joseph Keating, S. J., asks the question, "Why is it that in spite of Christianity the policy of each civilized state is based on the assumption that, given occasion, the moral law will be powerless to keep its neighbors from wrongdoing?" A writer in the *Denver Catholic Register* (Vol. 12, No. 23) pertinently answers as follows: "Because the principle of nationality has escaped from the control of the Church. While the Church in its doctrine and practice is above national and racial prejudices, its members and its ministers are frequently misled by the glamor of false patriotism in much the same manner as the sectarians are deluded by outbursts of so-called patriotic fervor. Catholics are not any different from other people in this respect, as evidenced by the European war."

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 "We have the fruitless satisfaction of beholding superb buildings, and of praising ourselves for our outlay, whilst the proselyters with a small portion of our expenditures gain our children and unborn generations that will never worship in any of our stately churches. We need many more smaller churches, fewer magnificent piles of brick and mortar. The wasted millions might well be distributed over each diocese, so that every community might have its little church and rectory and school, with a resident priest, who might evangelize among the very proselyters themselves. As it is now, we have a feast in the cities, a veritable famine in the country.... We squander untold millions on embellishments for most costly edifices. We paint the rose and gild the sun; but others keep to mother earth and lead away the children

that ought to fill our ornate pews. Why spend thousands of dollars on decorations and tinsel, and deny the little sums to the churchless poor, who need only the bare necessities and ask for no useless trimmings? The fact is that we have lost our bearings and stand in need of a revision of our methods."—Rev. Z. M. in *America*, Vol. 16, No. 14, p. 326.

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Every cloud has a silver lining. "If the district of Columbia goes dry," says *Reedy's Mirror*, "perhaps congressmen will not want to stay there so long. Less liquor, less congress."

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The *Ave Maria* (Vol. 5, No. 2) notes a phase of the prohibition movement that has heretofore been practically ignored. It is the notable growth of the drug habit in "dry" localities. Addiction to morphine, cocaine, and other poisonous drugs is growing so widespread that it seems evident that, if prohibition ever becomes the law of the land, there will be need of an even more drastic campaign against the drug evil.

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Col. Wm. F. Cody, better known as "Buffalo Bill," who died in Denver Jan. 10, was baptized by Father Christopher V. Walsh, of the Cathedral, the day before his death. (Cfr. *Catholic Register*, Vol. 12, No. 23).

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Mr. William Marion Reedy, in his *Mirror* (Vol. 26, No. 2), sharply criticizes Col. Roosevelt, whom he calls a "political sadist," for his rabid pro-war utterances. He opposes to the raucous Colonel Mr. H. G. Wells, the British novelist, whose "Mr. Britling Sees it Through" is "the best book against war that I have read since the war began."

The whole war as it develops is described by Mr. Wells from the standpoint of an intelligent, scientific, literary, somewhat domestic, well-to-do Liberal Englishman. He is first amazed, then enraged, but finally he becomes pitiful. He has lost his first-born in Flanders. His life is shattered. And the rather odd but kindly young German tutor who went to his country's colors on the call before

England went into the war, is killed in Russia. In his sorrow, Mr. Britling's hate passes away. He is charitable even towards the enemy. He sees the war only as a vast stupidity, a huge blunder. And the letter he writes to young Heinrich's father in Germany, returning the violin the boy left behind him, is a magnificent expression of the tolerance growing out of a deeper and truer conception of the causes underlying the great conflict.

"Mr. Wells," says the editor of the *Mirror*, "does not go back on his country as George Bernard Shaw does; but he is no crazy Germanophobe. His story of the war ends upon a note of genuine humanitarian feeling, the sadder for the thought that obtrudes itself that all the sacrifice—all the sacrifice of plain, good, common people on both sides—may be in vain; that it will be in vain if out of it does not come some means whereby democracy can put an end to the incredible folly, stupidity, misery, and horror of war."

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Solomon Juneau, the founder of Milwaukee, was a Catholic. He donated the site of the first church built in that city. Yet, of his numerous descendants the majority are non-Catholics. The reason? Mixed marriages. (Cf. the *Catholic Citizen*, Vol. 46, No. 9).

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Speaking of the "exodus of colored folk" from the South to the North, of which much has been reported in the newspapers of late, Mr. Edward A. Murphy expresses the opinion (*America*, Vol. 16, No. 14) that this shift may prove a blessing to thousands of our colored brethren, because by their removal to northern cities where Catholicism is vigorous, "the work of evangelization is brought nearer our doors and rendered easier."—"Can northern Catholics," he asks, "neglect to do their individual and collective utmost towards opening up the faith to those who now, in a truer sense than ever before, stand at the door and knock?" The new year will answer.

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"The Holiness of the Church in the Nineteenth Century," is an English trans-

lation, by Fr. Francis Breymann, S. J., of a German book by Fr. Constantine Kempf, S. J., already noticed in Vol. XX, No. 12 of this REVIEW. The author shows that our Holy Mother the Church, despite her advanced age, is as prolific of saintly children as she was in her youth. The long list of nineteenth-century saints begins with Pope Pius IX, comprises such eminent bishops as Rudigier and our own J. P. Neumann, of Philadelphia; such devoted secular priests as the Curé d'Ars; such widely known religious as St. Clement Hofbauer, Bl. Caspar del Bufalo, Paul Gin hac, Father Damien, Sophie Barat, Mother Duchesne, Bernadette Soubirous, Mother Elizabeth Seton, and Anne Catherine Emmerich; such faithful lay men and women as Contardo Ferrini and Gemma Galgani,—not to speak of numerous heroic martyrs of both sexes. The biographical data about these and many other modern saints have been gathered from various sources and in their totality constitute an impressive argument for the holiness of the Church. Father Breymann's translation is both faithful and elegant. (Benziger Bros.; \$1.75 net).

Writing in *America* (Vol. 16, No. 14) on the growth of public immorality, Mr. John B. Kennedy says that "voluptuousness on a business basis" is the national *ethos* of this country.

The *Masonic Standard* says that in New York there is one Mason to every 14.4 voters in the state, and one to every 45.75 inhabitants. How easy would it be for this well organized minority to control the unorganized majority and dominate the political situation! That its power is realized by the fraternity is seen in the following editorial taken from the November 11, 1916, issue of the *Masonic Chronicle*: "It is a good sign that Masonic temples are building everywhere throughout the country. When a lodge owns its temple it becomes a militant force in the community. It is evidence that there is a push back of its Masonry that has a business meaning." (Quotations from the *Christian Cynosure*, Vol. 49, No. 9, p. 278 sq.)

The *Index* to the twenty-nine volumes of Griffin's *American Catholic Historical Researches*, which we noticed in our No. 1, page 15, can be purchased from the American Catholic Historical Society, 715 Spruce Str., Philadelphia, for \$5.

"The Sulpicians in the United States," by the late Dr. Charles G. Herbermann, is a panegyric rather than a history, and in our opinion overrates the influence of the members of a Society that has never been numerous in our land and whose work is variously judged. With Cardinal Gibbons, who contributes a brief preface, we regret that the author did not take up the study of Sulpician influence in this country before his health began to fail; in that case, perhaps, he would have given us something more nearly approaching real history. (New York: The Encyclopedia Press, Inc.)

"Development of Personality: A Phase of the Philosophy of Education," by Brother Chrysostom, F. S. C., is a book by a teacher for teachers of religion, especially designed to awaken in novices of teaching orders a deeper appreciation of the resources available to them in fulfilling the duties of their vocation. The author deals in four books, (1) with the Normal School and Religious Novitiate, (2) with Faith and its pedagogical implications, (3) with the biological and psychological aspects of Faith, (4) with Meditation and its pedagogical value, (5) with Faith as a social force. The book contains many apt observations, but in our opinion it would have gained by condensation and a clearer limitation of the author's thesis. (Philadelphia: John Joseph McVey. \$1.25 net).

Dr. Frederick L. Hoffman's compilation of homicide statistics for 1915, recently published in the New York insurance weekly, *Spectator*, is by no means pleasing. "While in other directions," says the Doctor, "measurable progress has been made in the United States, in the direction of the security of the person there has been decided retrogression." This conclusion is based upon more than one

comparison, and perhaps no one of them is entirely convincing taken by itself; but there seems to be no escape from it when the whole of the statistical facts presented is taken into account. Among these facts perhaps the most striking is that the number of murderers under confinement was 156 per million in 1910, as against 117 per million in 1890; though here perhaps a considerable element in the matter is to be found in the substitution of imprisonment for capital punishment. But, worst of all, no matter whether we are a little worse or a little better in the matter of homicide than we were ten or twenty years ago, we are enormously worse than other civilized countries.

In his new book, "The Pentecost of Calamity," Mr. Owen Wister compares the German landscape, which he calls "a constant pleasure to the eye, a constant repose to the body and mind," to our American landscape, "littered with rubbish, hideous with glaring advertisements, the rusty junk lying about our farms and towns and railway stations." "America," he says, "was ugly and shabby; made so by Americans. Germany was swept and garnished; made so by Germans. Everybody kept the rules. Each person fitted his job, did it well, took it seriously."

Commenting on Mr. Wister's praise of Germany, a writer in the *Ladies' Home Journal* (Jan.) says: "It would be well indeed for us if, in these matters, we would learn from Germany, and admit that, as a nation, we urgently need to be disciplined out of our present braggart, half-grown, hobbledehoy lawlessness. There are men who, whether from folly or because they seek profit by pandering to vanity and love of ease and fear of effort and danger and desire to make money without regard to anything else, denounce all such proposals as smacking of 'German militarism.' But, although Owen Wister... denounces, in strongest fashion, in this very book, the wrongs committed by German militarism; he sharply contrasts the good results obtained by German disciplined patriotism and orderly sense of duty with the shabby disorder and selfish inefficiency which we like to hide under high-sounding names because

we dislike to discipline ourselves into self-control and into the power for sustained common effort."

Many large firms are this winter voluntarily increasing the pay of their employees, in order to enable them to meet the high cost of living. *Reedy's Mirror* (Vol. 25, No. 49) thinks this movement indicates "a livelier social conscience among employers than was to be found a generation ago," and that "it is a result of the agitation for social justice during the past decade."

It does seem as if the "captains of industry" have been affected by the movement for a fairer distribution of wealth, and this, we agree with Mr. Reedy, should be gratefully acknowledged, though we all realize, and it is our duty to declare, that even the most generous raise in wages falls short of the ideal of distributive justice as set forth e. g. by Dr. John A. Ryan in his recent important volume published under that title by the Macmillan Company.

Father Flannery, associate editor of the *Guardian*, in an editorial contributed to Vol. VI, No. 39 of that readable paper, expresses grave doubt as to the wisdom of the "ostrich policy" which leads so many Catholic papers to hide or suppress what might redound to the disadvantage of persons and things connected with our faith. "Of course," he says, "no one is entitled to befoul the nest that breeds him. But in the extreme effort to protect the accidentals of Catholicity and in the unwillingness to admit fault where the whole world has been made aware of something defective or suspicious, would it not be more honest and, in the long run, more profitable in a spiritual, and, possibly, in a temporal sense, to meet candid criticism half way and give answers that do not depend upon suppression for convincing quality?"

Arthur Waugh, commenting in the *British Quarterly Review* (Nov. 1916) on "Georgian Poetry" and "The Catholic Anthology," asserts that "during the last ten years or so English poetry has been approaching a condition of poetic liberty

and license which threatens not only to submerge old standards altogether, but if persevered in to its logical limits, to hand over the sensitive art of verse to a general process of literary democratization." Instead of as in the past embodying an idea or interpreting an emotion of universal application, poetry is to-day, he contends, merely reflecting a mood, and instead of deeming beauty inseparable from its nature is frequently content to substitute for it a realistic portrayal of the commonplace or ugly in thought or fact. That it does so often with force, sometimes with effectiveness, and always with ingenuity, is merely proof of that "cleverness" which "is the pitfall of the new poetry."

With the industrious care that characterizes all his work, Father Zephyrin Engelhardt, O. F. M., has compiled an Index to Vols. II—IV of his useful and interesting history of "The Missions and Missionaries of California." Besides the alphabetical list of names and subjects treated, this index volume contains a page of Corrigenda, a supplement giving a brief account of the Dominican pioneers of lower California, and a selection of "Press Comments," from which we note that such a high non-Catholic authority as the *American Historical Review* commends Father Zephyrin's work as "indispensable to anyone who would understand the single-minded purpose and earnest devotion which led the Fathers of the 18th century to relinquish civilization in order that they might bring salvation to the heathen.... Its fulness of detailed presentation and its frank utterance of the attitude of the Church, make the volume the most valuable contribution yet made to the most vexed period of California history."

For years we have recommended the *Missale Romanum* as the Mass Book par excellence of the Catholic Church and urged its adaptation to the use of the laity. Of late this wish has been abundantly fulfilled. There are now available several cheap and handy editions of the Missal in English, as well as selections for Sundays and holydays. The

latest production in this line is "The Mass Every Day in the Year. The Roman Missal Translated and Arranged by Edward A. Pace, D. D. and John J. Wynne, S. J." This edition has all the good points of the Sunday Mass Book which Fr. Wynne published a year ago and of which, we understand, 50,000 copies have been sold. The print is large and clear, on India paper, with open spacing and distinct headlines. No part of the Mass is abbreviated: Every prayer, every antiphon is given in full. The parts of the Mass are explained briefly but lucidly. At the head of every feast or saint's day is a short explanation of the feast, or short life of the saint, freshly written. This Missal is complete, containing all the special prayers and services connected with the Mass, the Asperges and Prayers after Mass; Blessing of Candles, Ashes, Palms; the Holy Week services, etc. Besides, there is a new and brief form of devotion for confession and communion, showing how to employ the prayers of the Missal when preparing for the pious reception of these sacraments. A valuable feature is the accompanying calendar, which is a veritable "Ordo" for the laity, solving the difficulties most of us have in following the priest at the altar. This Missal is far and away the best of its kind yet supplied, and will go far towards making the recently noted revival of interest in the liturgy of the Church general and permanent among the laity. We trust this publication will dislodge the numerous unsatisfactory prayer-books hitherto in use. The prices are extraordinarily low for a book of 1500 pages on good paper, and substantially bound: leatherette, \$1.50; leather, \$2; calf, \$2.50; Russian leather \$3. (New York: The Home Press, 23 E. 41st Str.)

The *Queen's Work*, our well-known Sodality monthly, has undertaken to interpret the Catholics of Latin America to those of this country, and vice versa, and to counteract the Protestant propaganda started at the Pan-American Conference. In response to a list of questions addressed to the episcopate, the Catholic editors, and sundry distinguished priests

and laymen in the countries to the South of us, our esteemed contemporary has received a mass of answers which it is having sifted and digested by a group of Latin-American students now residing in the U. S. We hope some permanent good will come of this effort. We Catholics of North America ought to be united with our Latin-American brethren by something more tangible than our common faith.

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In a previous issue we noted the activity of the St. Xavier College Sodality, of Cincinnati, on behalf of the apostolate of the press. We see from the *Catholic Telegraph* (Vol. 85, No. 52) that this organization does not limit itself to the propagation of good literature, but is developing an extensive activity in various directions. Some of its members, under the auspices of an "Entertaining Section," give illustrated lectures; others look after the interests of Catholic writers in the public libraries; the "Mission Section" distributes pamphlets and leaflets bearing on the missions and gathers tinfoil and cancelled stamps for their benefit; the "Social Service Section" is engaged in social reform and charity work, such as looking after probationers from the juvenile court, and so forth. The "Goerres Literature Section," to which we referred before, continues to boost the sale of Catholic periodicals and reports that it has sold about 300 copies of Catholic newspapers and magazines and secured 200 annual subscriptions. The report in the *Telegraph* shows that there is no need of establishing new "orders" to do the work that is lying at hand, but that an old-established organization like the Sodality of Our Lady can be made the instrument of a most effective and up-to-date propaganda. May the St. Xavier College Sodality prosper and find many imitators!

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Under the unassuming title, "Short Lessons in Church Music," the Rev. Michael Klasen has published a useful booklet. It is the result of many years' experience in dealing with church choirs and tells their members and school teachers who have to train children's

choirs, just what is wanted and why. Father Klasen's is not a book of theory but intended to prepare the way for a more thorough theoretical study of the subject. Such elementary points as the kind of music required for divine services, Plain Chant, congregational singing, the use of musical instruments in church, solo singing, etc., are briefly and clearly set forth. The author interprets the mind of the Church in regard to sacred music, and his "Short Lessons" would do a world of good if introduced into those parishes and parochial schools (unfortunately still too many) where Operatic Music sits proudly enthroned in the organ loft. By a special concession of his printers, Father Klasen is enabled to sell his booklet at five cents a copy, instead of ten. Orders should be sent to the author at 1634 Gregory Str., Chicago, Ill.

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The *School Mate* is a new magazine, which describes itself as "A National Illustrated Weekly for Catholic Children." The first number appeared Jan. 4, 1917, at Belleville, Ill., under the editorship of the Rev. John B. Henken. Mr. Joseph N. Buechler is the publisher. The chief aim of the new publication is "to stimulate interest among our children in the products of the Catholic press." The editor has been encouraged by a remark in No. 20 of the last volume of the FORTNIGHTLY REVIEW, where we said: "The taste for Catholic reading has to be cultivated from childhood. That is where we Americans fail. And that is, too, why the very best Catholic books and newspapers will avail us little or nothing until our divinely constituted leaders devote all their energy to the training up of a new generation of men and women that have learned to read and appreciate Catholic literature." This it is that the *School Mate* undertakes to do. The first three numbers present a neat appearance and contain reading matter that ought to prove of interest to the children. The subscription price (75 cts. a year for individuals; \$1.25 a hundred for schools) is very reasonable. It takes considerable idealism to start a periodical of this kind under the present inauspicious conditions

of the paper market, and we sincerely hope the editor and publisher of *School Mate* will not be disappointed in their expectations. If the *School Mate* can gain the circulation it aims at and deserves, it will no doubt help powerfully to cultivate a taste for Catholic reading among our young people. *Floreat!*

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Prof. Robert F. Hoxie, of Chicago University, says that "scientific management" is "a long-time problem requiring a long-time solution." For this reason his book, "Scientific Management and Labor" (Appleton; \$1.50 net), which embodies his conclusions from a study of the movement undertaken for the U. S. Commission on Industrial Relations, is sure to arouse antagonism in many minds. He rightly thinks that scientific management has its menaces, and that these must be eliminated in order that the good that has been predicted from the movement may be realized. It has been said, probably with much truth, that scientific management is like the progressive invention of machinery in its effect upon workers and social conditions and welfare generally—that it gives a new impulse to the industrial revolution which characterized the latter part of the eighteenth and nineteenth centuries. A chief characteristic of this revolution has been the breakdown of craftsmanship, the destruction of crafts, and the carrying of the modern industrial world forward towards an era of specialized workmanship and generally semi-skilled workmen. Here

we glimpse the great problem with which the spread of scientific management confronts modern society. What is needed, says Professor Hoxie, is some method of putting back into the worker's life the content which he is losing as the result of increased specialization and the abandonment of the old apprenticeship system.

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Position desired as housekeepers in large parish house by two sisters with experience and good references. Address G. R., c. o. FORTNIGHTLY REVIEW, St. Louis, Mo.

—o—
Not long ago we had an item about the extremes of temperature in Texas. A reader contributes a cognate specimen from the Leavenworth (Kans.) *New Era*, a penitentiary paper, of last August. It reads as follows:

"Tuesday, when the thermometer went up to 123, about noon, the corn in Nunley's field, near Dixieland, began popping. Two tramps who were sleeping in the shade of the corn were awakened and, thinking they were caught in a snow storm, froze to death."

—o—
It is perhaps imagined by some that the big city dailies constitute the entire press. This is erroneous. The big dailies are a tremendous power, and can and do exercise a considerable influence (though that influence is not as marked as it once was). The thousands of dailies and weeklies published and circulated in the smaller cities and towns, (to



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Monuments

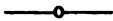
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say nothing of the hundreds of national weeklies and monthlies of various kinds and aims) reach, in the aggregate, a larger number of people, and wield a greater influence on their readers than do the big city dailies. It is through these that some of the ancient anti-Catholic calumnies, slanders, and misrepresentations, are promulgated and kept alive. There is undoubtedly more prejudice to be found in the small towns and little communities than in the big cities. The population of the United States is more than half (53.7%) rural, and in this greater half, the anti-Catholic sentiment is more intense and more active than in the big cities. Clearly a Catholic daily, or even a chain of Catholic dailies, all published in the big cities, would not affect this condition; the "remedy" could not be applied where most needed.



In a note on what he characteristically terms "the gladiola books," Mr. Edwin E. Slosson says in the *Independent* (No. 3544): "There is manifest as a reaction from the long strain upon our sympathies a disposition to ignore not only the war but whatever else is repugnant in life. This feeling has given rise to an ostrich-literature of astonishing extent and variety. The movement in its best forms may be what William James called it, 'the religion of healthy-mindedness'; in its worst forms it is hardly more than a callous hedonism. A single Mark Tapley is a blessing to the community, but when everybody tries to look on the bright side of things all at once, there is apt to be a jam and toes get stepped on. Some one has defined a pessimist as 'one who has been living in the society of opti-

mists.' It is to be feared that an overdose of the gladiola books will plunge us later into Schopenhauerian gloom. If we do too much whistling to keep our courage up we are likely to get down in the mouth."

BOOKS RECEIVED

Development of Personality. A Phase of the Philosophy of Education. By Brother Chrysostom, F. S. C. With Introduction by Thomas W. Churchill, LL. D., xxv & 379 pp. 12mo. Philadelphia: John Joseph McVey. 1916. \$1.25 net.

A Century of Scientific Thought and Other Essays. By Sir Bertram C. A. Windle, President of University College, Cork. 288 pp. 12 mo. Benziger Brothers. 1916. \$1.50 net.

The Mass Every Day in the Year. The Roman Missal Translated and Arranged by Edward A. Pace, D. D., and John J. Wynne, S. J. x & 1447 & 39 pp. prayerbook format. New York: The Home Press, 23 E. 41st Str. 1916. Leatherette binding, \$1.50.

Gerald de Lacey's Daughter. An Historical Romance of Colonial Days. By Anna T. Sadlier. vi & 473 pp. 8vo. New York: P. J. Kennedy & Sons. 1916. \$1.35 net.

The Lily of Israel. The Life of the Blessed Virgin. By the Abbe Gerbet. Revised Edition. With a Foreword by Rev. William Livingston. viii & 335 pp. 12mo. P. J. Kennedy & Sons. 1916. 75 cents.

Usury. A Scriptural, Ethical and Economic View by Calvin Elliott. 299 pp. 12mo. Silver Spring, Md.: The Anti-Usury League.

Dreams and Realities. [Poems] By Rosa Mulholland (Lady Gilbert). 128 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. \$1.50 net.

A Book of Essays. By Monsignor Robert Hugh Benson. With a Memoir by the Rev. Allan Ross of the London Oratory and a Foreword by the Rev. C. C. Martindale, S. J. 32 & 24 & 16 & 10 & 24 & 32 & 24 pp. 16 mo. London: Catholic Truth Society; St. Louis, Mo.: B. Herder. 1916. 70 cts. net.

The Interdependence of Literature. By Georgina Pell Curtis. iv & 160 pp. 12mo. B. Herder. 1917. 60 cts. net.

God's Fairy Tales. Stories of the Supernatural in Everyday Life. By Enid M. Dinnis. 244 pp. 12 mo. London: Sands & Co.; St. Louis, Mo.: B. Herder. \$1.10 net.

Beauty. A Study in Philosophy. By Aloysius Rother, S. J. iv & 137 pp. 12mo. B. Herder. 1917. 50 cts. net.

The Valley of Vision. [Poems] by Blanche Mary Kelly. vi & 56 pp. 12mo. New York: The Encyclopedia Press.

Searchlights of Eternity. By William Pardow. S. J. 106 pp. 12mo. New York: The Encyclopedia Press.

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BARGAINS IN SECOND-HAND BOOKS

(All orders must be accompanied by cash)

Bartlett, J. The Shakespeare Phrase Book. Boston 1882. \$3. (An index of the phraseology of Shakespeare; a concordance of phrases rather than of words. Takes every sentence from his dramatic works which contains an important thought, with so much of the context as preserves the sense, and puts each sentence under its principal words, arranged in alphabetical order).

Goldstein, D. Socialism: The Nation of Fatherless Children. 2nd ed. Boston s. a. (A source book for studying the moral character of American Socialism. Contains many authentic and interesting quotations from Socialist writers and speakers). 70 cts.

Weingartner, Dr. Georg. Das Unterbewusstsein. Untersuchung über die Verwendbarkeit dieses Begriffes in der Religionspsychologie. Mainz 1911. 75 cts. (unbound). (The author examines the notion of subconsciousness in its relations to religion, and incidentally disproves many popular errors).

Kausler, E. und R. Geschichte der Kreuzzüge und des Königreichs Jerusalem. Aus dem Lateinischen des Erzbischofs Wilhelm von Tyrus. Mit einem Kupfer, zwei Plänen und einer Karte. Stuttgart 1840. \$2. ("A work remarkable for the times... The author is extraordinarily learned, ...skilled in the art of narration, showed exceptional talent in arrangement of his characters and in logical presentation of facts." *Cath. Encycl.*—One of the chief sources or the history of the Crusades and the Kingdom of Jerusalem).

Pohle, Jos. Lehrbuch der Dogmatik. Vol. I. 5th ed. Paderborn 1911. \$1.75. Comprises On God, the Trinity, the Author of Nature and the Supernatural. Good copy. No German books can at present be imported from Germany).

Schilling, Otto. Reichtum und Eigentum in der "Litteratur. Ein Beitrag zur sozialen Frage. Freiburg i. B. 1908. \$1.25. (A study in the teaching of the Fathers of the Church on property and wealth, beginning with the Apostolic Fathers and extending to St. Thomas Aquinas. A valuable contribution to the social question).

Crooker, Jos. H. Religious Freedom in American Education. Boston 1903. \$1. (Based on the report of a committee of the Am. Unitarian Ass'n. A frank demand for the complete secularization of our schools and colleges).

Ehrhard, Dr. Albert. Das Mittelalter und seine kirchliche Entwicklung. Mainz 1908. \$1. (An essay along original lines; very instructive).

Cicero's Dream of Scipio (*Somnium Scipionis*) translated by James A. Kleist, S. J., with an Introduction and Notes. N. Y. 1915. 50 cts. (Prepared with special reference to the needs of college students).

Giesswein, Dr. Alex. Die Hauptprobleme der Sprachwissenschaft in ihren Beziehungen zur Theologie, Philosophie und Anthropologie. Freiburg i. B. 1892. \$1. (Proves the untenableness of the Monistic and the truth of the Christian worldview from the point of view of philology).

Gillet, R. H. Democracy in the United States. N. Y. 1868. 50 cts. (The author was Solicitor of the Court of Claims under Buchanan, but was removed by President Lincoln, "because he was a Democrat." His book is a historical sketch of U. S. history from the Democratic point of view).

McGuire, Edw. Is Schism Lawful? A Study in Primitive Ecclesiology with Special Reference to the Question of Schism. Dublin 1915. \$1.25.

Pohle-Preuss. Christology: A Dogmatic Treatise. Louis 1914. \$1.50.

Pohle-Preuss. Christology: A Dogmatic Treatise on the Incarnation. St. Louis, 1913. \$1.25.

Watson, William. Pencraft: A Plea for the Older Ways. London, 1916. 85 cts. (An essay on literary workmanship by a master poet).

Windle, Bertram C. A. A Century of Scientific Thought and Other Essays. London, 1916. \$1.25. (Deals with Darwinism, the germ-plasm theory of Weissmann, De Vries' theory of mutations, Mendel and his theory of heredity, totemism and exogamy, etc. A readable and highly instructive volume).

Kelley, James P. Workmanship in Words. Boston, 1916. 85 cts. (Short essays on style, grammatical propriety, clearness, ease, and force in writing, etc. Especially interesting for the specimens of "bad English" quoted from the writings of Newman, Meredith, Hardy, Ward, Wells, Chesterton, James, Roosevelt, Wilson, and many other eminent writers).

Kempf, Constantine (S. J.) The Holiness of the Church in the 19th Century. Saintly Men and Women of our Own Times. (tr. by Fr. Breyermann, S. J.). New York, 1916. \$1.50. (Shows that the Catholic Church is as prolific of saintly children to-day as she was in her youth. The long list of 19th century saints comprises such names as Pius IX, the Curé d'Ars, St. Clement Hofbauer, Bl. Caspar del Bufalo, Paul Ginhaac, Father Damien, Mother Duchesne, Anne Catherine Emmerich, Contardo Ferrini, Gemma Galgani, and many others).

Gerbet Abbé. The Lily of Israel. The Life of the Blessed Virgin. Revised, with a Foreword by the Rev. Wm. Livingston. New York. 1916. 60 cts.

Chrysostom, Brother (F. S. C.) Development of Personality. A Phase of the Philosophy of Education. Philadelphia, 1916. \$1. (Written by an experienced teacher for teachers and novices).

Herbermann, Chas. G. The Sulpicians in the United States. N. Y., 1916. \$1.25. (A record of the work of the Sulpician Fathers in the U. S., compiled from the sources by the late editor-in-chief of the Catholic Encyclopedia).

Batiffol, P. Primitive Catholicism. (English tr., by Rev. H. L. Brianceau, of "L'Eglise Naissante.") London 1911. \$1.50.

Scaglia, S. The Catacombs of St. Callistus. History and Description. Tr. by Rev. H. S. Nagen-gast. Rome 1911. Illustrated \$1.

Kaufmann, C. M. Die Jenseitshoffnungen der Griechen und Römer nach den Sepulcralinschriften. Freiburg 1897. 75 cts.

Roberts-Coxe. The Ante-Nicene Fathers. Vol. XII, containing the writings of Lactantius, Venantius, Asterius, Victorinus, Dionysius of Rome, The Doctrina XII Apostolorum, the so-called Apostolic Constitutions, The Homily ascribed to Clement, and the Liturgies of James, Mark, and the Blessed Apostles. N. Y. 1907. \$2.50.

Hockenmaier-Reudter. Confession Made Easy, A Manual of Instructions and Devotions for the Catholic Laity. Full leather, gilt edges. Techny, Ill., 1910. 50 cts.

Marsh, Geo. P. Lectures on the English Language. Fourth Revised Edition. N. Y. 1887. (a classic). \$2.

The Fortnightly Review, St. Louis, Missouri

The Fortnightly Review

VOL. XXIV, NO. 4

ST. LOUIS, MISSOURI

February 15, 1917

"MURDEROUS MONKS IN FLORIDA"

Dear Sir: Permit that I write you these few lines in regard to conditions in this part of Florida. Pasco County, the stronghold of the St. Leo Monks, is ruled politically and otherwise by this gang of crooks. In that monastery the Sturkie resolutions were concocted; this same people dispatch the news of the T. E. Pearce murder and Sheriff Sturkie, after conferring with the hierarchy had his theory about the murder, and would not make any effort to bring the guilty parties before the bar of justice.

Now, one of the fellows we suspected has left the state. My grandfather fought for the liberty of our country, under General LaFayette, and now my children will have to do the same, if the hierarchy is not stopped from ruling this country.

These arrogant monks own the 12th part of Pasco County and pay not one cent of taxes and live like kings and work the poor people to death. My son had bought 40 acres of land, and as the land joined their lands, they entered suit against him, and got my son's lawyer to let it go by default, and my boy did not know it until the 60 days were passed, so he could not reopen the case.

As soon as the primary was over, and we heard that Park Trammel was elected, we knew J. T. Catts would be our next Governor; but the monks got busy and now they are trying to bid us, and put Knott in.

Now I want to tell you that I am afraid that if J. T. Catts is elected the hierarchy will have him assassinated, as I have heard several parties, all K. of C. say that J. T. Catts, if elected, never will be governor of Florida. If you reply to my letter in your estimable paper, The *Jeffersonian*, I would beg you to send

me a copy, as I got ruined by this gang of crooks, and I am not able to subscribe to your paper.

If you need more information please write, and I will cheerfully answer the best I can; you know I am a farmer and not much of a pensman.

With my best wishes, Mr. Watson, to you and your paper, and that your life be spared, is the sincere prayer of yours very truly,

Florida

French Huguenot

* * *

The above article appeared on page five (5) of the *Jeffersonian*, Vol. 13, No. 46, November 9, 1916. A marked copy of this issue was mailed me from St. Louis, Mo., else I should never have heard of it. As soon as I had read this scurrilous attack I wrote the *Jeffersonian* for space in its columns for a reply. To make sure that my letter had been received I inclosed with same U. S. Postal Money Order No. 5055 for an annual subscription. The paper comes every week since then; but no answer to my request has thus far made its appearance. *No use to ask the reason why.*

The "French Huguenot," author of the slanderous article, was born of Catholic parents and received a good education. I have known him for years. He seldom went to church, but he always claimed to be a Catholic. A year ago, thinking, perhaps, it might help him win his suit against us, he joined the Protestant church. So much for his pedigree and his right to style himself a "Huguenot."

Now here is the cause of the poor man's tears. About 18 months ago he came to me in the guise of a friend

but with all the finesse of a French diplomat and said: "Father Abbot, you ought to have, and I want you to have, the forty acre tract south of your Abbey. On August 1st, 1915, I'll get you a deed for same. I will sell it to you for twelve hundred dollars, at a very low rate of interest, and you may pay at your own convenience."

Before leaving my office, he asked the loan of fifty dollars as part payment on the land, saying he needed the money for some court expenses.

I answered him that many years ago I had offered the owner eight hundred dollars, but that now I would be willing to pay only five hundred dollars because the land had deteriorated in value; and that I would not pay him (the Huguenot) or anybody else five cents before our lawyer had passed favorably upon the title.

He left promising to return at 4 P. M. of the same day. He failed to return and the 1st of August came and went also. Then I instituted an investigation. I learned that this tract had some years previously been sold for taxes and that the Manila Investment Co., with headquarters at Tampa, Fla., held the tax title. They sold this title to us for forty dollars. I did not then record this deed because I thought it worthless, excepting in as far as it might possibly cloud the title. I wrote the original owner, Dr. Edmund Wichers, of Gronau, Hannover, Germany, telling him what I had done and at the same time offering him five hundred dollars for a warranty deed in case he wanted to sell. He answered by sending the warranty deed.

Whilst this correspondence was going on, the "Huguenot" applied to the Manila Investment Co. for a deed. Though they had already sold out their rights to us, they, contrary to all honesty, issued a second paper to our friend, who at once took possession. With the aid of his son and a negro this patriotic "Huguenot" started to cut down trees right and left. Before I could get a restraining order from the courts these vandals had ruined

about three hundred valuable trees.

In due time, all the formalities having been complied with, the case was tried before Circuit Court Judge Reaves, and *we won out*. The enemy was compelled to evacuate the premises with his litter of hogs, to pay the court costs, and the title granted by the Manila Investment Co. was ordered cancelled on the books of record.

Both attorneys fought hard for their Huguenot client. I know Judge E. P. Wilson, an ardent Guardian of Liberty, and Mr. E. F. Greene will feel tickled to death to learn that a Brother Guardian accuses them of having sold him out to Catholic priests.

Shortly after Tom Pierce was murdered on his doorsteps, some enemy spread the rumor that the Knights of Columbus had assassinated him. Immediately the relatives of the murdered man called on our Father Albert, pastor of St. Anthony's Church, San Antonio, Fla. They assured him that they had not spread these reports and that they held no Catholic responsible for their brother's death. The widow, Mrs. Tom Pierce, told our Brother Leo the same thing.

When the wife and the brother of the victim exonerate the Catholics, how black, base and malicious must be the heart of him who persists in asserting the contrary!

There are 912,000 acres of land in Pasco County. We own 900 acres. Of these 900 acres, 240 are taken up by the college, students' playgrounds, farm buildings, farm and pastures. The remaining 600 are in the lowlands, or cowponds, of Pasco County. We did not purchase them. They were given to us by Northerners who had been "stung." After seeing them they did not consider them worth the taxes levied against them, but thought that possibly they might become valuable to us some day.

If Governor-elect J. T. Catts is to live until some Catholic bullet or dagger puts him out of commission, he will be found walking this earth when Gabriel blows his trumpet.

Bob Sturkie is the attorney who pro-

cured for the "Huguenot" Quit Claim Deed No. 2. Is it in revenge for this service that he now accuses him of having been inspired by us to introduce those famous "Sturkie Resolutions"?

Capt. Bob Sturkie did not know that the Manila Investment Co. had already issued a deed to us. He was very much chagrined when he learned the particulars and tried his best to recover the money he had expended for his client. But the company would not disgorge.

A son of the "Huguenot" family once applied here for work. No doubt he wanted to commit suicide; because his father claims we work our men to death! Our laborers work from 7—11:30 A. M., and from 2—5:00 P. M.—seven and one-half hours per day. Throughout the State our toiling citizens would deem themselves happy if they had such reasonable hours.

Another son attended our school for one year. His mother often told me that he always spoke in the highest terms of his professor, our Father James, and of our school.

Stetson University, a Baptist institution at Deland, the Methodist Seminary at Sutherland, Rollins College at Winter Park, and a host of other institutions of learning are exempted from taxation. Is there then any reason why St. Leo College and Abbey should not enjoy the same privileges? Whenever the citizens of Florida, instigated by narrow-minded bigots, place the properties of *all* institutions of learning on the tax lists, we will not clodge the issue.

The "Huguenot" family owns valuable possessions in Pasco, Sumter, and Duval Counties. Is it not too bad, Tom Watson, that though the columns of your paper are good enough for his slanderous attacks, he can not afford to pay one dollar for an annual subscription?

But I forget that the "Huguenot" is offering up his earnest and sincere prayers for you every day.

That reminds me of a story. An Irishman asking for an alms received

this answer: "I'll not give you any money, Pat, but I'll give you my blessing."—"Thanks!" said Pat, "If you thought that worth anything, you certainly would not offer it."

Who is the crook in the case? Is it the man that offers the original owner five hundred good American dollars for his acres that had been sold for taxes, or the smiling artist that tries to get twelve hundred dollars for a gold brick in the shape of a worthless quit claim deed?

Even if we were the murderous aggregation of crooks that the "Huguenot" represents us to be, oh! what melodies would he have sung in our praise, what a whitewashing would he have given us, had we been *stupid* enough to pay him the twelve hundred (\$1200) dollars for that worthless gold brick of his!

CHARLES MOHR, O. S. B., *Abbot*.
St. Leo, Fla.

[To prove that the Benedictine Fathers of St. Leo Abbey were not guilty of any injustice or crookedness when they dispossessed the "French Huguenot," Abbot Charles has compiled a brief history of the case from the public records of Pasco County, adding the decree of the Circuit Court referred to in his article. The pamphlet will be sent free of charge to anyone interested in the defense of the "murderous monks in Florida." — Editor].

Under the title "The Divine Master's Portrait" the Rev. Joseph Degen publishes "A Series of Short Essays on the Spirit of Christ" which make excellent spiritual reading. The neatly printed booklet has an interesting introduction by the Rt. Rev. Msgr. James V. Warwick. (B. Herder; 50 cts. net).

"The Divinity of Jesus Christ," by the Rev. George R. Roche, S. J., is a brief, simple and effective restatement of "the proofs on which two thousand years of Christian history has based its belief that God did, indeed, take human form, and moved among men, exhibiting in life more than human love." (B. Herder; 25 cts.).

THE MONTESSORI SYSTEM

I

To the future historian of our educational methods the last four decades will probably be known as the experimental period. We have been testing and rejecting so many systems, we have introduced so many plans and devices for improving the royal road to knowledge, we have been adding and trimming at so many ends and portions of the curriculum, we have cast out old subjects and introduced so many new branches, that the term "experimental period" seems best suited for this epoch of transition. In fact, some writers frankly insist that this constant reshaping and remodelling of educational activity is necessary in order to bring educational science into harmony with "the changing order."

In this lively discussion of educational values and trying out of new methods, those in charge of Catholic schools have generally, and quite often wisely, followed the policy of "watchful waiting." They bided their time, and when the noise of battle had subsided and the shouting of the captains had died away, they quickly surveyed the field and examined whether any solid contributions had been made to sound pedagogic methods. If this was the case, they tried to embody such contributions, as far as possible, into their own programme.

One of the latest educational developments which, though foreign in its origin, bids fair to revolutionize methods, at least in the kindergarten and lower grades, is the Montessori system. It was first introduced into Roman schools by Dr. Maria Montessori, an Italian physician and student of psychology, who had become interested in the teaching of backward and feeble-minded children, and thought that the methods in vogue were not proportioned to the capacity of the growing child. "I felt," she said, "that mental deficiency presented chiefly a pedagogical rather than a medical problem." So she developed "a method of a new science of education." In order to have the children under more

direct and personal supervision, she established the now well-known "case dei bambini," children's houses, where her plans were fully tried out. She met with such success in her work that many teachers of children—mostly women—journeyed to Rome to watch Antonio and Pietro, and Lucia and Angelina, growing up into healthy, happy, well-developed children by the Montessori method.

One of the American teachers who studied under "la Dottoressa," as Dr. Montessori is often called, and who is regarded as the great authority on the new method in our country, says: "It is a most interesting and significant fact that among the most loyal supporters and enthusiastic students of La Dottoressa are numbered three missionary sisters of St. Francis, who have opened their convent to her, giving part of their buildings and ground over for a school, and harbored visiting sisters from many lands, who are learning the method with a view of introducing it all over the world."

This convent is in the Via Giusta, and many American teachers have received their first lesson from one of "the white-robed sisters." A national society for the extension of the Montessori principles has been formed, while the interest in her system has been increased by her visit to this country and the lectures she delivered in several of our large cities. Her methods and materials were exhibited in three important educational centres of California,—San Diego, Los Angeles, and San Francisco. At the Palace of Education during the Panama-Pacific International Exposition, a daily demonstration of the practical work with little children took place in a glass-enclosed space, and thus students could see the working out of the theory. *McClure's Magazine* has a regular department—The Montessori Movement—conducted by Ellen Yale Stevens.

These facts show that the system of the Italian physician has attracted more than passing notice. The new ideas embodied in her work "Il Metodo della

Pedagogica Scientifica, Applicato all' Educazione Infantile nelle Case dei Bambini," fell on fruitful soil in America. For sanitary inspection of the schools and of the children, dental clinics, special classes for retarded and abnormal children, have figured largely in the American school system. Similar provisions are likewise emphasized in the Montessori method. Ever since the publication of an article by Josephine Tozier in *McClure's* for May 1911, "An Educational Wonder-Worker, the Methods of Maria Montessori," public interest in the system has been steadily growing.

It is, of course, not an entirely new departure in education of children that we find in Montessori's methods. She herself says that "fifty years of medico-pedagogical study by Itard, Seguin, and herself are embodied in her system," and that it is based on the work of Pestalozzi, Rousseau, Froebel and Herbart. The great principle that underlies her plan and differentiates it from those of her predecessors, is "freedom of the child through self-expression." Liberty in the widest sense of the word is the foundation of this new educational method, and this liberty has "as its limit the collective interest." Its exercise should never contravene "what we universally regard good breeding." Some critics, however, e. g. W. A. Baldwin (*Journal of Education*, Feb. 6, 1913), assert that the freedom so much insisted on is not in evidence on account of the prescribed use of the artificial didactic material. Professor Shea of the University of Wisconsin criticises the entire system. Contrasting Montessori and American methods, he says: "The whole Montessori system is about where the American system was twenty-five years ago. It is a great improvement on general Italian practice in Rome, but it does not give the American teacher a new point of view which will be of service to him in solving his present problems."

Explaining her "principle of freedom," Dr. Montessori says that there should be little or no coaxing or

prompting, no frowning and harsh "don'ts" in the school-room. "Rewards" and "prizes" for good behavior and application are tabooed. She believes that a child brought up in the "free atmosphere" of one of her schools "will find sufficient motive-force within himself in the expansion of his own power, and that anything extraneous, like a reward or a prize, is an insult to the expanding life-force within him."

In this system it is not so much a school in which the children are assembled as a place for play and general activity. "Sense training" and bodily exercise form an important part of the curriculum. The Montessori didactic material, consisting of musical bells, color spools, geometric insects, color boxes, colored glass, dressing frames, sound boxes, counting boxes, movable alphabets, etc., is requisite for properly carrying out her ideas. This material can be obtained in this country from "The House of Childhood," New York. Special pieces of apparatus have been adopted by Montessori for training in "muscular coördination," i. e., "to enable children to exercise their limbs without fatigue from the weight of the body." They are the fence of parallel bars supported by upright poles; a swing, a pendulum, a wooden stair-way on the spiral plan, with a balustrade on one side and open on the other.

• ALBERT MUNTSCHE, S. J.
(To be concluded.)

At this year's annual meeting of the Society of Biblical Literature and Exegesis, held at Haverford College, Dr. Margolis, the editor of the Society's official *Journal*, created much amusement by reading a communication from the Third Assistant Postmaster-General of the United States, who was not able to discover that the *Journal* should be listed as a "scientific" publication, in order to obtain second-class rates. "Is this a pious administration's blow at Higher Criticism?" facetiously queries the *Nation*.

A MODEL PARISH HISTORY

The Rev. Sigmund Cratz, O. M. Cap., has published a "History of St. Mary's Church, Herman, Pennsylvania," which fully complies with the requisites for a parish history demanded by Father Rothensteiner in his recent paper in the FORTNIGHTLY REVIEW (Vol. 23, pp. 275 sqq.). The history of this particular parish dates back to 1841, when Archbishop F. P. Kenrick approved of the building of a church for the German Catholics of Butler County, and contributed fifty dollars out of his own pocket for the purpose. The corner-stone was blessed in 1842. The document inclosed therein, besides the usual ecclesiastical data, contains some interesting information regarding the price of living at that not very remote period. Wheat sold for 75 cts. per bushel; rye, for 40 cts.; oats, for 25 cts.; potatoes, for 25 cts.; butter, for 6 cts. a pound; meat, for 3 cts. a pound. These figures tempt one to exclaim, in the words of the German students' song, "*O jerum, jerum, jerum, O quae mutatio rerum!*"

The first pastors of St. Mary's parish were Redemptorists. Among their successors, some seculars, some regulars, were P. Charles Geyerstanger, O. S. B., who "enjoys the distinction of being the first priest of his order to be ordained in this country." In 1876, the Capuchin Fathers, who had been exiled from Germany by the Kulturkampf, took charge of St. Mary's. Some of the good farmers became greatly alarmed when they heard that they were to be handed over to the tender mercies of a husky lot of "begging friars" (*Bettelmönche*). "Begging friars," they exclaimed, "to come into our hen houses and carry off our fresh eggs for the monastery board, to pick out our choice beeves for their kitchen;—they will beg us out of house and home!" But the unfounded prejudice was soon overcome, and the history of the parish shows that Father Hyacinth Epp, O. M. Cap., and his companions and their successors were a special boon of Providence. When the corner-stone of the first monastery was laid

at Herman, Aug. 15, 1876, our now deceased friend J. B. Müller, then editor of the *Stimme der Wahrheit*, made a spirited address in which he expressed the hope that St. Mary's Monastery would some day become the Monte Cassino of the American Capuchins (p. 46). To-day there is a stately monastery at Herman, Pa., with ten Fathers, five novices, thirteen lay brothers, and two candidates. St. Fidelis College, which is attached to the monastery, is training no less than seventy-two youths for the Capuchin Order. Who knows but what our late lamented friend and colleague Müller may not yet prove a prophet?

Meanwhile we congratulate the Capuchin Order and St. Mary's Parish of Herman, Pa., on the excellent monograph written by Father Sigmund. In matter and method as well as in literary workmanship and artistic illustration it is a model parish history. We close this notice by re-echoing the wish expressed by our dear old friend Msgr. A. A. Lambing, LL. D., in the short preface he has contributed to Father Sigmund's volume: "Would that all pastors had the interest of their little portion of the Lord's vineyard as much at heart as this painstaking religious, and do for their parishes what he has done for St. Mary's—its church, its people, its societies and its institutions." *Fiat!*

France and Germany have met peacefully in Osaka, Japan, at the home of Bishop Chatron, who writes to the *Field Afar* (Vol. XI, No. 1):

"I have here with me a German missionary who has come to visit his fellow countrymen, prisoners from Tsingtau. He is allowed to say Mass and to preach to them in a body, but he cannot speak to any individual. He hears their confession, not by word of mouth, but by writing, with a Japanese sentry standing by. A policeman is always with him, even in my house. This morning the officer said to me, 'Very strange! You French.... he German.... and you good friends, like brothers.' 'Well,' I replied, 'in that you can see the effect of religion.'"

FREE PAROCHIAL SCHOOLS

[The subjoined circular letter, issued at the beginning of this year by the Archbishop of Dubuque, is a noble document, which deserves the widest possible circulation, and we therefore gladly give it a page of our precious space].

Dubuque, Iowa, Dec. 28, 1916.

Rev. dear Father:—Please advise the faithful of your Church that the Catholic Schools of the City of Dubuque will be free to all the children of the several parishes after Jan. 1st, 1917.

The Rev. Pastors of the City churches are one in the view that the plan of assessing the cost of maintenance of the schools to the children who attend, should not continue longer.

All the children in the grades in what are designated as parochial schools are affected by this order. St. Joseph's Academy, 13th Street, and the Presentation Convent, being parochial schools for children in the grades, are included in this order.

The Parochial Schools are not private institutions. They are a most important and essential part of the Church's equipment for the safeguarding and propagation of the Faith. The very buildings are sacred for the high purpose which they serve. Our people have given freely and generously for their upbuilding. The first solicitude of the faithful of a new parish at its formation is for a school. They watch over its beginnings with deep interest, they assist its development with generous aid, they rejoice in its secure maturity.

There is no better test of the great faith of our people in God and Christ, no stronger evidence of their loyalty to the Church, no more striking proof of intelligent devotedness to the highest interests of their children than the schools for which they sacrifice so freely.

The Archdiocese of Dubuque furnishes no instance of a parish declining, which was blessed with a school from its beginning. And not one of

the parishes which failed to provide a school, has fulfilled the promise or realized the hopes of its beginnings. Indeed, the contrast is so striking that priests who failed to direct the faithful wisely in this respect, must feel that their ministry has not been the success it ought to have been.

A distinguished non-Catholic jurist, while viewing a very large church, was asked by his companion, "How do Catholics keep these large churches filled?" He answered pointing to the large school building near by, "That is what fills them."

Since our schools do so important a work for religion, the advantages which they offer should be easily available for our children, and all the faithful should share in the merit of supporting them.

Every loyal Catholic in the City will rejoice that children of the poor are relieved of the painful embarrassment incident to the old plan of school support, and that the devoted teaching Sisters are no longer to be burdened with the odious office of tax collector.

We bespeak for the new plan of school support the endorsement of all the faithful, and such generous support as will insure its success.

Sincerely,

† JAMES J. KEANE,

Archbishop of Dubuque

One is startled by the statement, quoted by Dr. R. C. Cabot ("A Layman's Handbook of Medicine") from the writings of Dr. Alexander Lambert, that 80 per cent of the people who have the morphine habit in this country have acquired it from the use of drugs prescribed by physicians. "If we ever hear of any one taking morphine for more than ten days, that person is in need of our help or some one else's help." Even more startling is Dr. Cabot's statement that of the remaining 20 per cent, a considerable portion are doctors themselves. "The profession which figures most numerously in the list of those who get morphinism is the medical profession."

VIRGO POTENS

"The great event of the year in American art," according to the N. Y. *Independent* (Vol. 89, No. 3554), has been the unveiling in the Boston Public Library of the new mural paintings by John S. Sargent, which practically complete the great decorative scheme arranged for by the architects some twenty-five years ago. The theme of Mr. Sargent's series is "Judaism and Christianity." The New Testament end of the hall contains "The Dogma of the Redemption." This is completed by a series of panels depicting "the Theme of the Virgin."

"This subject," says the *Independent*, "occupies the sides and ceiling of the arch, serving as a rich framework for 'The Redemption.' As in the former, the traditional conceptions are adhered to, but the dogma being of later date [?] the treatment adopted is in the freer forms of the Renaissance. In opposite niches of the walls are two contrasting conceptions of the Virgin: 'The Madonna and Child' and the 'Mater Dolorosa,' the Madonna of Sorrows. These important subjects by our American master should rank with the great Madonnas of the world. Developed out of these two paintings, a series of ten panels occupies the arch together with a large gold medallion at the apex filled with low-relief. This series illustrates the Mysteries of the Rosary: the Five Joyful, the Five Sorrowful, and the Five Glorious Mysteries—the ecstasies of joy and of sorrow—blending themselves in the transporting glorious mysteries of the medallion reliefs—this part of the decorative scheme culminating in the golden splendor of the Coronation of the Virgin. Paintings of related subsidiary figures and emblems fill the spaces of the arch outside the panels."

Is not this series of paintings in a manner symbolic of the triumph of Our Lady in the erstwhile stronghold of Puritanism?

"Boston's little Sistene Chapel" is the name that a special writer in the Boston *Herald* gives to the hall in the

Public Library which contains Sargent's famous mural decorations; which elicits this remark from the *Sacred Heart Review*, of the same city: "Certainly our Lady has come into her own in Boston's center of culture."

NOTES AND GLEANINGS

We were glad to receive a copy of the "Official Report of the 61st General Convention of the German Roman Catholic Central Society, held in New York, Aug. 20th to 25th, 1916." This report comprises no less than 208 double-column pages and makes entertaining and profitable reading. It shows that there is in this country a group of Catholic men who understand the needs of our time and are ready to meet them. Scarcely one burning question of the day, from eight-hour legislation for workmen to the religious situation in Mexico, was left undiscussed at this convention, which was visited, among others, by the Apostolic Delegate, who afterwards said to Father Raphael Fuhr: "I admire the work of the Central-Verein. I love these German men and know their sterling qualities, and I depend upon them to carry on the work for our great cause, for which they earn the blessing of the whole Catholic world." If the official reports of the Central Society could be issued in English and scattered broadcast they might prove an inspiration and a stimulus to concerted and organized social action on the part of the entire mass of American Catholics, and without such action there is but little hope for the future of both Church and country.

The first Catholic estimate we have seen of Edgar Lee Masters' much-discussed "Spoon River Anthology" is by an Irish critic in Vol. V, No. 20 of *Studies*. This critic compares Masters with Walt Whitman and says that whereas the latter was "noisily optimist," the former "is pessimist, which is no gain, because both optimism and pessimism are ill-founded. Either is an hallucination produced by not seeing or by not seeing rightly the

main truths of life's interpretation." Mr. Masters is further described as "a man very capable of a philosophy, but unsuccessful in finding one," as one who "sees vividly and often deep, but not helpfully." For the realism of the "Anthology" this Catholic critic has an excuse, saying that Masters "might enter an appeal, not easily disallowed, to Ezechiel or Dante, St. Bernard or Shakespeare." But his main fault is "the failure of hope and reconciliation in his outlook, the absence of encouragement in these numerous pages to the man of good will who struggles against the circumambient evil. He writes habitually in the tone of men who have themselves been overcome by the world's evil; he contributes no song, no trumpet-note towards helping on any good cause." —○—

Masters' Irish Catholic critic deals much more harshly with the poet's "Songs and Satires," which he declares, are spoiled by a grossness and cynicism that is not redeemed by compensating merits. "St. Francis and Lady Clare," in particular, is a despicable performance because in this poem (bless the mark!) "two saintly and noble historical personages are handled with fingers of rather greasy sensuality." —○—

"Christian Science [is] an Apostasy from Science and Christianity"—this is both the thesis and the title of a course of lectures delivered by the Rev. Cyril Buotich, O. F. M., in St. Boniface Church, San Francisco, Cal., and now published in pamphlet form. The author quotes copiously from "Science and Health" and in criticizing Mrs. Eddy's atrocities makes good use of books and lesser publications by Haldeman, Peabody, Gifford, Wolcott, Moll, Walsh, and Sanford. He might have mentioned the Catholic works of Lambert, Benson, Van der Donckt, and Searle. Father Buotich severely censures "Mother Eddy" and minces no words in condemning her ludicrous "system;" but he speaks compassionately of her dupes. An important point emphasized in his lectures is that every healing experience that Christian Science possesses can be paralleled in the Catholic Church and that Eddyism has not one genuine truth which

the ancient Church did not teach for centuries past. This brochure has the imprimatur of the Archbishop of San Francisco and can be procured from the Franciscan Fathers, St. Boniface Church, 133 Golden Gate Ave., San Francisco, Cal., for 15 cts. the copy, postpaid. We cordially recommend it as an effective popular antidote against the virus of "Christian Science," which is creeping even into some Catholic homes.

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The history of a prosperous Catholic colony in the Southwest is entertainingly told in the "Festschrift zum silbernen Jubiläum der Gemeinde Windthorst, Texas, 1892—1917," composed by Fr. John B. Nigg, O. S. B., former pastor of the colony, and dedicated to "his parishioners, friends, and acquaintances" by the present rector, Fr. Frowin Kördt, O. S. B. We were particularly interested in this account because we remember how Fathers Rüsse and Hennes, both now deceased, in 1891 set out from St. Louis to investigate the land now occupied by the Windthorst colony; how, soon after, Father Reisdorff, also from St. Louis, became the colony's first pastor; and because we had heard of the difficulties and hardships under which the early colonists labored from the mouth of eye-witnesses. To-day the colony is well-established and prosperous, as the statistical data given in this pamphlet show. No one can read the history of Windthorst without sincere sympathy, and many a reader will regret that so few purely Catholic colonies were planted in the great Southwest when land was still cheap. Thousands, nay tens of thousands of souls could thereby have been saved to the faith.

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An Organist and Choirmaster is contemplating a change. Please state conditions of Church music, Choir and Salary in first letter. Address: J. M. J., c/o. Fortnightly Review, St. Louis, Mo.

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Father John Talbot Smith, in Vol. 24 No. 1 of the *Columbiad*, discusses the work and method of David Griffith, the moving picture wizard, who staged "The Birth of a Nation" and "Intolerance." Father Smith's criticism of these films is

excessively indulgent and therefore unprofitable, but he makes one suggestion that deserves to be heeded. He says: Griffith's artistic achievements and their wonderful popularity make "it imperative that Catholic educators and capitalists enter the field with all speed. Our press is of no consequence, our higher education reaches only the few, our publicists are few and ineffective. How are we going to teach our twenty millions with speed and thoroughness? Through splendid motion-pictures which will stamp the long fight of Christianity upon the hearts of the people, and turn these indifferent millions into generous propagandists of the faith; pictures which will parallel the bloody struggles of the arena, of Ireland, of Poland, of the missionary in the jungle, with the comfortable optimism of well-fed parishioners in America; pictures which will set forth the secret trickery and conspiracy of modern finance to get control of the State, the Church, works of mercy and charity, through huge so-called educational foundations, openly beneficial, secretly hostile, to human freedom; pictures which will answer the lies of enemies, expose the inertia of false friends, ridicule the laziness of ineffective leaders, and set the path of duty before the eyes of all. This is the educational mission of the motion-picture drama. It cannot be set aside. Let us hope that Catholics will not be the last to put this new servant of the truth to its proper work."

A discussion of "The Present Status of the League to Enforce Peace"—which is ex-President Taft's pet hobby—resolved itself into a free-for-all consideration of "What Shall We Do with Theodore Roosevelt?" at the 22nd annual meeting of the Federation of Churches in New York City, Jan. 29. It started when Hamilton Holt, declaring that either the Americanization of the world or the Europeanization of America would follow the war, criticised Col. Roosevelt for branding the aims of the League to Enforce Peace as "Utopia or Hell." Instantly E. P. Farnham, secretary of the Church Extension Board, was on his feet: "Would it be considered politics if we

were to organize another expedition to Africa and send Col. Roosevelt to head it?" he demanded. Mr. Holt replied that the only thing to do was to send Col. Roosevelt to rule Germany by "Divine Right," and bring the Kaiser over here to take a position as a contributing editor. But this was too much for Judson Swift, secretary of the American Tract Society, who said he "thanked God for Col. Roosevelt, than whom there is not a grander, more sincere man on the top of God's earth." Several other ministers arose to speak, but the chairman announced it was time for luncheon, and adjourned the hearing.

In the course of his very thorough and readable treatise on the Sacrament of Confession, of which the English translation has just appeared (B. Herder, \$1.50), Monsignor Pohle (pp. 99 sq.) briefly discusses the question, "Can sins be validly confessed and absolution given by telephone?" He answers as follows: "Two persons conversing over the telephone cannot strictly be said to be absent from each other. As far as verbal intercourse goes, the telephone brings them so closely together as if there were no space between them. The question as to the validity of confession by telephone has been submitted to the Sacred Congregation of the Holy Office, without, however, eliciting a reply. If we consider that the telephone does not convey the voice by the natural medium of air waves but reproduces it artificially, and that, on the other hand, sacramental absolution and the judicial character of the confessor require a 'presence' which enables him to communicate naturally with the penitent, we shall hardly go wrong if we declare against the validity of confession and absolution by telephone."

Is there to be a renaissance of American poetry? It almost seems so. There has been an unusually large number of poetry books published of late, and we have witnessed the phenomenon of poetry entering the class of "best sellers." A leading publisher, in advertising six volumes of new poetry on a full page of

a prominent weekly magazine recently declared that "without a knowledge of the work of these new poets no real estimate can be made of America's contribution to contemporary literature. Better and truer than our novelists, they reveal and interpret the inner spirit of our national life. Young, vigorous, and fearless, they are the authentic voices of America." Of late three new magazines have been started in this country devoted entirely or mainly to poetry. One of them, the *Poetry Review of America* (Cambridge, Mass.; monthly; \$1 a year), devotes a large portion of its October number to announcements of forthcoming publications of poetry.

Dr. Cabot in his new book (see *supra*, p. 55) briefly disposes of the topic of "home medicine." One of the best signs of the times, he believes, is the disappearance of the home medicine chest. "I do not really know a single medicine that I think is necessary to keep in stock in the house."

Newman, so Mr. Bellasis tells us in his book "*Coram Cardinali*," to which we have already adverted some months ago, was not much influenced by Church music in his young days, save the organ playing of Mr. Elver (a brother of Sir George), in St. Mary's. In after years he was singularly impervious to new musical impressions of any kind, so that when he became a Catholic he was not able to give any strong lead to the musical policy of his adopted Church. His preferences were naturally for the Masses of Mozart and Haydn. One writer says, "In Gregorian music, Newman could see no beauty whatever," but that has to be modified in favor of such specimens as he had known for a long time. When he came to consider the hymns for the Oratory Church at Birmingham, he was neither hampered nor helped by any tradition of hymnody. Mr. Bellasis' book contains several of Newman's own tunes. They are quite free from stiffness, and sometimes fit the words felicitously. He could be content with the most incongruous adaptations if they came from a good source. A tune from "*Don Giovanni*" is

an example. He could never be dogmatic about Church music, but in his joy in music as the handmaid of religion Mr. Bellasis finds him to be the true son of St. Philip Neri, whose church he served so long.

Discussing the qualities of great and enduring literature in his work "*Talks on the Study of Literature*," Arlo Bates rightly says that a false judgment concerning the value of a supposedly great book speedily rights itself and that the good sense of mankind invariably asserts itself in the end. "Immediate popular judgment of a book," he says, "is pretty generally wrong; ultimate general estimate is invariably correct." We were vividly reminded of these words when we read Michael Monahan's appropriate remarks on George Moore's latest phantasms, "*The Brook Kerith*" in the *Phoenix*, Nov. 1916. The publishers sent out the usual amount of sensational puffery in order to beguile readers into purchasing this latest product of modern paganism. Says Mr. Monahan:

"George Moore's '*The Brook Kerith*,' which the author announces as his last work, is said to deal romantically with the life of Jesus. It is strange how literary men, even self-confessed pagans like George Moore, continue to seek inspiration in the story of the Nazarene. The greatest of them have not succeeded in writing a book that displaces the New Testament narration. Renan is no exception; his '*Life of Jesus*' that once made so great a pother and was hailed by churchmen as the work of Anti-Christ, seems today a rather faded romance and is patently neglected of the public. Jesus remains unsurpassed in *his* Book, though, as has been said, He never took the pains to dot an 'i' or cross a 't.' We shall be reading Him again when '*The Brook Kerith*' is laid aside and forgotten."

We have received the following note from our old friend Dr. L. Hacault, who is an acknowledged authority on matters Masonic: "The summary of

Mark Twain's posthumous book, 'The Mysterious Stranger,' in No. 1 of the FORTNIGHTLY REVIEW gives me the impression that the Satanic pessimism of this so-called humorist—like Russian Nihilism—was profoundly imbued with the esoteric teachings of Freemasonry as set forth by Albert Pike in his 'Morals and Dogma of the Ancient and Accepted Scottish Rite,' and quoted in your own 'Study in American Freemasonry,' chapters VII, VIII—X, and especially chapter XV, 'Masonic Morality.' Mark Twain's Satan is nearly a duplicate of the Satan of Pike, rehabilitated as the Spirit of Liberty. Twain's blasphemies against the Christian God nearly tally with those of Pike against the God of the Bible. Like Thomas Carlyle, Mark Twain must have been a Mason initiated into all the mysteries of the craft."

No date has been set for the promulgation of the new code of canon law, though we are assured by the Roman correspondent of the *Tablet* (No. 3997) that the work is completed in every detail. It appears "there are some difficulties, technical and otherwise, connected with the publication, which may not be solved for some months." People will perhaps be expecting that the new code will be a colossal set of tomes, like, for instance, the Catholic Encyclopedia. That is a false notion. According to the *Tablet's* correspondent, the whole code "will be contained in an octavo volume of five or six hundred pages." The larger will be the commentaries which canonists will write on it. The first of these, it is said, is being prepared by Cardinal Gasparri, who has done the lion's share of work on the new code.

One result of the presidential election of 1916 has been to renew doubts as to our electoral college system. Each State has a certain number of electoral votes. New Hampshire, for instance, has four, and Minnesota twelve. It so happened that the sixteen votes of these two States were determined by 226 individual voters. New Hampshire was carried by President Wilson by 57 votes. A change of 29 votes in that State from Wilson to

Hughes would have made New Hampshire Republican. Minnesota was carried by Mr. Hughes by a plurality of 392 votes. A change of 197 votes from Hughes to Wilson would have made Minnesota Democratic. Such facts as these have set senators and representatives trying to devise new methods of electing the president. Every scheme that has been offered, however, has its disadvantages; and it is doubtful whether the disadvantages of the new schemes do not outweigh whatever defects there are in the present method.

Rosa Mulholland (Lady Gilbert) dedicates her latest volume of verse, "Dreams and Realities" (B. Herder; \$1.50 net), to the memory of her husband. She must have loved him very dearly; witness

The Closed Door

The door of heaven has closed on thee:
I stand this side of eternity,
The rainy wind and the bitter skies
Still mine; and life with its mysteries.

The world's tears in the drift on the pane,
The soul's cry in the blast with the rain,
The light to hate and the dark to shun,
And joy to remember with the sun.

But thou,—away on a flowery sod
Walking with saints in the garden of God
Be full thy joy, and no more alone,
I'll live with it till it grows my own.

If thou wert back in the world again
The wind might blow and the rain might
rain,
The old sweet heaven of thee and me
Would be heaven enough for me and thee!

"A Book of Essays" by Robert Hugh Benson, is, literally, a collection of various C. T. S. pamphlets written by the late Monsignor, prefaced by a sympathetic memoir from the pen of the Rev. Allan Ross and a brief foreword by Fr. Cyril C. Martindale, S. J. The essays themselves deal with "Infallibility and Tradition," "The Death-Beds of 'Bloody Mary' and 'Good Queen Bess'," "Christian Science," "Spiritualism," "Catholicism,"

"Catholicism and the Future," and "The Conversion of England." The paper on "Christian Science," though brief, belongs to the very best that has been written on that subject by a Catholic. Msgr. Benson with his usual keenness of vision perceived that this new heresy had its rise from, and owes a large portion of its popularity to, the loss of the Catholic sacramental system, which "is the one and only positive scheme that can be advanced with any hope of success." (B. Herder; 70 cts. net).

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Dr. Mary Scharlieb, an English physician, in a book titled "The Hidden Scourge," gives information which will enable the average man to appreciate the extent and gravity of certain contagious diseases, the presence and prevalence of which, because they generally originate from sexual vice, has hitherto been ignored. The book is written for Englishmen and from an English point of view, but it will prove instructive to American readers also. The *London Catholic Book Notes* (No. 221), in a review of the little volume, adverts to a prejudice with which many Catholics view every effort to stamp out venereal diseases. The writer says: "If the evil results of sin were confined solely to the sinner, the moralist would not be so concerned about combating them; but in this case, as is well known, the innocent suffer with, and often more than, the guilty. These diseases are often acquired inculpably, and their ravages are especially harmful to infants. Therefore, in spite of the possible accidental effects of removing what might prove a deterrent from wrongdoing, no one need scruple about helping the crusade against these ailments."

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In view of the fact that the propaganda of the St. Peter Claver Sodality is mostly among the people of the Central Powers, it is surprising and gratifying to note that the receipts for the fiscal year 1915-16 reached \$86,000, which is over \$6000 more than those of the year preceding the war. The Sodality's little monthly *Echo from Africa* (printed in English, Italian, French, Polish, Czech, Slavonic,

Hungarian, and German) now has a circulation of 46,000. The *Negro Child* (Italian, Hungarian, Slavonic, Czech, Polish, and German), now also has an English edition, published at the American headquarters of the Sodality in the Fullerton Building, St. Louis. Since the African missions have been dragged into the unhappy war, they find the St. Peter Claver Sodality to a large extent their only means of support, and it is to be hoped that the Catholics of America will not refuse to bear their proportionate share of the burden.

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An interesting and cleverly written pamphlet, "The Christian Historic Witness," has come to us from the Unity Publishing Co., Grand Junction, Ia. It shows how a "heathen Chinese" easily refutes a preacher who comes to him with his King James Bible, and how he makes sport of "Protestant disunion," much to the discomfort of the aforesaid minister. The remedy for this sad disunion is clearly indicated. (Price 5 cents each; \$3.00 per 100).

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Under the title "Church Finance," Frederick A. Agar shows why the modern (Protestant) church is "less than fifty per cent efficient" and suggests "Proper Methods" to make it more efficient. Some of his suggestions may prove interesting and helpful to our own clergy; hence this notice. Mr. Agar's book is published by "The Missionary Education Movement of the United States and Canada," New York, as a part of their "Library of Christian Progress." Price, fifty cents.

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Position desired as housekeeper in large parish house by two sisters with experience and good references. Address G. R., c.o. FORTNIGHTLY REVIEW, St. Louis, Mo.

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The U. S. Commission on Industrial Relations has called attention to the menace to our national welfare embodied in the Rockefeller and other "Foundations," which are now entering into the

field of industrial relations. The object of the Rockefeller Foundation, *e. g.*, is "coextensive with human civilization," and its funds may be used for any purpose except business for profit. Quite naturally its trustees will conform themselves to the policies of the Rockefeller interests. To appreciate this properly one must be familiar with the labor struggles in Colorado and elsewhere, wherever Rockefeller money is in control of affairs. For the Catholic Church this and other similar Foundations are particularly dangerous, in the opinion of the Social Service Commission of the Catholic Federation, which says in its weekly press bulletin, Vol. IV, No. 41: "Sooner or later the 'world-view' of these Foundations is likely to clash with Catholic teaching. Catholic resources should be mobilized in sufficient force to meet the danger."

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Spanish, as spoken in New Mexico and Southern Colorado, is interlarded with many words of English origin. Some of these, in Spanish dress, make a rather strange appearance and are apt to puzzle a native of Spain. We quote some specimens from Professor Espinosa's study "The Spanish Language in New Mexico and Southern Colorado." Among the verbs directly borrowed from the English, but pronounced according to Spanish rule, are: *lonchar* from English (to) lunch; *puliar*, to pull; *trampiar*, to tramp; *tritar*, to treat. There are many nouns which have undergone some phonetic change but still show their "Yankee"

origin, *e. g.*: *otemil*, oatmeal; *panqueque*, pancake; *quique*, kick; *sute*, suit (of clothes), *tiquete*, ticket. Among adjectives we find *crese*, crazy, *esmarle*, smart, *fone*, funny, and *fain*, fine; the outlandish *shoquis* is merely our English interjection "shucks," while *sanamagon* renders that favorite school-boy expletive, "son of a gun." The phrases taken over from English are still more interesting. There are, for instance, *abridor de jarras*, can-opener; *carne de bote*, canned meat; *casa de corte*, courthouse; *dipo de la union*, union depot; *efectos secos*, dry goods; *viaje redondo*, round-trip. Canadian French is likewise shot through with numerous words of English origin, while the prolonged warfare of the trenches and the association of English speakers with those of other nationalities have already "enriched" English with some strange acquisitions, whose etymology may puzzle the future historian of our language.

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The generous and Catholic spirit of our former fellow editor, Dr. Austin Dowling, now bishop of Des Moines, was proved anew the other day at Maryknoll, when the Bishop, after ordaining one of his men for the foreign missions, said:

"This young priest represents the first-fruits of our little diocese. We have many things to do in our part of the country. We have great needs and much anxiety as to the future. We are but 34,000 Catholics in the midst of 525,000 Protestants, our position calls for sacri-



Erected at Lincoln, Neb., over the remains of the late Bishop Bonacum.

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fice, courage, patience, and, above all, the grace of God. We need especially young priests, and as yet there are not many vocations that have originated in our diocese. It is a sacrifice, then, for us to give up this worthy young man, that he may go abroad to fulfil his vocation to the foreign missions. Yet I have most cheerfully and most willingly given him up and today complete the sacrifice by assisting at his ordination. I send him to be a propitiation for the struggles of his own diocese, that God may bless his sacrifice and bless us. And I tell him this morning that wherever he goes, he shall not be out of our sight. We will follow him and we will help him. It will be part of our pride and obligation to see that he shall not suffer, as so many missionaries do, for the means necessary to his work. At least, he shall have the promise of many prayers, and our eyes and hearts shall be focused on him. The beginning of the foreign mission movement should be a sacrifice from the whole American Church. The work is diocesan, it is not provincial. Great and glorious, it concerns all the dioceses of the coun-

try, and it is a witness and a challenge to the spirit of sacrifice in our young men. This new priest shall be a prayer for us. May God bless his life and the lives of his companions!"

BOOKS RECEIVED

A Manual of Modern Scholastic Philosophy. By Cardinal Mercier and Professors of the Higher Institute of Philosophy, Louvain. Authorized Translation, and Eighth Edition, by T. L. Parker, M. A., and S. A. Parker, O. S. B., M. A. With a Preface by P. Coffey, Ph. D. (Louvain), Professor of Philosophy at Maynooth College, Ireland. Vol. I. Cosmology, Psychology, Epistemology (Criterionology), General Metaphysics (Ontology). With a Portrait and Five Plates. xxvi & 573 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder. 1916. \$3.50 net.

Minnesota and Other Verses. By Ambrose Leo McGreevy. 31 pp. 8vo. Winona, Minn.: Jones & Kroeger Co. 1916.

A Retrospect of Fifty Years. By James Cardinal Gibbons, Archbishop of Baltimore. 2 vols. xvi & 335 and viii & 287 pp. 12mo. Baltimore: John Murphy Co. 1916. \$2 net.

Letters to Jack. Written by a Priest to His Nephew. By the Right Rev. Francis C. Kelley, D. D., LL. D. With a Preface by His Grace Archbishop Mundelein. 254 pp. 12mo. Chicago: Extension Press, 223 W. Jackson Bl. 1917.

The Sacraments. A Dogmatic Treatise by the Rt. Rev. Msgr. Joseph Pohle, Ph. D., D. D. Authorized English Version, Based on the Fifth German Edition. With Some Abridgment and Additional References by Arthur Preuss. Volume III: Penance. iv & 270 pp. 12mo. B. Herder, \$1.50 net.

Father Tim's Talks With People He Met. By C. D. McEnniry, C. SS. R. Vol. II. 160 pp. 12mo. B. Herder. 75 cents net.

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BARGAINS IN SECOND-HAND BOOKS

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Grupp, Georg. Jenseitsreligion. Erwägungen über brennende Fragen der Gegenwart: Diesseits, oder Jenseitsreligion, Lebensrichtungen, Religion und Kultur, Zukunftsreligion. Freiburg, 1910. 80 cents.

God and Man. Lectures on Dogmatic Theology from the French of the Rev. L. Labauche, S. S., Vol. I (the only one so far published). N. Y., 1916. \$1.30. (Treats of the State of Original Innocence, Original Sin, Grace, and the Future State of Man).

Oswald, J. H. Die dogmatische Lehre von den hl. Sakramenten der kath. Kirche. (2 vols. in one). Münster, 1856. (A classic). \$1.50.

McLaughlin, Rev. W. Pope Adrian IV a Friend of Ireland. Dublin, 1906. \$1.

Hoyer, J. G. Geschichte der Kriegskunst seit der ersten Anwendung des Schiesspulvers zum Kriegsgebrauch bis an das Ende des 18. Jahrhunderts. 2 vols. Göttingen, 1797. \$1.75.

Wiseman, Card. Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. (3 vols., bound in one). Ratisbon, 1854. \$2 (A complete collection, in German, of Cardinal Wiseman's interesting and instructive essays on theological and other subjects).

Goldstein, D. Socialism: The Nation of Fatherless Children. 2d ed. Boston s. a. (A source book for studying the moral character of American Socialism. Contains many authentic and interesting quotations from Socialist writers and speakers). 70 cts.

Weingärtner, Dr. Georg. Das Unterbewusstsein. Untersuchung über die Verwendbarkeit dieses Begriffes in der Religionspsychologie. Mainz 1911. 75 cts. (unbound). (The author examines the notion of subconsciousness in its relations to religion, and incidentally disproves many popular errors).

Kausler, E. und R. Geschichte der Kreuzzüge und des Königreichs Jerusalem. Aus dem Lateinischen des Erzbischofs Wilhelm von Tyrus. Mit einem Kupfer, zwei Plänen und einer Karte. Stuttgart 1840. \$2. ("A work remarkable for the times... The author is extraordinarily learned, ...skilled in the art of narration, showed exceptional talent in arrangement of his characters and in logical presentation of facts." *Cath. Encycl.*—One of the chief sources or the history of the Crusades and the Kingdom of Jerusalem).

Pohle, Jos. Lehrbuch der Dogmatik. Vol. I. 5th ed. Paderborn 1911. \$1.75. (Comprises On God, the Trinity, the Author of Nature and the Supernatural. Good copy. No German books can at present be imported from Germany).

Schilling, Otto. Reichtum und Eigentum in der altkirchlichen Literatur. Ein Beitrag zur sozialen Frage. Freiburg i. B. 1908. \$1.25. (A study in the teaching of the Fathers of the Church on property and wealth, beginning with the Apostolic Fathers and extending to St. Thomas Aquinas. A valuable contribution to the social question).

Crooker, Jos. H. Religious Freedom in American Education. Boston 1903. \$1. (Based on the report of a committee of the Am. Unitarian Ass'n. A frank demand for the complete secularization of our schools and colleges).

Cicero's Dream of Scipio (Somnium Scipionis) translated by James A. Kleist, S. J., with an Introduction and Notes. N. Y. 1915. 50 cts. (Prepared with special reference to the needs of college students).

Gillet, R. H. Democracy in the United States. N. Y. 1868. 50 cts. (The author was Solicitor of the Court of Claims under Buchanan, but was removed by President Lincoln, "because he was a Democrat." His book is a historical sketch of U. S. history from the Democratic point of view).

Pohle-Preuss. Christology: A Dogmatic Treatise on the Incarnation. St. Louis, 1913. \$1.25.

Watson, William. Pencerft: A Plea for the Older Ways. London, 1916. 85 cts. (An essay on literary workmanship by a master poet).

Kelley, James P. Workmanship in Words. Boston, 1916. 85 cts. (Short essays on style, grammatical propriety, clearness, ease, and force in writing, etc. Especially interesting for the specimens of "bad English" quoted from the writings of Newman, Meredith, Hardy, Ward, Wells, Chesterton, James, Roosevelt, Wilson, and many other eminent writers).

Gerbet Abbé. The Lily of Israel. The Life of the Blessed Virgin. Revised, with a Foreword by the Rev. Wm. Livingston. New York. 1916. 60 cts.

Chrysostom, Brother (F. S. C.). Development of Personality. A Phase of the Philosophy of Education. Philadelphia, 1916. \$1. (Written by an experienced teacher for teachers and novices).

Herbermann, Chas. G. The Sulpicians in the United States. N. Y., 1916. \$1.25. (A record of the work of the Sulpician Fathers in the U. S., compiled from the sources by the late editor-in-chief of the Catholic Encyclopedia).

Batiffol, P. Primitive Catholicism. (English tr., by Rev. H. L. Brianceau, of "L'Eglise Naissante"). London 1911. \$1.50.

Scaglia, S. The Catacombs of St. Callistus. History and Description. Tr. by Rev. H. S. Nagen-gast. Rome 1911. Illustrated \$1.

Kaufmann, C. M. Die Jenseitshoffnungen der Griechen und Römer nach den Sepulcralinschriften. Freiburg 1897. 75 cts.

Roberts-Coxe. The Ante-Nicene Fathers. Vol. XII, containing the writings of Lactantius, Venantius, Asterius, Victorinus, Dionysius of Rome, The Doctrina XII Apostolorum, the so-called Apostolic Constitutions, The Homily ascribed to Clement, and the Liturgies of James, Mark, and the Blessed Apostles. N. Y. 1907. \$2.50.

Hockenmaier-Reudter. Confession Made Easy, A Manual of Instructions and Devotions for the Catholic Laity. Full leather, gilt edges. Techny, Ill., 1910. 50 cts.

Marsh, Geo. P. Lectures on the English Language. Fourth Revised Edition. N. Y. 1887. (a classic). \$2.

The Valley of Vision. By Blanche Mary Kelly. N. Y., 1916. (Poems). 35 cts.

Mulholland, Rosa. Dreams and Realities. (Poems.) London, 1916. 75 cents.

Preuss, Edw. Zum Lob der unbefleckten Empfängnis von einem, der sie vormalig gelästert hat. Freiburg, 1879. 50 cents, unbound. (Contains the remarkable history of the author's conversion).

Spalding, Bishop J. L. Socialism and Labor and Other Arguments. Chicago, 1902, 75 cents.

McDonough, Rev. M. V. One Year With God. Sixty Sermons and Meditations for Pulpit and Pious Reading. Boston, 1915. \$1.05.

The Fortnightly Review, St. Louis, Missouri

The Fortnightly Review

VOL. XXIV, NO. 5

ST. LOUIS, MISSOURI

March 1, 1917

THE QUESTION OF A CATHOLIC DAILY

That indefatigable promoter of the plan of a Catholic daily newspaper, Lawrence F. Flick, M. D., of Philadelphia, has recently published a third pamphlet on the subject. He makes no attempt to discuss the arguments advanced against his project, but merely repeats the glittering generalities contained in his former two brochures. There are but two points worthy of notice. One is the fact that Dr. Flick last May submitted his plan to the archbishops of the country; with what success appears from this extract from the minutes of the archiepiscopal meeting at Washington: "A letter was read from Dr. Lawrence F. Flick with the schema for the establishment of a Catholic daily paper to be published in Philadelphia. In the letter was set forth the possibility, propriety, and feasibility of the same [scheme]. The distinguished promoter of the enterprise advises that he has already made some progress and that he hopes to succeed and is anxious to have the approval of the Most Reverend Metropolitans. After the discussion of the same for some time, it became evident that the Archbishops were all of one mind regarding the propriety of the movement; and in so far they would gladly give the enterprise full approval. Its feasibility, however, was doubted by many and the difficulties in the way were indicated. It was finally resolved that the good wishes and sympathy of the Archbishops be extended to the enterprise and that the matter be relegated to a committee to make a report later on."

"Good wishes and sympathy," as one of our fellow-editors, who is a

member of a prominent religious order, wrote to us after reading this extract, "will not pay the expenses of a daily newspaper." But Dr. Flick is not worrying about the expenses. His attention is devoted entirely to obtaining the initial capital necessary for the establishment of a Catholic daily in Philadelphia. A leaflet inserted in his third pamphlet contains this information:

"I have 206 subscribers of stock in a publishing company for getting out such a paper, the total amount subscribed being 723 shares or \$72,300. No money is to be paid in until the entire amount of \$2,000,000 has been subscribed. What has been done shows progress and is encouraging."

It requires a dyed-in-the-wool optimist to be encouraged by such a modicum of success as that recorded by Dr. Flick. But even if the two million dollars sought for were completely in hand, the real difficulties of the enterprise would only begin. Dr. Flick's program, as we have shown on a previous occasion, is entirely too idealistic. He takes no account of the enormous difficulty of getting a sufficiently large circulation for a Catholic daily to enable it to obtain its legitimate share of the local advertising patronage, without which it could not exist. *Hic Rhodus, hic salta!* We are not as pessimistic as Mr. Simon A. Baldus, whose opinions on the project were voiced in the last two issues of the REVIEW; but we have enough actual experience to be convinced that Dr. Flick's plan is a chimera. Unless he can get some practical ideas infused into it by experts, and unless he will substitute a feasible programme for the one he has

devised,—which, to mention but one point, compels the projected Catholic daily to be “silent on theological subjects except when it speaks over the signature of a person authorized to speak with the imprimatur of the ordinary,” (ye shades of Görres, Veuillot, Cardauns, Brownson, Tardivel, and McMaster!!!), he had better quit throwing away his money in the advocacy of an impossible scheme.

WHY THE SOCIALIST VOTE FELL OFF

Contrary to expectations, the Socialist vote in the presidential election of 1916 fell off nearly one-third. The comments of the capitalist press on the probable causes of this decrease are not very illuminating. Among the Socialists themselves the wing known as “Christian Socialists” has a very plausible explanation. We summarize the reasons given by the *Christian Socialist*, Chicago, Vol. 14, No. 3:

(1) The candidate, Allan Benson, inspired no enthusiasm and failed to grasp the real issues of the campaign from the genuine Socialist point of view; (2) the personal abuse of Wilson by the Socialist candidates proved a boomerang; (3) The Socialist National Committee, instead of adhering to strictly Socialist principles, made pacifism the paramount issue, and thus drove many Socialists into the Democratic camp; (4) Atheistic teaching was made prominent as an essential and inevitable part of the Socialist philosophy in many Socialist papers and by many Socialist orators, and of this the average American will have nothing. The *Christian Socialist*, as its name indicates, and as our readers know from quotations we have made from its columns, believes that Socialism is compatible with Christianity, nay that Socialism and Christianity are really convertible terms. The little paper constantly inveighs against the “stupendous imbecility” of those Socialists who seem determined to “make and keep the Socialist party nothing but a little, fanatical, anti-religious sect.” In its comment on the result of

the election the editor says:

“Men and women who really want to overthrow capitalism and reconstruct society upon lines of justice and brotherhood, whether they are Atheists, Agnostics, Jews, or Christians, must either laugh out or kick out these silly little sectarians from control of the Socialist party machinery and press—or else they must go out themselves and build a real political party to advance Socialism, big enough and wise enough to ignore all religious differences and unite Atheists, Agnostics, Jews, and Christians in a common battle for human freedom.”

Such doctrine is, of course, gall and wormwood to the radical Marxians; but it does seem as if the *Christian Socialist* were right in its contention that Socialism cannot make headway in America under present conditions unless it relegates its “philosophy” to the background and comes forward as a social reform party pure and simple. We believe the leaders will adopt this programme in the next campaign.

— o —

We mentioned in our first February issue (p. 41) that Col. Wm. F. Cody, better known as “Buffalo Bill,” was baptized the day before his death by Father Walsh of the Denver Cathedral. Now it turns out that he was of Catholic parentage and ought to have been a Catholic all his life. “Catholics of Scott County will recall,” says the *Iowa Catholic Messenger* (quoted in the *Milwaukee Catholic Citizen*, Vol. 46, No. 12), “that he [Cody] was born of Catholic parentage and that his mother is buried in the little cemetery of St. Ann at Long Grove, the God’s Acre under the shadow of St. Ann’s Church, where are gathered many of the old Irish and French pioneers who made history there in the early days. Colonel Cody never visited Davenport that he did not make a pilgrimage to the grave of his mother. . . . Undoubtedly the prayers of that good mother gave him the grace of a deathbed baptism and repentance.” Why baptism? As the son of Catholic parents one should think he was baptized in infancy.

CAN DEACONSHIP AND THE PRIESTHOOD BE CONFERRED BY A SIMPLE PRIEST?

In the light of recent historical discoveries it would seem that those theologians are in error who teach that an ordinary priest cannot, with papal dispensation, confer the diaconate and the priesthood.

1. As to the diaconate.—The Rev. H. Ahaus writes in the *Catholic Encyclopedia*, Vol. XI, p. 281 d: "The diaconate cannot be conferred by a simple priest. This is sometimes questioned, as Innocent VIII is said to have granted the privilege to Cistercian abbots (1489), but the genuineness of the concession is very doubtful." Yet Father Edouard Alençon, O. M. Cap., has discovered this concession of Innocent VIII in an official compilation of papal documents, issued shortly after its promulgation, so that there can be no question of fraud. Furthermore, the late Archbishop Pius Sabadel of Langogne (Pius a Langonio), also a Capuchin, in a dissertation entitled "De Bulla Innocentiana seu de Potestate Committendi Simpliciter Presbytero Subdiaconatus et Diaconatus Collationem Disquisitio Historico-Theologica" (Rome 1902, 106 pp. 8vo; a reprint from the *Analecta Ecclesiastica*, 1901, pp. 311 sqq.) has so ably demonstrated the genuineness of said Bull that Father Noldin writes in the fifth edition of the *Theologia Moralis*, (Innsbruck, 1904, p. 537, n. 3): "De concessione huius privilegii dubitari nequit."

2. As to the priesthood.—In 1911, Mr. Egerton Beck published in the *English Historical Review*, Vol. XXVI, London, pp. 125—127, two papal Bulls in which the power of ordaining candidates to the priesthood is expressly conferred on simple priests. In 1400, Boniface IX granted to the Abbot of St. Osyth, Essex, and his successors the privilege of conferring on their professed canons of the Order of St. Augustine all holy orders, including the so-called major ones, i. e. the sub-

diaconate, the diaconate, and the priesthood. This Bull was discovered by Mr. Twemlow in the Vatican Archives (Reg. Lat., LXXXI, f. 264 d). Shorn of its legal phraseology it reads:

"Nos.... ut idem Abbas et successores sui in perpetuum abbates eiusdem monasterii pro tempore existentes omnibus et singulis Canonicis presentibus et futuris professis eiusdem Monasterii omnes minores necnon subdiaconatus, diaconatus et presbyteratus ordines statutis a iure temporibus conferre libere et licite valeant, et quod dicti Canonici sic per dictos Abbates promoti in sic susceptis ordinibus licite et libere ministrare possint.... eisdem abbati et successoribus ac eorum canonicis auctoritate apostolica tenore praesentium indulgemus."

In the opinion of Mr. Beck there can be no reasonable doubt as to the authenticity of this Bull. It was (evidently by mistake) registered twice and is cited in a rescript by which it was cancelled three years later (1403). This rescript is also printed in the *English Historical Review* (XXVI, pp. 126—127) from the original found in Arch. Vat., Reg. Lat., CVIII, f. 132. There we read:

"Dudum.... ut Abbas et successores prefati omnibus et singulis Canonicis presentibus et futuris professis eiusdem Monasterii omnes minores necnon subdiaconatus, diaconatus et presbyteratus ordines statutis a iure temporibus conferre libere et licite valerent duximus indulgendum...."

The Pontiff annuls this privilege as well as that given to the same abbot in 1397, of using pontificals, because remonstrances had been made by the Bishop of London, to whose diocese the abbey of St. Osyth belonged. It follows that the abbot was no bishop.

I conclude with a quotation from Noldin (*op. cit.*): "Cum certum sit summum pontificem dedisse privilegium conferendi presbyteratum, pariter certum esse debet summum pontificem hanc potestatem conferre posse ideoque ordinationem validam esse, cum in concedendo iure errare non possit."

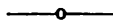
This is another instance of the correctness of Dr. Pohle's principle that dogmatic theology must be guided by Church history.

JOHN M. LENIHART, O. M. CAP.
Pittsburgh, Pa.

[We may add, *à titre de curiosité*, that Dr. Pohle, where he treats of the minister of the Sacrament of Holy Orders (Vol. XI, soon forthcoming, of the English translation) holds that an ordinary priest cannot confer the three major orders even with papal dispensation, and says in regard to the Bull "Exposcit" of Innocent VIII:

"The authenticity of this Bull is doubtful. Its earliest witness is Caramuel (1640), and the text is contained in none of the official collections. Panhölzel's defense of the Bull is unconvincing. Cardinal Gasparri found a copy in the Vatican archives, but it contained no mention of the privilege of conferring the diaconate."

Egerton Beck's two Bulls, so far as we are aware, have not yet been discussed by theologians, though a brief reference was made to them in the *Historisches Jahrbuch*. We have no means of communicating with Msgr. Pohle at present, but doubt whether knowledge of the publication in the *English Historical Review* would induce him to change his thesis. For he says in regard to the alleged Bull of Innocent VIII: "Even if Innocent had actually conferred such an extraordinary privilege on the Cistercian abbots, this fact would not settle the dogmatic problem with which we are concerned, for, as Father Pesch justly observes, 'one pontifical act does not make a law or dogma' ('unum factum pontificium non facit legem neque dogma.')" —Editor.]



The Editor has gone away on a much needed vacation and ordinary letters requiring his personal attention will therefore have to lay over for two or three weeks. Important communications will be forwarded to him by the office.

TWO YEARS' WORK OF THE CHICAGO MUNICIPAL COURT

The Eighth and Ninth Annual Reports of the Municipal Court of Chicago record three significant features introduced since the publication of the preceding annual report. These are:

(1) The establishment of the Boys' Court, wherein charges against all boys from seventeen to twenty-one years are brought.

(2) The establishment of the Small Claims Court, in which are brought all cases involving suits for money in the sum of fifty dollars or less for the purpose of summary disposition.

(3) The establishment of the Psychopathic Laboratory, to which are referred defendants, and sometimes witnesses, who are suspected of being insane, feeble-minded, or afflicted with mental ailments.

The difficulties that stand in the way of proper and effective treatment of the criminal are clearly stated in the Introduction of this valuable Report. "Punishment once was largely automatic and routine. Now, the greater difficulty of shaping a fit sentence quite overshadows the traditional responsibility of the judiciary." In order to put some of the recent conclusions concerning the relation of defective mentality to delinquency to a test, the Psychopathic Laboratory of the Municipal Court of Chicago was established, and Dr. W. J. Hickson was appointed its first director. In the explanation of the work of this laboratory some useful observations are made, which will interest those who have given attention to delinquency in its relation to mental and moral deficiency. One of these is that feeble-mindedness is more readily observed in the individual who has reached his teens than in a younger person. If that individual "can reach the psychologic level of the child of six years, and no more, he is an imbecile. If he can reach a stage of the normal child between six and twelve years of age, he is classed as a moron, or debile. It is the high-grade moron, approxi-

inating in mental accomplishment the normal processes of eleven or twelve years of age, and the borderland case which Dr. Hickson calls the sociopath, who is the great puzzle to sociologists. Apparently as capable, or nearly as capable, as the normal young man or young woman, these individuals are nevertheless practically static at the limited age of partial maturity."

Young persons of any of these classes soon become tired of school and turn to industrial life. But it is generally this transition from school-life to regular employment which causes the breakdown or the beginning of anti-social conduct. For as the Report wisely says: "In the great city, with its spurs to appetite and its remorseless competition, the environment is the worst possible. The city cannot be made over to become a safe abode for the abnormal. Its development is in the interest of the strong and successful."

Another great step in advance, in the handling of cases of young offenders, was the establishment of a special "Boys' Court," the object of which is not to punish the boys, but to help them, especially in the case of "first offence." The parole system is liberally employed, and generally with success. Suspected cases of feeble-mindedness are as a rule referred to the psychopathic laboratory for investigation.

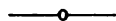
Still another commendable feature introduced by the court was the recommendation that the Chief of Police should proceed against boys for the violation of city ordinances by summons rather than immediate arrest. This will do away with youngsters being taken to the station for trivial offences.

From March 18, 1914, to December 5, 1914, 5,294 quasi-criminal cases were disposed of in the Boys' Court, the most frequent offence being "disorderly conduct" (3,985 cases). From December 5, 1914, to December 5, 1915, there were 5,453 quasi-criminal cases, the "disorderlies" being 4,125.

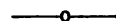
During the same time in 1914, 1374 felony cases were disposed of, these including the more serious charges,—rape, abduction, etc. During the corresponding period of 1915, 1,784 cases came up for trial. 1,035 cases of "misdemeanors" were heard in 1914, and 1,465, in 1915. The grand total of cases for nine months of 1914, and the whole of 1915, amounted to 16,405.

Among the associations that gave aid to the court in the disposal of cases are the Catholic Women's League and the St. Vincent de Paul Society. This Report clearly shows that the problem of juvenile delinquency, and especially the question of "follow-up methods" to be taken for the benefit of first offenders, call for the constant attention and the most zealous efforts of all who are in any way responsible for the proper guidance of youth.

A. M.



The newly established American Missionary Association of Catholic Women now has its own monthly magazine, the *Mission Message*, published monthly at 834—36th Str., Milwaukee, Wis. The objects of this publication are identical with those of the Association itself, viz.: to promote missionary work at home and abroad, to work especially for the conversion of pagan women by freeing slaves and establishing and supporting benevolent institutions for women and girls who wish to become Christians; to found free scholarships for the training of poor boys for the missionary priesthood; to furnish vestments, altar linens, and other church supplies for poor mission chapels, etc.; and to provide clothing for the heathen. The first number of the new *Message*, printed by the Mission Press at Techny, Ill., is very promising both as to form and contents. We hope it will prosper and become a big help to the mission cause. Subscription, 50 cents a year.



It is easier to worry than to work, and some people enjoy it more.

THE MONTESSORI SYSTEM

II (Conclusion)

In the daily use of "didactic material," as described, the Montessori School has taken over methods practiced long ago in the kindergarten. The system of the Italian doctor simply makes much wider use of, or rather practically confines itself to such object lessons. An apparatus like the lacing frame was unknown to the earlier kindergartners. Montessori students answer the objection that children learn such operations as lacing shoes and garments automatically, by saying: "How much are children allowed to practice this requirement? It is only through frequent use of such exercises as these frames supply that the muscular system of hand and arm is strengthened and brought into related action so that the child can really control with skill even the finer movements. To early give the child command of man's most useful instrument is to put him in the way of priceless independence."

Care of plants and pet animals is likewise introduced for "character-formation" and as helpful in the teaching of "social virtues." Hence manuals of the Montessori method often present pictures of children carefully tending shrubs and flowers and caring for some domestic animal. The children also set the table, bring on the dishes, fold their own napkins, and put things back into their proper places.

At certain times the children play the game of "silence," i. e., all remain perfectly quiet for a brief period. The "games of silence" supplement the tests for hearing, and, says the Dottoressa, "help in a surprising way to strengthen the remarkable discipline of our children." The exercise of the silent game, she says, "consists in calling attention, when perfect silence has been established, to the ticking of a clock, and to all the little noises not commonly audible to the ear. Finally, we call the little ones, one by one, from an adjoining room, pronouncing each name in a low voice. In prepar-

ing for such an exercise it is necessary to teach the children the real meaning of silence."

Sense training, as is seen, plays an important part in the system. To develop the "tactile sense," "a collection of paper slips, varying through many grades, from smooth fine cardboard to coarsest sand paper," is used. Four new senses are taught and practiced in the system. The thermic or heat sense located in the skin; the baric or weight sense, located in the tendons and muscles; the stereognostic, a combination of the tactile and muscular; and the chromatic, the sense of color (a division of the visual). Dr. Montessori's argument for training the senses is that the education of the senses is important both from the biologic and the social standpoint. "The development of the senses, indeed, precedes that of superior intellectual activity, and a child between three and seven years is in the period of formation."

A summary statement of the ideas emphasized by Dr. Montessori in her books on the new system of training will to some extent make up for the lacunae in this necessarily brief and incomplete sketch. "The personality of the child must be liberated by methods adapted to his individual needs; his inherent nervous energy must be conducted into channels of organized activity; liberty through activity must be the ideal for discipline; the child's natural love of work for the work's sake and the very joy of doing it should be given a free field for its development; true education involves self-training and is to that extent auto-education; the part of the teacher is to suggest, to guide, but not to dictate; reward comes from the work itself, not from anything extraneous; true self-discipline makes our so-called prizes and punishments unnecessary; before any group work with children, there should come the complete understanding between each individual of the group and its director, so that each responds; fundamental training in righteousness begins when the child

spontaneously and happily follows the laws of his own development; obedience, instead of being the breaking of the child's will to subject it to that of another, is really the complete expansion of his whole nature when he not only desires but knows how to follow a command." As is readily seen, all these suggestions stress the dominant principle of the system—the liberty of the child.

The method has met with enthusiastic praise as well as adverse criticism. As an instance of the former, we may cite the opinion of an eminent specialist in nervous diseases, Dr. George W. Jacoby, of New York, who believes that the application of the Montessori method in American education will be an important factor in eradicating nervous ailments like neurasthenia, for the reason that the Italian educator's principles are aimed towards a training of the senses and a utilization of the natural faculties of the child by itself. With such training the children become better judges of their impressions than they are now, and escape nervous strains that they cannot now avoid."

On the other hand, there are important limitations to the Montessori method. They have been summed up as follows: (1) Emphasis is placed on individual development rather than group training. (2) There is no place for stories. Madame Montessori's objection to stories for young children is based in part on her psychologic theory that all activities of the mind are derived from the outside world and are dependent on sense impressions. (3) There is a lack of material for self-expression. (4) There is likewise, and from our point of view this is a serious blemish, a lack of definite attitude on religious training.

Another main objection is that much of the elaborate apparatus and "objective didactic material" (besides being costly) is intended for purposes which, it seems, can be adequately achieved by the older methods of the kindergarten. For instance, cannot "the habit of orderliness" be formed

without the elaborate system of games and boxes and reels of colors? Is it necessary to introduce "buttoning and lacing frames" to teach the children these simple operations? Again, "the child is shown how to wash his hands." Is not this training unnecessary, at least in the case of a child whose home-life is not entirely neglected? Some features of this scheme of child-training will, however, be quite serviceable in asylums and institutions, where the children are under the constant care of sisters. The latter will have a better opportunity of practicing some of the Montessori methods than teachers in our parochial schools, who are with the children only a few hours every day.

The important question of "the teacher in the Montessori system" and her office in this scheme of child-training will be treated in another article.

ALBERT MUNTSCH, S. J.

—o—

M. 's book was translated by Anne E. George, under the title, "The Montessori method. Scientific Pedagogy as Applied to Child Education in 'the Children's House' with Additions and Revisions by the Author." New York; F. A. Stokes Company, 1912.

—o—

Frank Harris, the new editor of *Pearson's*, in the January number of that magazine, tells how he visited Capt. Paul Koenig in his famous submarine, the "Deutschland." We quote part of the conversation between the two men:

"I have many questions to ask," I went on. "I hope you'll forgive me if I stumble over the technical terms; my German is rather rusty."

"Speak English if you like," said Captain Koenig, breaking into that tongue. "I understand it perfectly."

You are married to an Englishwoman, are you not?"

"Yes," he replied quietly.

"Mrs. Koenig found it difficult to live in Germany, I believe." I went on probing, "and has returned to England, hasn't she, with the children? You must miss them terribly?" The Captain bowed his head: the subject was evidently too private, too sacred to be discussed; but the mere fact shows as nothing else could, the preposterous, ineffable stupidity of the whole war, which separates husband from wife and breaks up homes without rhyme or reason.

JEWES IN NEW YORK

Fourteen years ago (Vol. X, No. 26), we published a paper written by Mr. Peter Condon, a prominent New York attorney, entitled "The Transformation of a City." It dealt with the rapid growth of the Jewish element in the big metropolis and concluded as follows: "That the Jew everywhere should gravitate towards New York, is not surprising, considering the opportunities presented to him there. Indeed the Zionists may 'go further and far worse.' That New York has already become a great Jewish encampment is unmistakably manifest. What the result will be as affecting the Church and society at large, remains for history to tell." At that time, in a population numbering over two millions, there were 400,000 Jews. We believe the proportion has grown larger since, though we have not seen any reliable statistics of late. *Pearson's Magazine*, in its February number, publishes a paper by Howard Ardsley, "What It Means to Be a Gentile in New York," from which we quote a few characteristic passages that seem to show that New York is becoming more and more of a Jewish city, in which "Gentiles" are beginning to feel distinctly uncomfortable.

* * *

What does it mean to be a Gentile in New York? It means that you are lonesome. The census says there are only about a million Jews in the greater city, but the enumerators must have visited the Jewish houses and flats while the families were out dining in the restaurants or making Fifth Avenue impassable to traffic. The actual number must be far in excess of a million, and they are so rapidly increasing that Gentiles will shortly be on exhibition only in the Bronx Zoo, where the children of Israel may regard them with curious eyes. Even now when I ride on street cars in the Bronx and on Third Avenue I hear the other passengers whispering softly: "He looks like a Gentile. Something's

got to be done about those fellers, they're getting in everywhere."

And if I happen to walk on lower Broadway I'm always apprehensive of the policemen, since I know they are bound to consider my presence in that part of Gotham as exceedingly suspicious. I fancy that it is only my distinctly aquiline beak that saves me.

Of course we Gentiles aren't always so uncomfortable. There are a good many Jews who don't object to us at all. They won't admit us exactly to general social equality, but they will let us buy of them as much as we please, they will employ us if they can't find enough of their own people to fill the places, and they treat us on the street and in public locations with a certain kindly tolerance akin to friendship.

But as a rule they have very little to do with us. At the best we are a present fact to be tolerated, a sort of necessary nuisance which they hope in time to eradicate. And yet, right along with that attitude, they have a strange desire, contrary to all consistency, to travel in our society, join our clubs, flock to our hotels. They avoid buying from us or hiring us; if possible, they limit their business dealings with us—so far as practical, to taking our money away from us as expeditiously as they can; they don't marry us to any appreciable extent and the few of them who do suffer social ostracism in Hebraic circles; they keep us out of their homes, and a camel's chance of getting through the needle's eye is a cinch compared to the chance of a Gentile's joining a Jewish club or charitable society.....

That is one of the things it means to be a Gentile in New York. But it means more and worse than that. It means that you'd better get a Jewish partner if you want to succeed in business or you will bump the barrier against Gentiles and get hurt; it means that you must be meek and humble and inconspicuous in public lest somebody discovers that you are not of the chosen; it means that you mustn't make

a peep about the bad manners or unpleasant personalities of the most offensive Jews or you will be accused of race prejudice, even if you have often excoriated Gentiles of the same kind; it means that you haven't any particular rights that the Hebraic majority is bound to respect and that you're to be bumped and shouldered and shoved about on the streets and in the subway, and that if the bumpers and shovers are chiefly Jews you mustn't complain or write to the papers about it because that shows race prejudice and you're only a poor Gentile mutt anyhow....

So it grows increasingly difficult for the poor Gentile. You grow lonesomer and lonesomer. You pay rent to a Jewish landlord, buy your food from a Jewish marketman, your medicine from a Jewish druggist, your dry goods from a Jewish merchant. If you're sick you'll probably be attended at the Hospital by a Jewish nurse and a Jewish doctor, and while you're convalescing you'll probably read a newspaper most of whose stock is owned by Jews, and whose policy is controlled by the advertising of Jewish department stores. When you're discharged and you buy a new suit to celebrate the event, you hunt the city over for a Gentile tailor to make you a new suit—just by way of contrast or diversion—and when you find one with an Irish name at last you learn later that his true name is Feinheimer. You eat on a table from a Jewish furniture store, on china from a Jewish pottery, use Irish linen made by Hebrew operators, work in an office building erected or financed by a Jewish firm, and spend your evenings at home amid pictures and furnishings supplied by Jewish enterprise, or in theaters and restaurants and dance places organized and operated by Jews.

And if you weary a little of this everlasting Hebraism and seek solace for a time in a little Gentile company—perhaps “99 44/100ths pure”—you are immediately anathematized as a Jew-hater, and so thoroughly punished

for it in business and industry and politics that you finally die of a broken heart and are put into a casket manufactured by Jews and lowered to your last rest after a ride in the hearse of a Jewish undertaker.

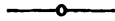
NOTES AND GLEANINGS

We are indebted to Brother E. S. Daly, of All Hallows' Institute, New York, for a number of specimen copies of *Our Boys*, a monthly magazine recently established in Dublin and edited by the Christian Brothers of Ireland. We gather from an editorial note in the January issue that one of the principal objects of this magazine is to replace in the Catholic homes of Ireland “the poisonous and anti-Irish literature which was causing evident decay in the morals of the children.” A group of American boys to whom we gave these copies after looking them over, found much therein to interest and entertain them, and hence we can safely recommend *Our Boys* to the youthful reading public in general, though it is unfortunately true that many American youngsters are too sophisticated to enjoy the clean, simple, and altogether unsensational reading-matter of this Irish monthly.

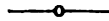
We see from the *N. Y. Evening Post* (Feb. 7) that owing to “unfavorable conditions in the paper trade,” Mr. Michael Monahan has found it necessary to abandon the *Phoenix*, and has joined the staff of the *International*, under the editorship of George Sylvester Viereck.

A good Irishwoman, struggling through poverty with nine children, settled the ethics of the situation fully when she answered a busybody's question, “Why do you want so many?” by the reply: “Because I would sooner have them on my lap than on my soul.” —*Newark Monitor*.

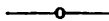
Are the works of "O. Henry" fit to be placed in a Catholic parish library? asks a reverend subscriber. Who can answer this question for us?



There has been much talk of late in the newspapers, even in some Catholic ones, of a possible, not to say probable re-examination of the question of the validity of Anglican Orders by the Holy See. Considering that this question was decided by a solemn judgment of the Holy See as late as Sept. 13, 1896, and that the decision in question was given after an exhaustive inquiry, first, by a commission of specialists, a number of whom were selected because of their known disposition to favor a change of practice, and secondly, by a council of cardinals, to whom the results of the commission's inquiry were referred, and who were unanimously in favor of the decision as given by the Holy See, it is safe to say that there is no ground for the assertion that there is to be a new examination of the question solemnly and definitively determined by Leo XIII.

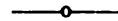


The Mission Press, of Techny, Ill., has reprinted in pamphlet form Father Arthur Barry O'Neill's *Ecclesiastical Review* article, "American Priests and Foreign Missions," and offers to send copies gratis to the reverend clergy on application.

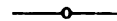


The first number of the *Catholic Charities Review* has appeared at Washington under the editorship of our learned friend and occasional collaborator, the Rev. John Augustine Ryan, D. D. It is to be published monthly, with the exception of July and August, and the annual subscription price is one dollar. In the "Salutatory" the editor states the object of the new review as follows: "to promote and extend Catholic charity in all its activities, aspects, and relations." Besides the editorials there are six departments entitled respectively, "Interesting Items," "Principles and Methods," "Social Questions," "Societies and Institutions," "Communications," and "Book Re-

views." The "Principles and Methods" department of the first number (Jan.) is occupied by a paper on "The Postulates of Sociology" by the Rev. H. S. Spalding, S. J. Dr. Ryan is one of our ablest sociologists and a gifted writer, and we have no doubt that his new magazine will prove itself fully deserving of the support of the Catholic public. In course of time we hope to see it develop into a first-class Catholic sociological review—a real desideratum in this country.



Father Charles Randolph Uncles, who celebrated the silver jubilee of his ordination in Baltimore recently, in the words of the *Brooklyn Tablet* (Vol. XIII, No. 41), "was the first of his race in this country to be raised to the dignity of the priesthood. His was a unique position. The eyes of the American world were upon him. Though one of God's anointed, he was a 'colored man,' and thus more was demanded of him than of any of his white brothers. At the end of twenty-five years, he can, with his gentle good nature, laugh at the world's scrutiny. For Father Uncles is gentle—a gentleman. In conversation with him, in association with him, one never thought of the color of his body. The beautiful whiteness of his soul shone so in the kindly lightning of his eyes, the courtesy of his speech, the correctness of his manner. He was, and is, a scholar—not merely book-learned, for he was one of the first three in a class of sixty in St. Mary's Seminary, but the man of parts that bespeak the student. Yet he is a Negro—of that long-suffering race that we first damned into slavery and then freed into servitude. But a man's a man for a' that, and from time to time the Negro is proving that. Father Uncles was a pioneer in that line."



We read in the *Catholic Bulletin* (Vol. 7, No. 3):

"For some time past a pious and appropriate custom has been in force in the St. Paul Cathedral. The Catholic Church has always taught, following the doctrine of Christ and the apostles, that

due submission should be shown to all lawful authority. For this purpose the Church has special prayers for kings and nations. Hence in our Cathedral solemn prayer is offered publicly every Sunday at the High Mass for the safety and preservation of the American Republic. Every Sunday, after the Communion, the cathedral choristers, under the direction of the Rev. Thomas Talbot, choir director, sing the following anthem:

V. Domine, salvam fac rempublicam nostram. R. Et exaudi nos in die in qua invocaverimus te.

V. O Lord, do Thou preserve our Republic. R. And do Thou mercifully hear us in the day in which we call upon Thee.

While the choir solemnly intones this prayer to the Almighty for the protection of our beloved country, the congregation should arise and remain standing until the anthem is completed."

This practice is no doubt "patriotic," and it may be edifying; but is it in accordance with the rubrics prescribed by the Church?

From Mr. Scannell O'Neill's "Round Table" in the *Catholic Citizen* (Vol. 46, No. 12) we take this interesting information about one of our popular novelists, Theodore Dreiser, the grossly materialistic, not to say animalistic, tendency of whose writings was commented upon in our Vol. XXIII, no. 3, p. 37. Says Mr. O'Neill:

"Theodore Dreiser, in a late story of his life, confesses that he is an emancipated Catholic. This may account for, but surely it does not excuse, the abominable novels with which Dreiser continues to deluge the bookstores. 'What a pity that he stopped sayin' his beads!' as my old friend Mrs. Hennessy piously remarked, in quite another connection."

The case of Dreiser as well as that of Cody again show that "our leakage" does not consist entirely of dunderheads.

The late Father Bonaventure Hammer, O. F. M., achieved international fame by his translation of Lew Wallace's novel "Ben Hur." This translation, equal to

the original in literary beauty and minus some of its objectionable features, first appeared serially in the Cincinnati *Sendbote* and later, in book form, ran through more than 135 editions. Father Hammer was remarkable for his mastery of two languages—English and German. His most important books, besides the translation of "Ben Hur," were: "Life of Mother Schervier," "Outlines of Church History," and "Geschichte der kath. Kirche in den Ver. Staaten." His name will occupy an important place in the history of the American Catholic press, for not only was he a valued contributor to the *Sendbote*, the *St. Franziskus-Bote*, *St. Anthony's Messenger*, and the *Sodalist*, but in 1866 he established the Louisville *Katholischer Glaubensbote*, which he edited for a while. This humble son of St. Francis was a zealous and an efficient apostle of the Catholic press in the fullest sense of the term. No doubt many of those who have benefited by his writings will comply with the modest request embodied in one of the last poems he contributed to the *Sendbote*:

"Zogen, Leser, meine Grüße
Oft dein Sehnen himmelwärts,
Bitt' für mich das milde, süsse,
Hochgepries'ne Gotteshertz,
Dass es einst ein gnäd'ger Richter
Sei dem Ordensmann und Dichter."

The *Tablet* (No. 3999) calls attention to the fact that Mr. Lloyd George, who is a devout Baptist, now has the appointment of the bishops of the Anglican Church in his hands.

The late Premier, Mr. Asquith, was "a non-Conformist unattached, though the Moravians had a share in his upbringing. The *Guardian* claims him as "an intellectual convert to the Church of England," whatever that may mean. Mr. George Russell, who is an ardent champion of Disestablishment, rubs in the point:—"An undergraduate helps to extinguish a fire; he becomes the incumbent of an important parish for fifty years. He goes the way of all flesh—even clerical flesh, which is proverbially enduring—and he is succeeded by the patron's

son, a curate of twenty-five, who holds the same benefice for twenty-eight years. A barrister-premier, who is a dissenter if he is anything, turns the rector into a bishop; and the fiery apostle of Welsh Disestablishment—the suddenly chosen head of a war cabinet—must appoint a pastor for the flock which the bishop resigns. Surely the force of anomaly could no further go."

But if the control of the State and the Royal Supremacy are to be abolished—what becomes of "the Blessed Reformation"?

A writer in the *Saturday Review* (London, No. 3193) doubts whether there is any such thing as scientific history, since the motives of the makers of history are often unattainable. "Who," he asks, "can hope for a true history of the war of to-day? The very multitude of leading and misleading sources puts the hope farther off than ever."

War has brought many surprises to Canada, but none greater than the triumph of prohibition. The wave which has now become overwhelming started in 1915, when in Saskatchewan the bars were closed and the government took over the wholesale dispensaries, reducing their number. The dispensaries themselves have since been voted out. Alberta has now been dry for more than six months. Manitoba first repealed the liquor license system and then went dry. British Columbia is dry, the saloons went out of business in Newfoundland with the new year, and the liquor traffic has been voted out in Halifax. But the greatest triumph was in Ontario, where it had long been thought that centres like Toronto, Hamilton, and Ottawa would never consider the abolition of the saloon. Last spring, with not a dissenting vote, the legislature passed an act closing every bar and liquor-shop, and it went into effect September 16. "There is little evidence yet of the illicit selling of liquor," states one writer, "and the police in the cities seem to be remarkably alert." Quebec has meanwhile adopted the Gothen-

burg plan. The close of the war will see the question presented again in many places, but for the present the attitude of Canada is unmistakable.

"God's Fairy Tales" (B. Herder; \$1.10 net), according to the sub-title, are "stories of the supernatural in everyday life." They belong to the Benson type (cfr. *A Mirror of Shalott*, *The Light Invisible*), but Miss Enid M. Dinnis, the author, gives us more of the "everyday" element. There are a dozen stories in all, every one of them worth reading.

The Archbishop of St. Louis has issued a much needed warning in regard to burial in non-Catholic cemeteries. In a circular dated Jan. 27th, he calls attention to the fact that "the Church from the beginning has been opposed to cremation, and the services of the Church and Christian burial are denied to those who direct that their mortal remains be cremated. From this general rule, exceptions may be made where there are grave reasons, as for instance, in cases of epidemics, war, and other causes necessitating cremation as a protection for public health."

Further on he says: "Neither is it permissible for Catholics to be buried in non-Catholic cemeteries, unless in the few cases where the deceased may have been a convert to the Church, and before said conversion have acquired, or whose family had acquired a lot in a non-Catholic cemetery. There is not any permission given by us to establish what is called a 'Catholic Section' in a non-Catholic cemetery; nor has any priest in the diocese authority to grant said approval; nor is it permissible, except in cases as above cited, for the priest to grant Christian burial, or attend the funeral rites in said non-Catholic cemeteries. Furthermore, there is not any permission given by us to purchase a crypt in a mausoleum erected or to be erected in a non-Catholic cemetery. Such cemeteries being held, generally, by stock companies, are quite different from, and opposed to the spirit and method of holding Catholic cemetery

properties. These latter are not held by stock companies; nor does their balance of receipts go to the benefit of stockholders; but are by the terms of their incorporation to be dedicated by the trustees and Archbishop to charity."

The St. Louis *Pastoral-Blatt*, of whose golden jubilee we recently took notice, has begun to print biographical sketches of some of the German pioneer priests of the Middle West. The January issue contained a fine sketch of the life of the late Msgr. H. Mühlisepen, V. G. The February issue devoted over six of its pages to an estimate of the life and work of Father William Frederick Färber, the most learned priest the Archdiocese of St. Louis has ever had, for many years editor of the *Pastoral-Blatt*, compiler of the statutes now in force in the Archdiocese, and author of Färber's Catechism of Christian Doctrine. These sketches have been compiled with much diligence and admirable discrimination by the *Pastoral-Blatt's* present editor, Father F. G. Holweck, and not only make very interesting reading but are historically valuable. We hope they will be continued and prove the means of gaining for that useful magazine many new subscribers.

Mr. E. D. Perry calls attention to an absurd error made by Prof. Engelbert Drerup, of the University of Munich, in his generally excellent work "Homer" (Munich, 1903). The professor says:

"Man ist unwillkürlich versucht, hierbei an die Torheit der Mrs. Butler zu denken, die in unsern Tagen dem Dichter der Odyssee den Unterrock angezogen hat. ('The Authoress of the Odyssey,' New York and Bombay, 1897)."

How did Professor Drerup come to regard the late Samuel Butler as the latter did Homer, namely as a woman? The solution seems to be this: In the catalogues of the publishers, Messrs. Longmans, Green & Co., who have branch houses in New York and Bombay, the book in question was listed as by Mr. S. Butler, and this was misread by Dr. Dre-

rup as Mrs. Butler. Whether the error was corrected in subsequent editions of Dr. Drerup's book we are unable to say.

The work of reclaiming unproductive land is going on uninterruptedly in the South and West. Mr. A. W. Douglas gives some interesting details in a paper recently contributed to the *Independent* (No. 3556). Thus the Imperial Valley of Southern California, which not so long ago knew only cactus, sage brush, tarantulas, and rattle snakes, in 1916 shipped away 100,000 bales of cotton, 10,000 carloads of cantaloupes, and many other products besides. Each new irrigation project, such as the Great Salt River Dam near Phoenix, Ariz., which irrigates 200,000 acres, adds to the sum of our naturally productive resources. Less than a score of years ago, South Texas, in the Brownsville and Laredo districts, was a wilderness of chapparal thickets. To-day there go north every year many thousand carloads of early vegetables from these redeemed waste lands. The area of malaria-breeding swamps down the Mississippi River Valley and throughout the South, which covers the richest alluvial lands in the world, is each year being circumscribed by drainage reclamation projects. In Southeast Missouri the Little River drainage project will soon place upon the market for homeseekers and farmers over half a million acres of drained swamp lands that formerly were not only worthless, but an actual menace to health.

Arkansas is the first State to take advantage of the Supreme Court decision on the Webb-Kenyon law by enacting a measure rigidly prohibiting the importation of liquor or its shipment from point to point in the commonwealth. Meanwhile, bills for the same purpose of making prohibition territory "bone-dry" are reported from South Carolina, Tennessee, North Carolina, and Texas. As the last-named State has no general prohibition law, the measure under discussion is probably a stringent reenactment of the law of 1913 forbidding shipment into those counties—an overwhelming majority—which have ousted the liquor traffic

under local option. It is also stated that the governors of Mississippi and Georgia are considering the calling of special sessions for the passage of "bone-dry" laws. In Kansas a bill is pending to make the State completely "dry" by defining the place of liquor delivery as the place of sale. All the evidence thus points to the drawing of a clean-cut issue on the importation of limited quantities of liquor into prohibition States. The attitude of the South seems emphatically against such importation. That of some far Northwestern States seems as clearly for it.

The American Society for the Control of Cancer has issued a circular on the question: "Is Cancer Contagious or Hereditary?" The circular calls attention to a recent lecture on the subject by Arthur Hunter, president of the Actuarial Society of America and actuary of the New York Life Insurance Co. Mr. Hunter's conclusion, based on what seems like an adequate number of instances, is that there is every reason to believe that cancer is neither contagious nor hereditary. The Cancer Society, in its circular, says that "previous statistical investigation among human beings has failed to establish the inheritance of cancer, and Mr. Hunter's study merely adds to the mass of evidence against heredity as a causative factor." On the subject of contagion, the Society's statement is even more emphatic. Here the evidence is not only statistical, but also directly experi-

ential, since "after countless operations there is no case recorded in which a surgeon or nurse has acquired cancer from the treatment of or attendance upon any patient suffering from this disease." We trust that the purport of the Society's circular will become generally known throughout the country, and have the effect which it is intended to attain—the removal, from the minds of those having friends or relatives afflicted with cancer, of all fear of its transmission either by descent or contact.

The banning by *Blighty* of Rudyard Kipling's new poem, "The Sons of the Suburbs," because of a reference therein to a clergyman's daughter who takes to gin, recalls what probably is the best of all the stories told of Kipling. The other character in it is Edward Bok, the editor of the *Ladies' Home Journal*. Kipling's "Just-So Stories" were written for this periodical, one of whose rather obnoxious but absolutely adamant rules is that there shall be no reference to alcoholic liquors in its columns. In one of the "Just-So Stories" there was a mention of wine! Of course, this could not pass, and Bok cabled to Kipling, mentioning the rule, and asking what he should substitute for "wine." Kipling's reply was characteristic. It was, "Substitute Mellin's Food!"

One place where duty comes before pleasure is in the dictionary.



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A good book to put into the hands of a young Catholic gentleman is Msgr. Francis Clement Kelley's "Letters to Jack, Written by a Priest to His Nephew." In his brilliant, witty style the author discusses such pertinent subjects as Noise, Religion, Temptation, Thinking, Friends, Enemies, Cleanliness, Love, Criticism, Hatred, Silence, Humility, Opportunities, etc. Both in style and sentiment these essays (for that is what they are) should the hope which the Archbishop of Chicago expresses in his spirited Preface, that appeal to our young men, and we share they will help to save many souls. (Chicago: Extension Press, 223 W. Jackson Bl.).

Few of our readers are probably aware that the Columbia University Press has lately published the first volume of an English translation, with notes and bibliographical references, of the famous "Liber Pontificalis," "the earliest history of the papacy." This translation forms part of the "Records of Civilization: Sources and Studies," and the editor of that valuable series says in his preface that the "Liber Pontificalis" has so sunk out of sight of American students that only about ten copies of the original text exist in this country. He also says that the present translation of "this quaint monument of curial historiography" is the first that has been made into any modern tongue. The translator, Louise Ropes Loomis, Ph.D., has eliminated "lists of mere names and figures, especially in case of ordination," and the narrative, no longer clogged with an undue amount of material of little or no historic

interest, runs along "with something of the swiftness of a medieval chronicle." The translation is based on Mommsen's text, but the editor gratefully acknowledges her indebtedness to Msgr. Duchesne. "Without the guidance of Duchesne," she says, "I should often have been at a loss how to elucidate the text, my own notes being in many cases scarcely more than abridgments or paraphrases of his."

The present volume comprises the early popes from St. Peter to Pelagius II (579—590). It ought to find a place in every Catholic library. (Price \$2).

The *Independent* (No. 3556) prints an entertaining paper on the game of checkers by no less an authority than Winthrop D. Lane. He says, *inter alia*, that, as a "science," checkers is practically exhausted. "Before long every situation capable of arising will have been studied to its conclusion and the results will have been set down in black and white. No variation will remain unanalyzed, no problem unsolved. He who masters all this knowledge will be unbeatable. The process of exhaustion has already overtaken, or nearly overtaken, a few of the standard openings. Today experts play the "Glasgow," "Old Fourteenth," "Single Corner" and other openings arising from the initial move 11 to 15, merely for a rest; they know practically all there is to know about them; when such an opening is started a draw is the inevitable result. To put a stop to this the two-move restriction was introduced. Players were compelled to ballot for openings and each played the black side of whatever opening was

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drawn. By this device players were forced away from old familiar ground. They had to master lines hitherto unknown. Analysis took new leads and the literature of the game increased. Now many of the new lines are becoming as well-known as the old. A player in England has proposed the three-move restriction, thereby increasing the number of openings from 47 to 218. Obviously the process here described can have but one end—sheer exhaustion. The attainment of that goal is being hastened by the constant publication of checker analyses and games.”

The sad fate of checkers as a “science” will hardly disturb those who play the game merely for fun, as they are generally unaffected by the vast body of knowledge accumulated by experts.

Under the title, “A Retrospect of Fifty Years,” the John Murphy Co. has lately published a selection of papers, public addresses and sermons, elucidated by several explanatory chapters and numerous notes, by H. E. Cardinal Gibbons. The two volumes, in the words of the *Catholic World*, contain a sort of “panorama of the Cardinal’s career since he became a bishop, presented by means of his own written or spoken utterances at the time of each successive episode.” The *pièce de resistance* of the book are the eight chapters devoted to the author’s reminiscences of the Vatican Council, of

which he is now the sole survivor. Other interesting chapters deal with Irish Immigration, Lynch Law, Patriotism and Politics, The Church and the Republic, etc. Volume I also contains the Cardinal’s famous letter to Cardinal Simeoni on the Knights of Labor. (Baltimore: Murphy; \$2).

Apropos of an ill-fated Greek quotation we read in the *New Republic* (Vol. X, No. 118): “Last week we staggered our readers with a display of Latin and Greek. This week we wish to confess that such culture is not the normal atmosphere of our editorial office. The Latin was filched from the Standard Dictionary. The Greek was painfully copied from the title page of a book. It made sense, but as we have since mislaid the book we are unable to inform eager correspondents what the sense was. When the printer started to work he had no Greek type. Then began a search around New York for some one who could lend us some Greek type. Finally a Greek newspaper was conscripted. Then no one was found who could read proof. So a Greek editor was conscripted. Now Professor Emily Putnam writes the *New York Times* and hints that our extension into Greek contains typographical errors. And yet we estimate that our staff represents in all about thirty years’ study of the Greek language.”

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March 15, 1917

THE LESSON OF CHARITY

The official *Columbiad* (Vol. 24, No. 2) prints the text of an address on "Patriotism," delivered by the Rev. Dr. Washington Gladden, the famous Congregational minister of Columbus, O., to the Knights of Columbus of Western Pennsylvania. The following trenchant and sympathetic paragraphs are worth quoting:

"In the first place it is necessary for us to recognize that there are differences between us, serious differences, of belief. Every good Catholic believes a lot of things which to me are incredible, and he would find much in my creed that was not only inadequate, but impossible. But I can pray with Thomas à Kempis, and I can sing with Newman and Faber and Adelaide Procter. In all the deepest experiences of the religious life I know that I am one with them, and that is a fact of which I, for one, am going to make the most.

"In the second place, I think that it is safe for us all, on both sides, to make up our minds not only that we will tell no lies about each other, but what we will discourage the circulation of all discreditable stories about each other. It is simply amazing, the amount of infamous fabrication about their neighbors that is invented and kept in circulation by persons who call themselves patriots and Christians. 'You can't believe everything you hear,' said one man to his neighbor. 'No,' said the other, 'but you can repeat it.' That is the natural history of slander, in tabloid form. We can put that sort of thing under our feet.

"In the third place, we can all determine to see the best side of those who differ from us; to put the best construction on their words and their lives; to believe all things good of them, and when things are less good than we could wish, to hope for better things; to be glad when they do well and sorry when they go wrong. If the words of Jesus Christ have any meaning for us, this is how we ought to feel even towards our enemies, if we have enemies; and it surely ought not to be hard for us to think and feel like this toward our Christian brethren whose opinions differ from our own. And if all of us, Catholics and Protestants, will try to learn these simple lessons of charity for one another, we shall soon rejoice in the disappearance from our lives and from the land, of those religious rancors that mar our Christian characters and disfigure and cripple the Church of Christ, and destroy the peace and imperil the life of the nation."

AN ALLEGED SAYING OF MELANCHTHON

Apropos of the quotation from the writings of Oliver Wendell Holmes reprinted in Vol. 23, No. 17 of the Review ("Why Catholics Die Better Than Protestants"), a subscriber writes: "Dr. Holmes' conviction that Catholicity is the best religion to die in, is shared by other non-Catholic physicians. This reminds me of a saying attributed to Melanchthon, viz.: that 'while not so easy to live in, the Catholic Church is far better to die in.' I found this statement in a funeral sermon by Rev.

Augustine Wirth, O. S. B. Vol. 1. page 184, and to assure myself of its authenticity, looked up the *Catholic Encyclopedia*, which says: 'The story that when his [Melanchthon's] mother asked which was the better of the two religions, he replied that the modified Protestant one was the more plausible, while the old one [Catholicity] was the surer, is nothing but a ridiculous invention.' Other authorities do not mention the alleged saying at all, and I am at a loss what to think of it. How can a Catholic writer make such an assertion if it is unfounded?"

As the statement quoted from the *Catholic Encyclopedia* is made by a Catholic historian of repute, Dr. Klemens Loeffler, it is most likely correct. The late Father Wirth, not having had an opportunity to investigate, no doubt simply quoted from another writer. The story of Melanchthon's alleged utterance is of the same cloth as so many other unauthenticated stories that have come down to us through the centuries. Even after they are disproved by our own historians, the discarding of them is often a slow and painful process, simply because they have crept into so many written works, form a part of tradition as it were, and fit in so well with the probabilities or with preconceived notions.

LINCOLN AS A CRITIC OF THE JUDICIARY

Mr. John T. Richards, in his recently published book, "Abraham Lincoln, the Lawyer-Statesman" (Houghton Mifflin), tries to disprove the tradition that Lincoln did not have a proper respect for the courts and that he failed to appreciate the value of an independent judiciary.

A critic in the *Catholic Historical Review* (Vol. 11, No. 2) says that there is no such tradition, but that all that has been claimed by critics of the courts in recent years is that Lincoln used strong language and employed the same arguments in differing from the Dred Scott decision as they have indulged in when they called into question some of

the judicial decisions made by contemporary judges in the field of social and labor problems. As Mr. Richards himself points out, Lincoln severely criticized the judges who concurred in the Dred Scott decision, declaring that the decision was based on ignorance of the historic facts and prompted by personal views regarding the merits of slavery, and affirming that the people were competent "to overthrow the men who pervert the constitution." Mr. Richards claims that this line of criticism differs from that followed by the present-day critics of judiciary, but, as the writer in the *Catholic Historical Review* points out, "the fact is that the two lines [of criticism] are striking by parallel; for the critics of the present day point out that the decisions declaring unconstitutional labor laws such as that involved in the New York bake-shop case (*Lochner vs. New York*) have proceeded from judicial ignorance of the actual conditions of industry and from a certain bias acquired through early education and social affiliations. This was exactly the contention of Lincoln in essence. Even the extreme critics of to-day, those who desire the recall of judges, or the recall of judicial decisions, have not desired to do more than 'overthrow the men who pervert the constitution,' and few of them have put their demands in such strong language."

ABOUT DUNS SCOTUS

What was the rôle played by Duns Scotus in the development of Catholic philosophy and theology?

Many erroneous notions have been and are still current on this subject, among Catholics as well as among Protestants.

There can be no doubt that the writings of Scotus mark a new stage in the history of Scholasticism. But he was not, as Protestants claim, "the grave-digger of the Scholastic system, who destroyed the harmony between reason and revelation so laboriously established by his immediate predecessors." Nor is it correct to character-

ize him as "a fanatical enemy of scholastic intellectualism, the champion of an irrational theology based entirely on the will, and in a sense a forerunner of Kant."

The writings of the Subtle Doctor, are abstruse and hard to understand. It is only of late that they have been thoroughly studied by competent critics, and the more this study has progressed, the more have existing prejudices been set aside. One of the ablest interpreters of Scotus, Fr. Parthenius Minges, O. F. M., has demonstrated that the Subtle Doctor has essentially the same conception of the relations existing between faith and knowledge, philosophy and theology, as St. Thomas, from whom he differed mainly in his use of the writings of Aristotle and in many philosophical and theological opinions. He also delighted in criticizing St. Thomas and other coryphaei and showing up the defects and inconsistencies of their arguments. In many points Scotus was undoubtedly right and his views must be taken into consideration in order to arrive at a true estimate of the teaching of Aquinas.

NEWMAN'S DEFINITION OF A GENTLEMAN

Father Arthur Barry O'Neill, C.S.C., in his "Clerical Colloquies," has a fine chapter on "The Priest as a Gentleman." In this chapter he quotes, *inter alia*, a part of Newman's famous definition of a gentleman ("Idea of a University," page 20 sqq.):

"Hence it is that it is almost a definition of a gentleman to say that he is one who never inflicts pain.... He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him; and he concurs with their movements rather than takes the initiative himself. His benefits may be considered parallel to what are called comforts or conveniences in arrangements of a personal nature: like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though na-

ture provides both means of rest and animal heat without them. The true gentleman in like manner carefully avoids whatever may cause a jar or jolt in the minds of those with whom he is cast;—all clashing of opinion or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at his ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dares not say out. From a long-sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned, on philosophical principles; he submits to pain, because it is inevitable, to bereavement, because it is irreparable, and to death, because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, perhaps, but less educated minds; who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary, and leave the question more involved

than they find it. He may be right or wrong in his opinion, but he is too clear-headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater candour, consideration, indulgence: he throws himself into the minds of his opponents, he accounts for their mistakes. He knows the weakness of human reason as well as its strength, its province and its limits."

In connection with this passage Father O'Neill points out a fact which is often overlooked. It is that Newman never intended this portrait of a gentleman to be that of a Christian gentleman. This is evident from his further remark that a true gentleman "is too wise to be a dogmatist or fanatic in his infidelity. He respects piety and devotion; he even supports institutions as venerable, beautiful, or useful, to which he does not assent; he honours the ministers of religion, and it contents him to decline its mysteries without assailing or denouncing them," etc.

Of course, the Christian gentleman is a different and far more perfect type. His essential qualities are interior—they spring from faith and love of God. The exterior qualities which Newman enumerates are transient unless they are permeated with the charity of Christ.

THE CHURCH AND THE GOOD TEMPLARS

The "Independent Order of Good Templars" was declared to be a forbidden society for the Catholics of Norway by a decree of the Holy Office in 1893. As this decree had local application only, the question about other countries remained undetermined. In 1915, in answer to an inquiry from the Apostolic Delegate in India, the Holy Office decided that the prohibition of the Order of Good Templars, previously pronounced for Norway, was to be extended in the same terms to India.

The Bombay *Examiner*, to which we are indebted for this information, says in reply to a query from one of its readers (Vol. 67, No. 32):

"The clergy cannot encourage—nay they must expressly condemn membership of the Good Templars among Catholics in India. We would not go so far as to say that they must or ought to refuse absolution to individual Catholics who persist in their membership. So stringent a measure would require the authorisation of the Ordinary. There always remains a loophole for escape from such a penalty, until some decree is published expressly determining the point, and specifically making it a mortal sin of disobedience to the Church to persevere in membership—*Odiosa restringenda*, and so on. But at least priests should deter the faithful from membership by pointing out two things: first, the judgment of the Indian bishops and of Rome itself; and secondly, the dangers of indifferentism which membership seems almost invariably to carry with it. And where they see that such dangers really exist in the individual case, they should be all the more insistent.

"There always remains one awkward anomaly connected with the affair, namely, that in England, Scotland and Ireland, membership of the Good Templars is not condemned in practice; but is at least tolerated, and in some parts, we believe, even encouraged on account of the good effects it seems to produce. To trained theologians this anomaly does not present any difficulty in principle. We understand that positive laws admit of varied local application. We understand that Good-Templarship is condemned only so far as it is productive of evil; that is to say by alienating Catholics from the Church and her means of grace, and leading to indifferentism. If, say in Ireland, where Catholicism is so strong, these evil effects do not follow, there is no objection to Catholics becoming members. But where (as in Norway or in India) such evils are associated with membership, the Order must be forbidden in those countries, for that local reason."

A SUGGESTION TO CATHOLIC EDITORS

To the Editor FORTNIGHTLY REVIEW:—

I have noticed for a long time that there seems to be no uniformity as to the capitalization of certain words frequently used in Catholic periodicals and books. No doubt you have noticed it too. The printing firm doing our work has a printing "style book." Our custom is not exactly uniform with their "style," and changes, both in our department and in their composing room, have resulted in confusion. It

would be very desirable if uniformity could be established and, knowing that you are an expert in matters of this kind, I would suggest that you arrange a list of words and terms that occur repeatedly in Catholic publications and ought to be capitalized. The list which I am enclosing is not complete, but it is a start. I rather think you would be doing a good work if you were to fix a style that could be adopted as standard by all Catholic publications.

[We reprint Mr. Baldus' list with a few slight changes, as it will probably satisfy the demand to which he refers.—A. P.]

Angels	l. c.
Apostle	l. c.
Benediction, used as general term	l. c.
referring to Benediction with the Bl. Sacrament	cap.
referring to service of the Church	cap.
Bible	cap.
Blessed (as the "blessed in heaven"), to correspond with angels and saints	l. c.
Blessed Sacrament, as applying to the Holy Eucharist	cap.
Brother, referring to member of religious Order	cap.
Brotherhood, referring to religious Order	cap.
Cardinal, Archbishop, Bishop, used as a specific title in place of or before a person's name	cap.
Catechism, general	l. c.
as part of specific name of a book	cap.
Catholic, referring to doctrine, Church or people	cap.
derivations with similar reference	cap.
derivations meaning broadminded	l. c.
used in general sense, meaning broad-minded	l. c.
Christ, Jesus, Messias, Saviour, Redeemer, and all terms synonymous therewith	cap.
derivatives (as Christian, Christianity, Christianize)	cap.
Church, referring to the governing, teaching body	cap.
as part of the name of a material structure (as, Church of Ascension, Holy Name Church)	cap.
[or cathedral] referring to a material structure	l. c.
Communion, as referring to the Eucharist	cap.
Confession	l. c.
Congregation, referring to governing, legislative bodies	cap.
Congregation, referring to membership in a parish, or to an assemblage	l. c.
Deity and all nouns used to designate the Deity	cap.
Heaven and Providence, when used as synonymous with Deity	cap.
personal pronouns referring to the Deity	cap.
relative pronouns referring to the Deity	l. c.
Word, used as synonymous with the Second Person of the Trinity	cap.
Disciple	l. c.
Divine grace (both words)	l. c.
Divine truth (both words)	l. c.
Eucharist	cap.
Exposition, referring to the Exposition of the Bl. Sacrament	cap.

Faithful, referring to believers in Catholic doctrine	l. c.
Faith, referring to the Catholic doctrine	cap.
Father, referring to a priest	cap.
First holy Communion:	
Communion	cap.
first holy	l. c.
Gospel, when used to indicate a book of the Bible	cap.
used in general sense (as, preaching the gospel)	l. c.
His Excellency, Your Excellency	cap.
His Grace, Your Grace	cap.
His Holiness, Your Holiness	cap.
His Lordship, Your Lordship	cap.
Holy-day	l. c.
Holy See	caps
Indulgence	l. c.
Indult	l. c.
Litanies (unless used as part of the name, as "Litany of the Holy Name")	l. c.
Mass (as part of name of special mass, a "Mass of the Dead")	cap.
Mass, used generally	l. c.
Mission, referring to the special religious services held in the Catholic Church	l. c.
Nun	l. c.
Order, referring to religious organization	cap.
Our Blessed Lady (all three words)	cap.
Our Blessed Savior (all three words)	cap.
Pagan	l. c.
Papacy	l. c.
Papal States (both words)	cap.
Patron saint (both words)	l. c.
Pope, referring to a particular individual	cap.
Popes, as "there have been two hundred and sixty-four popes"	l. c.
(Same rule applying to Cardinal, Archbishop, Bishop.)	
Priest	l. c.
Protestant, referring to the various denominations and the people of same	cap.
Purgatory, to correspond with the usage as to "heaven" and "hell"	l. c.
Real Presence, as applying to the Eucharist	cap.
Religion	l. c.
Religious, referring to members of Order	l. c.
Reverend, as a title or referring to a person	cap.
Rosary	l. c.
Sacrament of baptism	l. c.
Sacrament of confirmation	l. c.
Sacrament of penance	l. c.
Sacraments	l. c.
Sacred Particle, as applying to the Eucharist	cap.
Sacrifice of the mass (all four words)	l. c.
Sister, referring to member of religious Order	cap.
Sisterhood, referring to religious Order	cap.
Sovereign Pontiff (both words)	cap.
Ten commandments (both words)	l. c.
To-day, to-morrow, to-night	hyphenated.

True Faith:

Faith	cap.
true	l. c.
Vespers	l. c.

S. A. BALDUS
Mng. Editor "Extension Magazine"

WHAT "LAICISME" IS

Despite the war, the great "Dictionnaire Apologétique de la Foi Catholique," which is appearing in a fourth completely revised and overhauled edition (Paris: Beauchesne), is making headway slowly but surely. Part XII, which appeared lately, runs from "Juifs" to "Loi divine."

A particularly useful article, as the *Month* points out (No. 625), is that on "*Laïcisme*."

To English and American ears this term is unfamiliar. We generally translate it by "Secularism." Still the French name is more accurate, for the movement it designates is directed against the doctrine of a clergy divinely appointed with authority to teach and govern the consciences of men in the department of religion. This "Clericalism," as it calls it, "*Laïcisme*" sets itself to destroy root and branch; but as M. Emmonet, the writer of the article lays down and proves, it also seeks to set up an opposition religion and church.

"'Laïcisme' is anti-clerical," he says, "anti-Catholic, anti-ecclesiastic, anti-religious, in the endeavor to become in its turn, by a kind of immanent necessity, the very thing in all respects which it condemns, a species of clergy, of church, of religion in caricature; in other words, a usurping, violent, despotic sect."

An article of similar importance and length is that on "*Libéralisme*," by which term must be understood not political but religious Liberalism, that doctrine with which, in its first outburst, the name of De Lamennais was associated, and which was condemned in the "Mirari vos" of 1832 by Gregory XVI, and the "Quanta cura" of 1864, with its annexed Syllabus, by Pius IX.

HOW WAS CHRIST CRUCIFIED?

It is generally believed that the nails with which our Lord was crucified pierced the center of His hands and feet.

A correspondent calls attention to the fact that in the Holy Shroud at Turin the marks of the nails appear in the wrist and the instep. M. Paul Vignon, in his remarkable book *Le Linceul du Christ*, published in an English translation in 1902 under the title "The Shroud of Christ" (London: A. Constable & Co.), says:

"The nail wound on the left hand is in the wrist, *not* in the center of the palm, as demanded by tradition. In a forged relic such a parade of independence would scarcely have been tolerated. As it was, to have shown the public only one hand and consequently only one wound, was remarkable enough. Such licenses would be pardoned only in the most authentic relic. Yet anatomy proves that the nails *must* have been driven into the wrists, not into the hands. Here, again, tradition is contradicted.

"What would have become of the body on the cross had the nails been driven through the palms of the hands? The weight of the body would quickly have enlarged the wounds, and the ligaments at the base of the fingers would soon have given way. If, however, the nails were driven in at the wrists, there would be no chance of the wound's enlargement; indeed, the very weight of the body would throw pressure on the extremities of the metacarpal bones, which are firmly united. It is easy to verify this experimentally. Let us take the right hand between the four fingers of the left and the thumb, pressing the thumb firmly on the back of the right hand. If we thrust our

thumb-nail between the bases of the third and fourth fingers, there is no appreciable resistance. Hence the suppleness of the human hand. The metacarpal bones turn easily, the one upon the other, when laterally compressed. Let us repeat the experiment thrusting the thumb-nail this time into the wrist. We could not separate the ligaments of the metacarpal bone here if we tried. Therefore on the shroud, had the wound been visible in the center of the hand, we should think some painter had been at work, who was more mindful of tradition than of anatomy. As for the wounds in the feet, we have already dealt with the appearance of the bloodmarks at and near the heels. If the nails were really driven in here, it must have been at the instep; the wounds in the feet would then exactly correspond to those in the hands. All pictures give the feet pierced in the center of the metatarsus, just as the hands are given pierced in the center of the metacarpus, but certainly the feet would have been more solidly fastened had the nail been driven in at the instep."

We gladly print this extract, if only for the purpose of drawing attention to M. Vignon's strange and fascinating book. As for the Holy Shroud of Turin, it is probably not the authentic linen sindon provided for our Savior by Joseph of Arimathaea, but a fabrication of the fifteenth century. (See Fr. Herbert Thurston's article in the *Catholic Encyclopedia*, Vol. XIII, pp. 762 sq.)

IMPRESSIONS OF SOUTH AMERICA

It has been, (many would call it my good fortune,) I am rather inclined to term it my usual luck, to take a trip through the best part of the Republic of Colombia, and as I am sure this vigorously growing country is beginning to attract the attention of the old and new world, it might interest some to know what a priest and missionary thinks of this new sphere of modern activity.

The inhabitants of the territory now known as Colombia freed themselves from the Spanish yoke in a memorable battle immortalized in the history of the country by the name of Boyaca (August 7th, 1819) and after passing through successive forms of government finally settled down as the Republic of Colombia under their first president, Dr. Rafael Nuñez, in 1886.

It is a commonplace in history that the Central and South American republics have always been hot-beds of revolution. There is no gainsaying this, particularly in the case of Colombia, but there is some hope that its five million inhabitants are at last awakening to the truth that if they expect to develop the immense resources of their country—which without doubt are among the greatest and richest in the world—it must be done, not in the din and fire of battle, but in the calm of undisturbed peace.

It is unknown what treasures are hidden in this beautiful land of varying temperatures. Coal and oil are being discovered in abundance. Gold, silver, and other metals can be extracted with ease. The greatest and only emerald mines in the world are in Colombia. All the tropical products are there: all the temperate zone fruits grow there, and the climate is made to suit all tastes from the pleasant cold to tropical heat.

No wonder, then, that every Colombian is proud of his country, though it sometimes pains one to hear their excessive chauvinism, but who can blame a nation for being over-zealous in the praise of its own land, when God has blessed it so richly?

I set out from Colon on the United Fruit Co.'s steamer "Almirante," built in Belfast but, like all things Irish, an emigrant to the States. The run to Cartagena was a close 24 hours.

The name Cartagena evokes many pleasant and, I am sorry to say, also many unpleasant thoughts. I shall spare my readers the burden of sorrows. Suffice it to say that the sting is as acute today as it was the first day

we landed in Cartagena three years ago to begin our little Calvary-climb.

But I shall never forget the figure of the saintly Archbishop, Msgr. P. A. Brioschi, D. D., a dutiful son of the Milan Foreign Missions. He is the pride of his archiepiscopal See, an Apostle hardened from his levite days to the rigours of the tropical climate: a saint, whose sole aim in life has been the moral regeneration of his flock and a feeling of solidarity for all who devote themselves to the up-lifting of humanity. True his own people may not appreciate the treasure which God has sent Colombia; many even may have in the past opened to him the gates of exile; a few may have gone so far as to seek to crown his labors by a martyr's death. But he will ever remain for those who know him and have had the privilege of his company the most zealous prelate, the humblest apostle and the saintliest figure of the present Colombian Church.

Msgr. Brioschi rules a vast diocese. His flock is entirely Catholic. But what a peculiar Catholicism! It seems to be a particular trait of the Central American towns lying along the coasts to boast of the name of Catholic, while neglecting to live up to the duties which it implies.

Lately the Protestant denominations, discouraged by their poor success amongst the Central and South Americans, determined to put their heads together and see if a united effort on their part would not meet with some measure of success. Delegates from all parts of the United States and from the Central and South American Republics met in Panama in February, 1916, to the number of three to four hundred. No doubt! Protestant papers and magazines have told you of the work of this Congress, and how the salvation of the Americas is now assured. In reality the Congress was a farce. The very people whom the delegates came to save, the Panamites, gave them a sound bit of advice: First put your own house in order, and then come to us.

Evidently the Protestant missionaries after all these years of labor in the sister republics have failed to learn the lesson which a Catholic priest in these parts realizes within a few weeks, viz.: that the Catholic faith in Central and South America is not dead, but dormant; where it has been killed, bad literature from France Spain and Italy have been responsible, and in such cases no amount of Protestant preaching or Protestant money will ever revive it, just as where it is dormant no Protestant bible can re-awaken it. In other words, the "praestet supplementum" of St. Thomas holds good. Where reason fails, faith can supply, but where faith is wanting, what on earth can supply the remedy?

Cartagena is a fairly good example of this peculiar, what I might call Central and South American faith. Here you do not meet with crowds bustling to church on Sunday or elbowing their way to the altar-rails. As a matter of fact the men fight shy of the Church and live up to the old French idea that the Church and religion are for the women and children. Nevertheless, the city has many churches. The cathedral is an imposing structure, a relic of the old Spanish domination. But how cold and empty, for want of those immense gatherings which throng the doors of our churches on Sundays and holydays at home. Santo Torribio, erected to one of the many Spanish saints, although very neat and clean within, is exteriorly dilapidated. The Eudist Fathers have charge of this place of worship. They also direct the little seminary which His Grace has started in the hope of fostering vocations,—I would not dare to say with what prospect of success, considering the soil from which the seeds of vocation must come. Another church is in charge of the Augustinians, who also care for the old place of pilgrimage, called Our Lady of La Popa. This shrine is built on a large hill, commanding the entrance to Cartagena from the sea. Most non-Catholics, coming in by steamer, never fail to remark this strik-

ing feature of the scenery, and there is a sad silence—God only knows what their thoughts are—when they hear the awful word "Convento," associated in so many minds with dungeons and torture! The convento today, they tell me, is an observation tower with one solitary occupant. Once a year, on February 2nd, there is an immense gathering of people for the procession in La Popa, the rest of the year the old monastery serves its modern use of observation tower.

Cartagena counts one rare treasure, the body of Saint Peter Claver, which lies buried under the high altar of the Church of San Pedro. As is fitting, the Jesuits are the custodians of the sepulchre, and needless to say, they continue the work of their saintly confrère in the city of Cartagena. Though it is no longer a slave-market, the remains of slavery are still to be seen in the present population. There is the fair-complexioned Spaniard, enjoying a life of ease and comfort. But there are also to be seen the dark and rugged features of the African living in squalor and vice as of old, and the Jesuits have a vast field before them if they are worthy followers of the saintly Peter Claver.

There are three other churches of importance, so that the city can count from six to seven places of worship, more than it really needs. Still they would not be superfluous if only the people appreciated the great blessing of religion which God has bestowed upon them.

I cannot dismiss the religious side of Cartagena without mentioning the nuns who have charge of the hospital, and the Christian Brothers, who direct a high school for the training of teachers, and also teach in some of the outlying schools. Talking of education, it is certainly amusing to read, as I have done lately, of the percentage of illiteracy which certain Protestant missionaries give to South America, Catholicism and illiteracy to them seem convertible terms. One is naturally inclined to ask by what standard they

judge, considering that they have little communication with the bulk of these people and usually no thorough knowledge of the tongue spoken by them. How explain the multitude of schools and teachers? Cartagena is a case in point. The city has what is termed a university (really a high school) with a few hundred pupils on its roll, a normal school for girls, a high school conducted by the Brothers, and many primary schools. Does that indicate illiteracy or ignorance? And, mind you, Cartagena is not an isolated case. Panama is just as bad, and, to keep up the analogy, Colon is not much better. And what is more, there is not a non-Catholic hereabouts, however prejudiced, who does not know in his heart of hearts that the northern preachers lie or are misinformed.

JOHN FITZGERALD, *Missionary*

Box 63, Cristobal, C. Z.

Panama, C. A.

(To be concluded)

THE PROBLEM OF NEGRO MIGRATION

We have already once or twice adverted to the rapidly growing migration of Negroes from the South to the North. There are two principal causes at work in this movement: (1) the increasing ravages of the boll weevil and disastrous floods in the South, (2) the desire of Northern employers to find a substitute for the cheap immigrant labor cut off by the war.

That there is still another motive besides the economic, impelling the Negroes in their northward migration, appears from the eagerness with which so many thousands of them, especially in Georgia and South Carolina, avail themselves of the chance to come to the cold and uncongenial North. This motive probably is the constant dread of mob violence.

Let not the Northerner think that the migration problem ends with the Mason and Dixon line. The Negro migrant has brought that problem into the cities of the North. The representative of one railroad testifies that it has imported 12,000 negro laborers for

work in the North, and that only 2,500 stuck to their jobs, most of the balance having probably returned to the South. Most likely, however, many of them drifted into the nearest cities. Miss Helen B. Pendleton, of Newark, where the negro colony has about doubled in size since last April, put the problem picturesquely when she said (see *N. Y. Evening Post*, Feb. 1): "We cannot move people around in great numbers with no more preparation than a pay envelope." Thousands of negroes have been lured to the North by tales of big wages, and arrived here friendless, often penniless, and with not even a job assured them. There have been isolated attempts to cope with the situation. The executive secretary of the Detroit Urban League outlines a programme based in part on what his League has achieved. The National Conference on Negro Migration recently held in New York adopted resolutions suggesting ways in which the problem can be handled in both its Northern and its Southern aspects.

The problem of Negro migration is but a phase of a still larger one that will grow positively threatening as the years go on,— viz.: the general problem what is to be done with the constantly increasing hordes of black men and women emancipated by Lincoln and shamefully neglected since.

STYLE AND THE HOUR

In a clever paper printed under the above-quoted heading in the *Nation* (No. 2690), Mr. H. W. Boynton says *inter alia*:

The printed word has its own literary fashions and standards and models, whether it is conscious of them or not. Stevenson and others of his generation were strongly conscious of them, and used to look for them in books, the great books of the world. They imitated, they tried effects, they labored towards the perfection of a vehicle for their thoughts or their inventions. Greater writers have come by their practice of style more simply and normally, by association and instinct. But

until recently the standards of style have been, on the whole, literary in the narrower sense. Writing men have looked to their elders and their betters for something to go by, if not to pattern after. But the style of our own hour, the style that 'gets across' in the general estimation, prides itself upon having turned away from bookishness and shaped itself upon the vernacular. The process has been lauded in unexpected quarters. Scholars have risen to state that rules and precedents are as dust and ashes, and that whatever is said is right. Purism is a thing of mockery, subjunctives have gone by the board, *shall* and *will* no longer take the trouble to sidestep each other. The once coy infinitive does the split without embarrassment. And yet the sources of current style are not in the vernacular, they are still in the printed word: only it is the newspaper word, the magazine word, instead of the book word. British letters, for half a generation, have been in the hands of a group of trained journalists, who brought many of the tricks of journalism to their business of authorship.' It was as writers of timely copy that Messrs. Shaw, Wells, Bennett, Chesterton, Belloc contracted the brusque, clever, whimsical, jolting form of expression which is the accepted British style of the hour.

Things are much the same with us, though here the style appears to have been set largely by the Sunday newspapers and by the popular weeklies and monthlies upon which the Sunday newspaper has imposed its methods. One weekly of enormous circulation has had an especial influence in establishing this standard. It is famous for the snappiness, the punch, the vernacular picturesqueness of its style. It spurns restraint and elegance, and professes to employ the speech of the man in the street. Of course, it does not employ that speech. If it did, its vast popularity would vanish quickly enough. But it creates the illusion; and it gives the man in the street the delightful sense of being immensely clever himself. There is nothing here that he cannot compre-

hend, and he has a comfortable feeling that there is nothing here he might not have written. He is conscious of himself—with a style. It is a blend of an easy-going, button-holing style with a rib-tickling, spine-jarring style. 'O. Henry' perfected it, and is rightly hailed as master of, as it were, our poplular generation. His slapdash talking vein, with its full head of humor and inexhaustible fount of verbal surprise, has filled a thousand pitchers. It is not the way we talk, but it is the way we should like to talk. 'O. Henry' held his mirror up to nature, but, as no doubt he knew, it was a magic mirror. His special feat was to seize the vernacular, and to turn it into a fit conveyance for his genius. In his hands, the dulled counters of current slang became a bright fresh coinage, a new and accredited legal-tender for the writing man. He discovered a style. We are rather suffering from the discovery, at the moment. There is an immense demand for the O. Henry kind of thing, and ten thousand near-Henrys are struggling to satisfy it. We shall get over the phase presently. What will be the next?"

EARLY COPTIC MANUSCRIPTS OF THE HOLY SCRIPTURE

The British Museum has lately published an ancient papyrus codex containing a Coptic version of the books of Deuteronomy, Jonas, and the Acts of the Apostles.

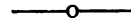
Dr. Kenyon assigns this codex to the late third century. If this conjecture is correct, this Coptic MS. is much older than the Vatican and Sinaitic codices.

The codex of Deuteronomy and Jonas consists of 109 folios, and originally had some twenty more. There was, it must be remembered, a version of the Old Testament, that of the Septuagint, in existence in the Ptolemaic age, the third century B. C., and parts of this were extant in the third century A. D. Comparing the Coptic version with Latin versions of the

seventh and eighth centuries, there are such slight differences that it is clear the written text of Deuteronomy was already fixed. The codex in question is too small for a service book, and manifestly a volume prepared for or by a pious Christian for his own use. The books of Jonas and the Acts are in the same script as Deuteronomy but appear to have been taken from a faulty copy. In the book of Deuteronomy it is curious to note a spirit of expurgation, many passages which the copyist regarded as not consonant with Christian morals being omitted or toned down.

These manuscripts are an ample proof of the rapid spread and vitality of the Christian faith in the early centuries, and of the love of the Scriptures among the monks of the Nitrian and Theban deserts.

The work has been published in a manner worthy of its importance by the British Museum trustees, who thereby have deserved the gratitude of Biblical students.



A book recently published, "Der Neue Dreibund," by Franz Koehler (J. F. Lehmann's Verlag, Munich, 1915) proposes a new triple alliance to be established by Germany as "the most precious result of this war." The Alliance is to consist of the Germanic races (Germany and Austria), the West-Slavic nations—Poles, Bohemians, Slovaks—and Turkey. Koehler shows that these three peoples have common political and economic interests. The Western Slavs are to form a link facilitating industrial and commercial relations between Germany and Turkey, and ultimately, by way of Constantinople, with Asia. Italy will be permanently excluded from the Dreibund for having cast her lot with the three hostile powers arrayed against Germany in the war. Some of Koehler's political forecasts have already come true, as, for instance, the separation of the Poles from Russia through a newly established kingdom of Poland.

NOTES AND GLEANINGS

Dr. Richard C. Cabot has published "A Layman's Handbook of Medicine" (Houghton Mifflin Co. \$2 net), which is valuable as a practical common-sense survey of present-day medicine, and also as a discussion of many of the fascinating problems of internal medicine. Known facts are stated concisely, and there is no attempt to set up theories on insufficient data. The lay reader who believes in the efficacy of drugs will receive many rude shocks. For example, in the discussion of pneumonia, after the statement that about 25 per cent. of all adult cases die, and that in alcoholics the mortality is 75 per cent., comes the flat statement: "The doctor is almost never to blame for the death in pneumonia, nor responsible for recovery in favorable cases." Again, in connection with apoplexy and epilepsy: "When a person has apoplexy, he is going to get well or die, according to the nature of the disease, and what we do or the physician does at the time of the attack makes no important difference . . . no one has as yet discovered anything to check or to cure apoplexy or epilepsy." Also the layman who dreads a cough as a sign of approaching mortal disease, and upbraids his physician if he is not dosed for it, will be surprised to learn that "a cough in itself is usually a good thing because it helps to take out of the lungs what ought to come out," and should be checked only when it causes sleeplessness or exhaustion.

Several recent novels deal with the problems of the "melting pot." One of the most original of them is "Our Natupski Neighbors," by Edith Minter (Henry Holt & Co.). The author describes a family of Polish peasants which gets a foothold on an old New England homestead, next to Abner Slocumb's place in West Holly,—a village, we are given to understand, not far north of Boston. The *Nation* (No. 2685) gives this brief synopsis of the story: "Natupski père does not understand, or wish to understand, West Holly ways. He knows nothing

about farming, and will take no advice; but having set his hand to the plough, he drives ahead blindly, indomitably, working out everything for himself, but always working, and always saving. A big family grows up about him, a family of 'help' who do not need to be paid or to be more than half-fed and half-clothed. And his family, of course, grows into the American tradition. The oldest son goes to Harvard, and comes back to West Holly to take a responsible position there. By this time the Natupskis have prospered miraculously, in the eyes of the indolent, childless Yankees. Indeed, they set an example of thrift and industry which in time reacts upon their unwilling hosts, and West Holly is the better for the not altogether savory leaven of their presence. It is a rather startling notion, to our complacency as 'native' Americans, that the Abner Slocumbs, here and there, may well profit by being cast into the melting-pot with the Natupskis."

A poetess of more than ordinary promise is Blanche Mary Kelly, from whose pen the Encyclopedia Press, New York City, publishes a volume under the title, "The Valley of the Vision." Here is a specimen of her work:

DOMINUS TECUM

"Daughter, I was in thy heart."

—Revelations of St. Catherine of Siena.

Where were You, Lord, when 'mid my sore alarms,
Benighted in bleak ways, I groped and cried,
Before I found the shelter of your arms?
—I journeyed at your side.

Where were You, Lord, when Sorrow climbed
my stair,
And many a wan-eyed vigil with me kept,
When I could find no solace anywhere?
—I watched with you and wept.

Where were You, Lord, when Sin and I drew near
And smiled upon each other, set apart,
Before I turned with loathing and with fear?
—I smiled within your heart.

The complete returns of the recent presidential election show that there were over three and a half million more votes cast in 1916 than in 1912. The total vote was 18,638,871. This increase is accounted for partly by the growth in population and partly by the addition of the women's votes in new suffrage States. President Wilson received the largest number of votes ever given a

presidential candidate, namely 9,116,296, over 2,800,000 more than he received in 1912. His plurality over Hughes was nearly 569,000. It is interesting to note, however, that Hughes received more than half a million more votes than the combined votes for Taft and Roosevelt in 1912. Each candidate, moreover, made a new record for his party. The Wilson vote was two and a half million larger than the Bryan vote in 1896, and the Hughes vote was nearly a million larger than the Roosevelt vote of 1904. The popular plurality for Mr. Wilson is the largest ever received by a Democratic candidate. It is a plurality, however, not a majority. The combined vote cast for Mr. Wilson's opponents is larger than that cast for Mr. Wilson.

The Socialist vote, by the way, is only 750,000,—150,000 less than it was in 1912. The Prohibition vote of 225,000, on the other hand, is a few thousand larger than the Prohibition vote of four years ago.

Mr. James P. Kelley, in his vivacious book, "Workmanship in Words" (Little, Brown; \$1 net), makes this important point which is often overlooked by writers of the Lounsbury school: "What good writers give us is English; but good writers are occasionally hurried and negligent; therefore, the English that they give us is not always *good* English. There are principles of clearness, ease, and force to which the princes of language should be subject. A construction that is obscure or awkward or weak is con-

demnable, though it were employed by every English writer from Chaucer to Chesterton."

Sir William Osler's address on "Science and War" makes a pamphlet of but thirty-nine pages, yet it contains more meat than many of the volumes about war with which the book market has been flooded. The Doctor insists that "Every nation needs the fruits of the scientific endeavors of every other, and when this war shall have passed, the influence of Science may become increasingly for peace and against war. "The great scientist belongs to the world, and with Dr. Osler we applaud the great-heartedness of those Englishmen who in the midst of a state of war can still with enthusiasm acclaim such men as Ehrlich, Virchow, and Koch—by nationality the enemies of England, but by their achievements world-citizens.

Mr. Robert Cutler concludes a scholarly criticism of imagist poetry in the *Nation* (No. 2692) as follows: "The new poetry has done its work, done it well, and the world is sickening of the medicine. To-day the imagists are advertising their wares too patently; they are all going about stark naked simply because one or two have in ecstasy ripped off their clothes. As Professor Firkins says of Kreymborg's book: it has 'at worst the half-decorous interest which we feel in a crowd of people whom a fire alarm has driven into the midnight street in their



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night gear, but in this case a certain coquetry in the pajamas awakens the suspicion that the alarm was preconcerted.' In other words, Miss Lowell and the other beginners had something to say and said it, while the imagist to-day has nothing to say—and says it."

Under the title, "A White Cross Nurse in Every Parish," the official organ of the White Cross Organization of Catholic Nurses in its Series IV, No. 1: prints the following notice, which may prove useful to pastors and others:

"Many of the city parishes are composed of common people who live from hand to mouth, as it were, and are unable to provide adequately against the physical and social ills that may befall. A parish nurse could find much to do in such circumstances. In order to try out the possibilities, we offer to pastors the services of a 'White Cross Nurse,' at \$35 per month for six months, and at \$40 per month for the year following the six months. Give the 'White Cross Nurse' a six months' trial!"

Austin, Tex., has found a successful method of converting its garbage into fuel. This method is described by Mr. Robert H. Moulton in the *Independent* (No. 3557). The garbage is delivered at the municipal plant and dumped into a pit, from which it is lifted to the second floor by an endless chain. Such articles as boxes, sticks, and barrels are dropped through a chute to the boiler room. The remainder is delivered on a sorting belt, on each side of which people are stationed to remove articles of value

and non-combustible matter. The by-products are sterilized and prepared for sale. The belt conveys the remainder to a disintegrator, which breaks up the larger portions. The mass is then passed to a pulverizer, where it is reduced to the required fineness. From the pulverizer the material is conveyed to the pulping machine, where hot water and steam are applied, together with a certain percentage of tar, which acts as a disinfectant and deodorizer of the fuel as well as of the smoke arising from it in the process of conversion. A mixer adds coal dust, and finally a molding-press presses the material into two-pound bricks, which sell at \$6.50 per ton. "Oakcoal," as the finished product is called, contains 12,000 heat units per pound, about the same as bituminous lump coal.

Mr. George F. Edmunds, who, twenty-five year ago, was the most distinguished member of the United States Senate, is now living, at the advanced age of eighty-eight, in southern California. A contributor to the *Nation* (No. 2685) tells some interesting anecdotes about this eminent statesman, of which one is worth reprinting. Though not a model penman himself, Edmunds was at times critical of the handwriting of others, among them his kinsman, Aaron Maynard, to whom he once mailed a typewritten letter saying:

"Dear Aaron: About two weeks ago I received what I suspected is a letter from you, but having been yet unable to decipher the writing, I have not arrived at the purport of the communication, therefore cannot intelligently send an

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answer. However, I was glad to hear from you. Love to all, Yours, GEORGE F. EDMUNDS, per C."

Maynard was equal to the occasion and responded:

"Dear George: Yours received. I never questioned your inability to write intelligently, and, while I know I write a wretched hand, I am thankful I am not obliged to hire somebody else to write for me. Love to you and yours. A. B. M."

Here is a timely and impressive "parable" from the pen of our esteemed confrère, the editor of the Milwaukee *Catholic Citizen* (Vol. 46, No. 10):

"Moses Rosenheimer is selling good hats at \$1 a piece, and he will rent you a hat at ten cents a day. But we presume that most of our readers want better hats and are willing to pay \$2 and even \$3 for their headgear. Just so with the paper you read. You don't want a colorless, tasteless, un-ideaed dollar paper, calling itself a 'Catholic' weekly. You want the best article you can get for your money. English Catholics do not hesitate to pay \$6 a year for the London *Tablet*. We need to raise the standard of our Catholic papers in this country. Attempts to run dollar Catholic papers are, in effect, efforts to degrade Catholic journalism and make of it a poor beggarly affair. The dollar paper publisher, too, shows a poor conception of the Catholic public. He imagines that it is cheapness and not quality that the Cath-

olic public want. So he 'edits' his paper with a shovel rather than with brains, and his readers not only buy their hats from Moses Rosenheimer, but grade their entire lives according to cheap-John standards."

The *Tablet* (No. 3984, p. 865) gives a clean bill of health to Dr. James Hastings' new "Dictionary of the Apostolic Church" (Edinburgh: Clark). Our esteemed contemporary says: "The standpoint is positively Christian, though naturally not always Catholic. There is in some [articles] a tendency towards liberal ideas, in all an honest and successful intention to keep abreast with the latest work.... There is very little in this dictionary with which a Catholic will disagree, nothing that he may not read with profit."

Books Received

Loss and Gain in the Catholic Church in the United States (1800-1916). By [the] Rt. Rev. J. F. Regis Canevin, D.D. Reprint from the Catholic Historical Review, Vol. II (1917). pp. 377-385. 8 pp. 8vo.

The Pro-German Press Propaganda. By the Rev. Herbert Thurston, S.J. Reprinted from the [London] Month, December, 1916. 16 pp. 8vo.

A Lily of the Snow. Scenes from the Life of St. Eulalia of Merida. [A Play] by F. A. Forbes. 45 pp. 16mo. New York: The Encyclopedia Press.

Catholic Schools: Why Build Them? Their Importance for the Welfare of Our Country. By [the] Rt. Rev. Thomas Shahan, D.D., Rector of the Catholic University [of America]. 7 pp. 12mo. St. Louis, Mo.: Central Bureau of the Central-Verein. (For free distribution).

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The Fortnightly Review

VOL. XXIV, NO. 7

ST. LOUIS, MISSOURI

April 1, 1917

THE PROBLEM OF A CATHOLIC DAILY

With much that Mr. S. A. Baldus has written on "The Question of a Catholic Daily" (FORTNIGHTLY REVIEW Vol. XXIV, No 2 and No. 3) the most ardent advocates of the plan must to their sorrow agree. But the underlying thesis: "A Catholic daily newspaper [in the English language] is neither necessary, nor desirable, nor feasible," and certain other assertions, appear to me vulnerable.

"No Catholic editor or publisher," declares Mr. Baldus, "has attempted to prove his arguments by acting on his own suggestions or beliefs." How about the publishers of *The Catholic Tribune*, who have successfully launched a semi-weekly edition as a step towards a daily? What about the work of Dr. Lawrence Flick, of Philadelphia, who has pledged for the purchase of about \$100,000 worth of stock of a proposed "Morning Star Publishing Company"? Even if absolutely nothing had been done, would that prove that a Catholic daily press is not needed?

As for "duplicated" dailies, with special local features and pages in each, the "folly of such an out-of-date procedure" is not so evident when we bear in mind certain policies of William R. Hearst and his string of "yellows."

The manager of the *Extension Magazine* believes that in a city of half a million population or over "a Catholic daily would be decidedly a sorry rival, to be pitied rather than feared." Can this be said of the St. Louis daily

Amerika? Would an English Catholic daily have to be a match in size, circulation, and advertising patronage to the other dailies in order to be an efficient medium for the spread of Catholic truth and a powerful weapon in the defence of the Church? Probably a majority of Germany's Catholic dailies are published in the smaller cities. Even the *Kölnische Volkszeitung* had some years ago less than 30,000 subscribers, although Cologne and vicinity have a Catholic population of 1,500,000. Still the *Volkszeitung's* influence is great and almost co-extensive with the empire.

Mr. Baldus contends with considerable plausibility that the ignoring of scandals and salacious details and sensation by a Catholic daily would probably estrange the majority of Catholic readers. Is not the *Christian Science Monitor* of Boston laboring—very successfully against the same odds? Do the Catholic dailies of Germany, Belgium, Holland, and Austria not grapple with a similar situation? Would a Catholic daily in a city with half a million people have to have the support of the majority of Catholics? Are there not also many decent-minded non-Catholics? After many years of preaching and writing about the importance of Catholic schools, nearly half of our Catholic children attend the public schools. Formerly, the percentage was much higher; still the hierarchy inaugurated the parochial school system.

"Have you ever considered," queries Mr. Baldus, "that it would probably be impossible to obtain the Associated

Press and Syndicate service?" Much depends on the locality. The United Press Service or the International News Service (outside of New York, Chicago, and San Francisco) would most likely be available. A daily published some distance from New York could no doubt obtain the service of the *Sun* or of the *Call*. The latter publishes important news on labor disputes, which are slighted or misrepresented by the ruling press. It also carries valuable items of general interest. Of course, this service would call for an eagle-eyed editor eliminating the class-hatred. The semi-weekly *Catholic Tribune* has a special service. It is also building up a Catholic news service. Mr. Baldus believes that "a Catholic Associated Press Service, with resident trained correspondents in every important city of Europe" is the only solution" of the anti-Catholic "fablegram" problem. He thinks that the secular press would gladly avail itself of such a service. Our press did not show this readiness towards the now defunct "Iuta." Moreover, how does Mr. Baldus' statement agree with his contention that the dissemination of Catholic truth through our own dailies would arouse considerable antagonism in the secular press? Catholic truth and principles ought to be as palatable in one case as in the other.

Again, why should a Catholic daily not take a neutral, nonpartisan stand in politics? The last two or three general elections have shown a strong trend towards nonpartisanship. The Catholic daily, which "would be neither better nor worse than any secular daily with reference to politics, would most likely retail a rather diluted brand of Catholicity. A Catholic editor worthy of the name is in politics for principle, not for partisan reasons.

Such a man will also not provoke nationality quarrels. Our friend's objection to a Catholic daily on that score—if valid, would apply in great measure to our weekly press.

"Is it not true," asks Mr. Baldus further, "that anti-clericalism is most pronounced in the lands most bountifully supplied with a strongly religious—or shall I say, Catholic?—press?" The case of France proves nothing in this respect, because before the war it had only a few Catholic dailies of wide influence, and the majority of French Catholics seem to have imitated their brethren in our country and, as Bishop Fallon said, patronized "rather journals of a neutral tendency." No doubt, Belgium and Germany, in spite of their strong Catholic press, have a "rabidly anti-Catholic press, a villainously licentious and flagrantly immoral press." But the latter has its equal in our sensation-mongering press, which is fully as dangerous to the Church as are the *Menace* and its serpentine sisters in Belgium and Germany. Cardinal Newman said in one of his sermons: "It often happens that our most bitter enemies are not our most dangerous enemies."

"It has ever seemed to me that if a Catholic paper is to serve any purpose at all, its primary appeal would have to be to non-Catholics." This sentence of Mr. Baldus does not exactly square with his justified complaint that the majority of Catholics would find a Catholic daily too tame. Besides, if a thing is good for non-Catholics, why should it not be serviceable to Catholics with a perverted taste?

But "for Catholics we have primarily the pulpit," "Catholic books aplenty," and "Catholic weekly papers" and magazines. Why then have Catholic societies and organizations? Why not drop all the work and worry connected with these and let still more Catholics join "non-sectarian" fraternal orders and societies? Ah, but these fraternals make for a spineless "Catholicity." Hence, our leaders warn us against them. For this reason the Apostolic Delegate, in his letter to Msgr. Wurst, of Wabasha, Minn., last fall endorsed the action of the Minnesota Catholic Aid Association in barring from membership Catholics who belong to

secret or semi-secret fraternal societies.

If wishy-washy, jellyfish organizations are to be avoided, how can our sensation-mongering, religiously indifferent secular press be anything but dangerous for the average Catholic? Its very "non-sectarianism," generally a cloak for anti-Christian tendencies, is more harmful than the venomous spleen of the A. P. A. gutter sheets. There is no such thing as "neutrality" with reference to religion and Christianity. Our Lord said: "Who is not *with me is against me.*"

The Catholic Church is seldom attacked openly in the public Stateschools. And yet the Church insists on building her own school system at a tremendous sacrifice for her people, most of whom are poor. As a friend who is a member of a religious order, writes to me in this connection: "The Church wants to do something positive, to be on the offensive, to march to meet the enemy, and not merely to let fly Parthian shafts in disgraceful retreat."

That no English Catholic daily has been launched, proves little one way or another as to its feasibility. The indifference shown by most of our Catholics towards their weekly and magazine press is anything but encouraging for those who advocate Catholic dailies. But two important considerations should be borne in mind: (a) Our people want news, not essays and sermons; (b) The average Catholic weekly and magazine are not nearly as interesting and attractive as similar Catholic publications in foreign languages, and as they could be made with little additional expense

But even if there were no solitary argument for the feasibility of English Catholic dailies, this would not imply that such journals are "neither necessary nor desirable." The fields of industry, sociology, politics, education, and religion eloquently testify to the contrary.

All kinds of religious quacks hold forth in the secular press. Barnyard sociologists and "reformers" expatiate

on "social hygiene" and "eugenics." Bawdy-house theatricals are all the rage and find ample advertisement in our dailies. Pernicious theories on economic and sociological subjects are given widespread publicity. Every imaginable fad is being experimented with in schools. The Rockefeller and Carnegie Foundations are rapidly acquiring a monopoly of education. And the daily press does comparatively little to thwart these pernicious schemes. One reason is the fact, noted by many students of our press situation, among them Will Irwin in *Collier's Weekly*, that a considerable portion of our press can be bribed to further almost any propaganda. No wonder that Senator Stone, of Missouri, who is certainly no muckraker, made this statement in the Senate on Feb. 16th:

"There is no shadow of doubt in the mind of any fair thinking man that there is a cabal of great newspapers in this country seeking to create sentiment to coerce the government of the United States into an attitude of hostility with one of the belligerent powers."

Senator Stone's declaration is in accord with Congressman Callaway's more sweeping charge that twenty-five leading publications have been bribed by munition, steel and other interests. (*Congressional Record*, pp. 3320-21.)

Those who insist that Catholic dailies are not necessary, in other words, that the existing daily press is satisfactory, will have to do considerable explaining to get around the charges of Senator Stone and Congressman Callaway, the grilling given our newspapers in Congress a few years ago by Senator Works, and the warnings of priests and bishops denouncing them as vehicles of filth and a menace to Christian morality.

Of course, even a chain of influential Catholic dailies could not be expected to remedy matters completely. That is just where some of us make a mistake. We imagine that Catholic dailies would not have to re-

form the world or rival the others in size and popularity to do much good. The Church herself is not reaching all people even in these days of marvelous means of communication. She began in a small way. Dreadnoughts look majestic; but submarines and other mean war craft torpedo them sometimes.

ANTHONY BECK

Dubuque, Iowa.

LEGENDS OF THE SAINTS

Historical studies of recent years, and especially Father Delchaye's excellent book, "*Les Légendes Hagiographiques*," have made us realize the true character of most saints' lives handed down to us from the Middle Ages. The critical spirit of to-day, which gives primary importance to scientific investigation and accurate presentation of facts, was largely replaced in those times by the desire to edify the reader by producing in the flesh his own ideal of what a great saint ought to be. Who that has compared the later extravagant narration of the martyrdom of St. Juliet and St. Cyr with the sober contemporary record of the same event, or studied the life of St. Nicholas the pilgrim in the light of the fact that he came as an unknown stranger to Trani, to die there shortly after his arrival and work his first miracle only after his death, will fail to see the unhistorical nature of these productions?

What are the leading characteristics of this type of saint's life? How came it to obscure or supersede or supplement the historical record? What forms did it assume in different countries? How are we to reconcile the sincerity of the writers with their invention of facts.

These questions are answered by Professor H. Günter of Tübingen in his book, "*Die christliche Legende des Abendlandes*" (Heidelberg: C. Winter, 1910), which has long been on our desk waiting to be noticed. While avoiding the danger of being drawn into side issues by the very vastness of his subject, Dr. Günter presents us with a

wealth of illustration that makes interesting reading. Irish readers will be particularly interested in the prominence given to St. Kevin of Glendalough and other Irish saints. We are told that the spread of pious legends, especially in France, is owing in some degree to Irish missionaries. Classical literature, and with it pagan legends,—one of the most abundant sources of the saint-stories of the Middle Ages,—were at home in Ireland when unknown on the Continent. Then there is the Celtic imagination to be reckoned with.

But, of course, the chief source of legendary lore is to be found in the Orient. Professor Günter brings Buddhism, and especially the Talmud, into requisition. Mussulman traditions about Mohammedan saints no doubt would also afford interesting points of comparison, if not of contact.

And then, above all, there was the popular ideal of the saint, at once a large source in itself, and the necessary condition for utilizing other sources.

The writers and readers of the Middle Ages did not possess a proper miracle criterion. The miracles that Christ denied to the Pharisees were often favorite ones. And for St. John the Baptist, who wrought no miracle according to the Gospel narrative, they would have found many, had he lived his saintly life among them. For it was naturally enough about surpassingly holy persons, as the author reminds us, that the legends grew. And it was considered a good deed, and one redounding to the edification of the multitude, to add to and elaborate the legend as much as possible. Many a pious scribe wrote the life of a saint as we should write an epic poem.

There can scarcely be a doubt that at one time the general public was aware of the unhistoric character of these legends. A question we should like to see answered is: At what period and how did these legends come to be regarded as history?

—O—

The luck that seems to come easiest is hard luck.

IMPRESSIONS OF SOUTH AMERICA

II

Before leaving Cartagena, let me give a few data about the city itself. As is well known, it is an old Spanish settlement and trading center. Not only was it the chief slave-market, but it was the great emporium of the wealth which Spain in the old days drew from her transatlantic possessions. All the wealth of the Indies passed through Cartagena. Its galleons were often attacked and robbed and its citadel was pillaged. The Spaniards made it a fortified town and built an immense wall as a protection, at the cost of many millions. The ramparts stand in a remarkable state of preservation, although they no longer serve a practical purpose. The people no longer dread the attacks of pirates, and the city is striving peacefully to regain a little place in the commerce of the world. At present its commerce is not extensive. Before the present war there was a fair amount. Different shipping firms made Cartagena a port call. The French and Spanish lines came in. The Italian boats called. But they have all dropped off. The Leyland Line still enters. But the German companies, who formerly handled all the trade, have been tied up. Their boats lie idle in the different ports, patiently awaiting the hour of peace or victory. The only company that still keeps up the trade is the United Fruit, whose steamers enter once a week for passengers and freight, and with the death of competition, passengers are entirely at its mercy. Truly Cartagena is passing through hard days. But you cannot break the Spanish spirit, which keeps cheerful and hopeful even in poverty and distress.

The railway system of Colombia is in its infancy. It looks as if the good people of these countries were unable to help themselves, though, I believe, they are beginning to realize that they are not so powerless as they thought and might some day actually help

themselves. What has been done so far in the way of exploitation, is entirely due to English and American enterprise and capital. For instance, the only railroad running in the vicinity of Cartagena, although at present under Colombian management, was built by English capital. I am sorry to say; that any decent Englishman would be ashamed of its present condition. For, some 100 odd kilometers it runs through a country as yet in its primitive vegetation. Here and there one finds breaks in the land for the formation of villages, the houses of which are mud-plastered, with a motley colored population, living a patriarchal life and cultivating the land in their immediate neighborhood or raising some rather good specimens of cattle. There are no churches worth speaking of in these villages, and I suppose the people are in no particular hurry to seek out either church or priest, but wait patiently till the few priests in the main centers come to visit them to baptize the children and marry the adults.

This railway leads to Calamar, a small settlement on the Magdalena River, and seems intended more for traffic with the interior than for passenger service along the coast. There is but one train a day, and judging by the fact that the freight cars are in greatest number, one naturally concludes that the railway would be dead long ago if it were not for the trade it handles. At Calamar the passenger meets the river boat. This service—another English-capitalized concern—the Colombian Navigation Co., has lately been reorganized. The government needs a quick mail-service from the coast. Hence a weekly express service in both directions from Barranquilla to La Dorada, the full extent of the river up to the rapids, which divide the lower from the upper Magdalena.

From La Dorada a train belonging to an English-built and English-managed railway and in very good condition runs to a place called Beltran, a distance of about a hundred miles. There

the boats of the upper Magdalena meet the train and take the passengers to the last port of call, Girardot. The boats on both sections of the river are flat-bottomed, owing to the shallow waters, and there is a serious holding-up of traffic during the dry season when the waters are very low.

From Girardot there is a general rise up to an elevation of 9,000 feet, which is the altitude of the capital of the Republic, Bogotá. This distance is covered by train, but the journey is naturally slow, owing to the rise of ground. In fact it takes the best part of the day, although the distance is comparatively small. About half-way there is a change of trains at Factiva, a very annoying inconvenience for passengers. The trouble is owing to the fact that two companies, one English and the other American, originally ran the two railways with different gauges. To-day the government runs both, but the gauges remain unaltered and the passengers are the sufferers. Both lines are in poor condition, and their only redeeming features is the powerful engine, built in Leeds, which makes the climb from Girardot.

The trip up the Magdalena is truly an enjoyable one. In former days the tales of mosquitoes, yellow fever, and malaria were enough to deter the bravest adventurer. Today the boats are as comfortable as you could wish, with good wholesome food in abundance and a modern pianola to while away the solitary hours. The only drawback is the limited number of berths. It is a question of first come first served. But to sleep on the open deck on a canvas couch offers no real inconvenience, for there is no need of a mosquito-net or even a fan. The light breeze from the river, increased by the motion of the boat, is sufficient to keep all mosquitoes at bay and even give you a chance of growling at the chill night air. The river has a very fast current, and some idea may be formed of its speed from the fact that it takes twice as long to ascend than to descend. It took me six days to

reach Bogotá, but sometimes the trip takes fifteen days. When the waters are low, navigation becomes a problem, and it takes a very clever pilot to see you through the shallows. Even at the best of times, it is not an uncommon experience to come to a dead-stop, but a few shakes of the old boat soon free it from the muddy bottom. The boats usually call at a few villages on the way up and down to discharge or take on cargo and passengers, or else to replenish the stock of wood which serves as fuel for the engines.

But how beautiful the scenery! The vast wooded banks show but a few clearings here and there, where the natives live in isolation, cutting down a certain portion of the virgin forests to plant their yuca or plantain, or to collect the wood which the boats need for their journey. Away in the back-ground the mountains rise higher and higher; alligators rest lazily on the river banks until disturbed by a stray shot from the passengers; birds of all plumage, especially parrots and monkeys with their gibberish disturb your rest at night. There is wild nature for you, and in the midst of what you might call a tropical scene, horses and cows, pigs and hens look as contented as if they were at home on a model farm.

One thing struck me forcibly. Here were human beings living to all intents and purposes happily and contented with the very minimum of earthly comforts. Surely here, if anywhere, ignorance is bliss. But how do they feel from a religious stand-point? Catholics they all undoubtedly are, but how far from church and priest! No doubt God knows best, but it is hard to think of their isolation and its moral consequences.

Now and then we came across larger settlements, villages with churches even if only mud-sheds. How often can these poor priests manage to see the outlying portions of their parishes?

It is perhaps hard to condemn persons you have never seen or spoken to, but there seems to be a general consensus that the people along the Mag-

dalena river either suffer greatly from the contagion of indifference from the coast, or else are unfortunate victims of the spiritual abandon in which they are placed, not through any fault of the priests, for there aren't any, but chiefly, I should think, from the fact that the people live too far from the influence of both church and priest. They would fare better, and their children would have better opportunities, if the people centered round the larger towns, such as Banco, Mangangue, Zambano, Puerto Berrio, which are the chief ports of call.

A strange feature about Colombia is that although the country is to all intents and purposes civilized, there are still some savage tribes of Indians living along some of the tributaries of the Magdalena. True, the number is few, and we thank God for that, as a great deal of travelling in Colombia has still to be done either in canoe or on horseback, and it is some satisfaction to know that with few exceptions the country can be travelled with safety.

JOHN FITZGERALD, *Missionary*
Box 63, Cristobal, C. Z., Panama, C. A.
(To be concluded)

NOTES AND GLEANINGS

The *Western Watchman* (March 1, p. 2, col. 2) says:

"A brotherly and Christian spirit was evidenced by the pastor and members of the Oxford (Ohio) Episcopal congregation, who, after learning of the destruction of the local St. Mary's Catholic Church by fire, offered the use of their church to Rev. Timothy C. Bailey. Father Bailey has accepted the kind offer and is holding Sunday services in the Episcopal Church for his stricken congregation."

The same edifying item was printed by the *Wichita Catholic Advance* (March 3), the *Des Moines Western World* (March 1), and presumably by other Catholic papers.

What if Father Bailey rebuilds his own church and the Episcopalians should hap-

pen to lose theirs by fire;—would he return the favor?

—o—
The Rt. Rev. Vincent Wehrle, O. S. B., Bishop of Bismarck, N. D., writes to us apropos of the article "Can Deaconship and the Priesthood be Conferred by a Simple Priest?" by Fr. John Lenhart, O. M. Cap., in No. 5 of the REVIEW:

"The Bull of Boniface IX is no evidence of such power. (1) It is an answer to a petition of the Abbot of St. Osyth, and may mean nothing more than granting to the Abbot the privilege of presenting his canons to any bishop for ordination instead of being obliged to have them ordained by the diocesan bishop. This seems the most probable interpretation when we learn the contents of the second Bull, which withdraws the granted privilege. (2) Said Abbot may have been actually a bishop; even then he needed either the permission of the ordinary or that of the Pope to ordain his own canons; so he may have applied to the pope, not being on good terms with the ordinary, as may be inferred from the second Bull, which deprives him even of the privilege of the *pontificalia*. (3) The fact that these Bulls are not mentioned by any leading theologian of the last four years makes them very doubtful because they contradict the traditional teaching of the schools. (4) Even if the Bull dated 1400 should prove authentic and mean to grant to a simple priest the power of conferring major orders, this would not prove that the Sacrament of Holy Orders can be given by a simple priest. The Pope is not infallible in acts that concern individuals but not the whole Church."

—o—
Msgr. Wehrle's interpretation is unlikely in view of the plain wording of the Bulls. As for his general attitude, it agrees with that of Fr. Pesch and Msgr. Pohle, as briefly stated in our comment on Fr. Lenhart's article. However, the view of these authors is not shared by all theologians. Thus Noldin says: "Since it is certain that the Supreme Pontiff has granted the privilege of conferring the priesthood [to a simple

priest], it must also be certain that the Supreme Pontiff can confer this power and that consequently such an ordination is valid, for the reason that the Pontiff cannot err in granting a right." Theol. Mor., Innsbruck, 1904, p. 537).

The difficulty raised by the discovery of the two Bulls of Boniface IX is a real one, and we hope it will be promptly tackled by the theologians.

The 1917 edition of the Official Catholic Directory (P. J. Kenedy & Sons) has appeared nearly six weeks earlier than its predecessor, and we compliment the publishers on this improvement. It is interesting to learn that the present edition marks a centenary, as one hundred years have elapsed since the publication of the first Catholic directory in the United States. Mr. Meier's editorial foreword gives a short history of American Catholic almanacs or directories since 1817. We hope the Directory will continue to improve and that it will be supported in proportion to its merits.

Billy Sunday's success as an "evangelist" is by no means entirely attributable to his thorough-going earnestness or his ability as a preacher. He has mastered the science of personal efficiency and shows a natural genius for organization. How carefully his "campaigns" are organized the reader may see from an article, "Ahead of Billy Sunday," in Vol. 115, No. 9 of the *Outlook*. When Billy begins to consider making war upon the "intrenched forces of sin" in a certain city, he first sends out his scouts, who "feel out" the strength of the enemy and learn what support and what natural allies can be found among the people. The report is laid before the "Commander-in-chief" and his "General Staff," which includes about twenty persons,—bible-class directors, church workers, press agents, etc. If the report of the scouts is favorable, they are sent back, accompanied by more experienced organizers, who provide for "the sinews of war" and make other necessary arrangements. Thus Billy's agents were busy in New York City already in February, preparing the April

campaign, while the "Commander-in-chief" was still preaching in Buffalo. A local committee was appointed to raise \$150,000, the estimated cost of the campaign. The means through which the Sunday workers get into touch with the masses of the people are the local Protestant churches. All of Greater New York has been divided into twenty districts, these being subdivided into sections, and the sections in turn being divided into "blocks," or groups of sixty families. Through the whole city some three hundred churches are co-operating with the Sunday campaign. Thus when Billy Sunday faced his first New York audience on April 1, he found half of his work already done.

The Rev. Dr. Charles P. Bruehl voices a feeling we have sometimes experienced in reading the essays of Miss Agnes Repplier, when he says in a notice of that prolific and elegant writer's "Counter-Currents" in the *Salesianum* (Vol. 12, No. 2): "There is much that is good and fine in these essays, but it is marred by a certain acridness, apparently welling up from the heart of a woman that has missed the best in life."

The Catholic weeklies lately informed their readers of the presentation, in Denver, of the grand opera "Romeo and Juliet," under the direction of "the only priest grand operatic director in America." There were "unusually rich costumes," ballet dancing, etc. Which elicits the following comment from the *Sunday Watchman* (Vol. 29, No. 20):

"While not priding ourselves on the possession of ears overly pious, we must confess that this bit of news is not altogether inoffensive to them, and we cannot but express the hope that this priest director will long continue to bear the operatic palm alone."

In reply to the query in our No. 5, page 74, regarding the works of "O. Henry," we have received the following communication from Mr. Raymond Racht, 327 W. Leith Str., Fort Wayne, Ind.:

"As one who has read the entire set of O. Henry's stories I would say that they are a valuable addition to any collection of fiction. While it is true that Mr. Porter (O. Henry) had no definite religious views, and perhaps inclined slightly to materialism, his stories are all clean and wholesome. He had a deep aversion to anything bordering on the suggestive. It is related that once, when some one called him 'the American Mau-passant,' he complained bitterly, saying, 'I never wrote a filthy word in my life and don't want to be compared to a filthy writer.' O. Henry's stories are used as models of short-story writing at Notre Dame University and may be found on the shelves of students' libraries in many other Catholic institutions. This, I think, is sufficient guarantee of their worth and fitness."

Some of our Catholic weeklies are discussing who is the oldest priest in America. We believe that title belongs to the Rev. D. Dandurand, O. M. I., of St. Boniface, Manitoba, who is in his ninety-eighth year.

M. Edouard Drumont, for many years editor of the *Libre Parole*, recently died in Paris, aged seventy-three. He was known chiefly as a violent anti-Semite. The Quebec *Vérité* (Vol. 36, No. 27) aptly characterizes his career as follows: "His anti-Semitic campaign resulted in a salutary awakening in France, but one cannot help regretting his excesses, which were unworthy of a Christian, and the ferocious hatred with which he pursued the Jewish race. . . . Drumont lacked the living, solid faith, the Christian spirit, and the Catholic instinct of Louis Veuillot."

The Knights of Columbus have never made much headway among the French-Canadians. Latterly there is developing among the latter a distinct opposition to the Order. Thus we see from *La Vérité* (Vol. 36, No. 27) that a prominent Montreal physician, Dr. Gauvreau, has left the Order and is lecturing against it,

mainly on the ground that it is a danger to the French-Canadian nationality.

An experienced and capable Organist, thoroughly conversant with Liturgical Music, i. e. Vatican Choral and Caecilian Music, is open for a position. Address: Choir Director, c./o. FORTNIGHTLY REVIEW, St. Louis, Mo.

The Milwaukee *Catholic Citizen* (Vol. 46, No. 14) says of the late Cardinal Falconio that he "was regarded as sometimes more zealous than prudent," and in confirmation of this statement instances some measures he took as Apostolic Delegate to the U. S.,—measures which were never enforced. It would perhaps be more correct to say that Cardinal Falconio was not supported as he should have been in his zeal for religion. The *Ave Maria* (Vol. 5, No. 7) praises him for his "prudence, simplicity, piety, and devotion to duty." In this encomium all who knew the deceased prelate intimately will concur. We may add that, in our humble opinion, he was the most efficient representative the Holy See has ever had in this country. R. I. P.

In a letter written to a French journalist shortly before his death, and lately published by the *Gaulois* and reprinted by the *Semaine Religieuse de Québec*, Vol. 29, No. 15, Henryk Sienkiewicz tells how he came to write his famous novel "Quo Vadis?" In order to keep up his Latin, and because he was interested in historical studies, he had gotten into the habit of reading a chapter of Tacitus or Livy or some other ancient historian every night before retiring. In perusing Tacitus' "Annales," he was led to draw a parallel between the Roman State and the primitive Church. "As a Pole," he says, "I was struck by the idea of the victory gained by spiritual over material force, and as an artist, by the admirable figures which moved through this ancient world." One day Sienkiewicz visited the Eternal City and, with a volume of Tacitus in his hands, looked for some "point of departure" from which to begin his con-

templated tale. He found it in the Quo Vadis chapel, the basilica of St. Peter, the Tre Fontane, and the Albanian mountains.

The *Semaine Religieuse*, in a note, calls attention to the fact that "there is an expurgated [French] edition of 'Quo Vadis?' published by Lethielleux, which can be put into the hands of any reader." The current English translation, we regret to say, is not entirely unobjectionable.

Mr. Willard Huntington Wright has been reviewing the "Encyclopedia Britannica" for *Reedy's Mirror*. He shows how "unencyclopedic" that pretentious work is, how chauvinistic, how provincial, nay even parochial in its treatment of art and letters, how generally "inadequate, disproportioned, and woefully behind the times." (*Mirror*, Vol. 25, No. 49). The demonstration, in Mr. Reedy's opinion, proves only "what might have been expected of a publication that was first issued to the public at a price announced as never to be lowered, but more likely to be raised, and was then, when all buyers had been caught who could be caught with that bait, put out in an edition as good or better at a much lower price. Those first buyers have been done out of the excess they paid for the first edition over the reduced price of the later edition.... Meanwhile the daily papers cheerfully accept and print the 'stud-horse' advertisements of the 'Britannica,' and so do most of the reputable magazines, which are so virtuous that they will not print whiskey, beer or cigarette or even patent medicine advertisements."

We do not think many Catholics were misled into subscribing for the "Britannica," as the Catholic press has repeatedly called attention to the fact that the latest edition, like the earlier ones, is unfair to the Church and unreliable in matters Catholic.

The *Arizona Republican*, Nov. 24, 1916, published an account of the appearance at a theatre in Phoenix of "Napoleon, the Ape with the Human Brain." In the course of this account the paper says: "Napoleon is a member of the Elks and last night attended the meeting in per-

son...., shook hands with all the officers of the lodge and made himself very affable with his club members." Worthy brethren!

Miss Katherine Brégy has published a "Juvenile Play Catalogue,"—a list of some two hundred plays, suitable for the use of schools and societies of young people, with practical suggestions regarding their production. The catalogue is published by the Catholic Theatre Movement, Philadelphia, and sells for 25 cts. It includes operettas, fairy plays, dramas, comedies, etc., and gives a brief synopsis and information concerning the characters of each.

The fact that a priest's body was recently turned over, in accordance with his last will and testament, to the Harvard Medical School for scientific purposes, has given rise to the query whether this is in conformity with Catholic teaching. The dissection of bodies for scientific purposes is regarded as permissible by moralists because of its great importance for medical science and the cure of diseases. (Cfr. Linsenmann, "Lehrbuch der Moraltheologie," pp. 490 sq.). "If a corpse destined for this purpose is not withdrawn from the ecclesiastical funeral rite," says Professor Koch ("Lehrbuch der Moraltheologie," p. 498), "and the remains are buried in consecrated ground after serving their purpose, in short, if there is no abuse connected with the handling of a corpse, it cannot be said to be dishonored by serving a useful or indispensable scientific purpose."

Among the 48,903 "converts" made by Billy Sunday in his Boston campaign were 1,513 Catholics. The publication of the list leads the *Catholic Citizen* to say (Vol. 46, No. 14):

"Inasmuch as the Church authorities at Boston discountenanced the attendance of Catholics at these Protestant revival services, the 1,513 Catholic converts made by Billy Sunday must be odd instances worth some investigation."

The loss of 1,513 souls, whether "odd instances" or not, is surely a matter worth inquiring into by the shepherds of

the flock from which they have strayed.

By the way, does Billy Sunday really certify the names of his Catholic "converts" to their pastors?

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The *Osservatore Romano* officially denies the report, said to have been given out by the papal nuncio in Vienna, that the Emperor of Austria asked him to obtain papal intervention in favor of peace and that the Holy Father had replied favorably. Benedict XV is strongly in favor of peace, but he knows that the opportune moment for an initiative must be awaited. When that moment comes, he will be found ready.

—o—
The FORTNIGHTLY REVIEW has lost another faithful friend by the death of the Rt. Rev. Msgr. Aloysius Plut, of Shakopee, Minn. He was the oldest priest in point of service in the Archdiocese of St. Paul, and one of the most picturesque and patriarchal figures among the clergy of the Northwest. The *St. Paul Catholic Bulletin* (Vol. 7, No. 8) pays the following well merited tribute to his memory: "Msgr. Plut was greatly loved and highly respected by all who knew him. By means of his thoroughly priestly life, the nobleness of his character, and his always dignified bearing he ever commanded the esteem of all those with whom he came in contact. Throughout his long life of seventy-six years, more than fifty-one of which were spent in the priesthood, he was ever known for his strict punctuality in every detail of duty.... Perhaps the characteristic trait of Msgr. Plut was his genuine broadmindedness. Everything small, mean, or narrow, was foreign to the viewpoint of this large-minded and generous man. In his dealings with others this trait made him kind and gentle, sympathetic and appreciative, and enabled him easily to obtain the assent of all persons to whatsoever he proposed for the individual or general welfare. His large and comprehensive mind designated him as a man of high intelligence, well read, thoroughly informed, and highly interested in all things that tended to promote the welfare of the Church or of the country at large." R. I. P.

Sidney J. Catts, ex-minister of the Baptist sect, anti-Catholic lecturer, and governor of Florida, was the principal speaker at the Washington's birthday exercises held in Jacksonville, Feb. 22. According to the *Times-Union* of the 23rd, the governor, before beginning his address, inquired if ex-priest Slattery and his wife, an ex-nun, were in the audience, and upon learning that they were, invited them to places of honor beside him on the platform. The Slatterys had been carrying on their campaign of calumny against the Catholic Church in various parts of the city during the preceding week. Governor Catts' invitation to them was nothing less than a public confirmation and personal endorsement of their unworthy campaign, and sufficiently characterizes the man in the eyes of all decent citizens. The remarkable thing is that "Florida looked on and acquiesced." Is the ancient Catholic commonwealth "gone daffy"???

—o—
A writer in the March number of *Extension* gives some welcome information about two little-known papal officials in the United States, auditor Cossio and secretary Floersch of the Apostolic Delegation at Washington. The Very Rev. Aluigi Cossio, S. T. D., S. S. D., J. U. D., is a native of Venice and came to Washington two years and a half ago from the Consistorial Congregation, where he had been employed since completing his studies. In order to equip himself for the diplomatic service of the Church, he studied for a time in the University of London, where he acquired a good command of the English language. He spent several years at what we take to be Tübingen (the *Extension Magazine* prints "Tulingen") and took the degree in canon law at Munich. Msgr. Cossio is barely thirty-five and one of the youngest canonists holding such an important post.

The Rev. Dr. John A. Floersch (not "Floursch," as *Extension* has it), is Msgr. Bonzano's personal appointee. He is a native of Nashville, Tenn., and of German descent on both sides. He made his studies in Rome, where he early attracted the attention of his present superior.

At the time of his appointment he was engaged in parish work at Memphis.

The *Denver Catholic Register* (Vol. XII, No. 28) comments as follows on the report that the Knights of Columbus are to lay the cornerstone of the new million-dollar custom house at Wilmington, N. C.:—

"This is the first time the Order has been asked to do such a thing; generally the Masons are invited. But we cannot feel at all delighted. No religious society has any right, with the population so mixed as it is at present, to perform a ceremony that is purely a public affair. It is out of place for either K. of C. or Masons to mix up in such things, unless they are there merely as spectators, to help swell the throng."

The Sodality of the Annunciation of the B. V. Mary and of St. Francis Borgia, of The Hague, Holland, has issued a touching appeal "to all Sodalists throughout the world," exhorting them to pray to Jesus through His mother, "that the evil days [of war] may be shortened for her chosen children and that a fresh miracle of His mercy may be wrought to bring about what to human efforts seems well nigh impossible: that justice and peace may reign on earth, that hearts torn by hatred may be healed, that the nations may understand the scourge of God and through His mercy return once more to the mutual offices of kindness and benevolence." A general communion of sodalists is suggested for the feast of the Annunciation or the preceding Sunday.


Mr. Henry Herbring, of The Dalles, Ore., writes to us: "With great satisfaction I read your comments, in No. 1 of the current volume of the FORTNIGHTLY REVIEW, on the golden Jubilee of the Buffalo Catholic Institute. I belonged to that organization from 1873 to 1876, and the many pleasant hours I spent in its library and as an enthusiastic participant in its debating circle will never be forgotten. I have before me the fourth annual report, for 1874, and find that nearly all

the then officers of the Institute have gone to their eternal reward, except my dear friend Mr. Mathias Rohr, for many years editor of the daily Catholic *Volksfreund*. A hearty *Vivat, floreat, crescat!* to the Buffalo Catholic Institute from one of its former members!"

The *Houston Post* is one daily paper that has not become hysteric in the midst of the present war excitement. It admonishes its readers thus:

"Don't let the bats get in your belfry, keep the swallows out of your chimney, run the rats out of your garret, muffle the old bazoo, don't overrun your reservoir with hootch, eat moderately, trust in God and keep your powder dry, rub the rust off the old long tom and learn the words of the Star-Spangled Banner."

The Rev. N. J. Lentz, of State Center, Ia., in a strong letter addressed to this REVIEW on the subject of the birth control fanatics and their scandalous agitation, observes that the press is responsible for most of the harm done by Mrs. Sanger and her fellow agitators. "If our dailies would ignore them," he says, "few of these women would resort to starvation methods." And he justly adds: "If we are to stand before the world as a nation of pure men and women, we must keep motherhood pure, and in order to avoid polluting its very source, the degenerates who advocate birth control and distribute literature telling how it can be exercised, should be locked up along with other criminals, and kept behind the bars until their names and their pagan work have gone down into oblivion."

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Mr. Charles Schweikert, Jr., of Peru, Ill., has addressed to us a communication voicing the opinion of a Catholic layman who loves his religion on the subject dealt with by Mr. S. A. Baldus in Nos. 2 and 3 of the FORTNIGHTLY REVIEW. Mr. Schweikert thinks that any Catholic daily will be doomed to failure if it devotes the greater part of its space to reporting the splendid sermons of the Rt. Rev. Bishop X and the Rev. Father Y, and to the description of local church "affairs."—"A Catholic daily, to be a success, would have to have, as Mr. Baldus points out, news, market reports, a sport page, and even a society column or two."

Photo Play says that the "movies" are the worst foe of the saloon. They give an opportunity for wholesome amusement and relaxation of an evening at far less cost than the price of the drinks that a man will pay if he spends an evening in a saloon.

That is quite true; but, like the saloon, the "movies" can be and are abused, and it is getting to be a debatable question which of the two institutions is the greater evil.

William De Morgan, the novelist, who died recently in his 78th year, was the son of a famous master of paradoxes and himself had a rather paradoxical career. As a young man he made no mark in art, but at thirty he secured a reputation and a name among artists by his discoveries in the manipulation and ornamentation of lustre and pottery. At sixty-six he became a novelist and won the position of a "best seller." His art in pottery, how-

ever, exceeded his art in fiction. His books, while they revealed a charming personality and a generous sense of optimism are by no means first-rate. They lack form and restraint, and are full of rambling sentiment. He never wrote 50 words where 500 would do, which is a tolerable habit, perhaps, in the journalist, but not in the novelist. The artist is known by what he omits.

As we have repeatedly pointed out, faulty methods of distribution are largely to blame for the existing high prices of food. Here is a case in point, reported by the *St. Louis Post-Dispatch* of Feb. 14:

"British Columbia potatoes were sold for the first time in New York, Missouri, Kansas, and other states in 1916. The prices from grower to consumer for a car of potatoes ranged as follows: Price paid to farmers in British Columbia, \$27.50 per ton; general price to brokers at Missouri River points, \$30 per ton; freight, \$29.25; refrigeration, \$7.50; consular invoice, \$2.50; duty \$67.50; clearing \$5; price laid down at destination, \$1050; broker's price to wholesaler (15 per cent profit), \$1207.50; wholesaler's price to retailer (15 per cent profit), \$1388.60. The retailer sells to the consumer at a profit of from 15 to 25 per cent, making the net cost between \$3.55 and \$3.85 per sack to the consumer, or nearly \$2000 for what yielded the producer \$618.75."

Apropos of Mark Twain's pessimism (see No. 1 of the current volume of this

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REVIEW) a writer in *Reedy's Mirror* (Vol. 26, No. 4) says:

"Mark Twain was sad at heart. Those who really knew their Mark Twain have long known his lack of faith and almost of hope, even as they know the risqué Twain of the famous 'Fireside Conversation.' Twain, like Eugene Field, had a decidedly salacious, even an obscene side to him, though genuine humor somehow saved from utter contempt the work of both in that line. Field's optimism was genuine. Twain's optimism is a sorry sham always. He is an incorrigible pessimist."

The Dubuque *Catholic Tribune* (semi-weekly edition, Vol. II, No. 130) calls us "A Valiant Veteran," but it means no harm, as the following remarks under that heading show:

"With its issue of Jan. 1st the FORTNIGHTLY REVIEW entered upon its twenty-fourth year. Commenting on this fact the St. Paul *Wanderer* declares that the poor support given this valiant publication throws a bad light on the intellectual standing of American Catholics. In a country like Germany a periodical with the merits of the FORTNIGHTLY REVIEW would have many thousands of readers and its publisher would be known and honored throughout the land. And here? 'No Catholic publication and no Catholic writer of our country has ever been so assailed, secretly and openly harassed and injured as the FORTNIGHTLY REVIEW and

its editor and publisher, who has deserved so well of Catholic science and Catholic life in general.'

"At times the FORTNIGHTLY has gone rather far in criticism of ecclesiastical authorities. However, everybody has his faults, and not malice, but zeal prompted utterances which it would have been much more profitable to omit. Besides, the REVIEW is intended for educated Catholics who generally distinguish between a dignity and the institution he represents. 'There were times when, in the battle for all important principles in the English press, Arthur Preuss with his REVIEW stood like a solitary rock amid the surging waves; when his voice was heard in places not reached by that of many a prelate....'

"It would be a misfortune for the Church in this country if the REVIEW would have to give up its struggle against almost overwhelming odds."

The Milwaukee *Catholic Citizen*, in its turn, after quoting the *Wanderer's* remark, says (Vol. 46, No. 12):

"We have differed frequently with this confrère [Arthur Preuss], but we would miss him very much if he were attracted, say, to the secular field. However, he would hardly be suitable as editor of an official organ. This again, is complimentary."

The library of the late Charles G. Herbermann, editor-in-chief of the *Cath-*



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olic Encyclopedia, was sold publicly on Feb. 19 and 20. It contained many rare books on the history of the Catholic Church, valuable incunabula, examples of early printing, etc. What a pity such valuable collections cannot be kept together and preserved in the Catholic University of America or some other public collection of Catholic historical literature.

The death is reported from Paris of M. Paul Allard, the historian of the persecutions of the Church in the first three centuries—on which subject his writings have cast much new light. *L'Action Catholique*, of Quebec (No. 2795), reproduces a deserved tribute paid to M. Allard by his collaborer M. Jean Guiraud in the *Paris Croix*. Allard's chief works are his *History of the Persecutions in four*, and his *Life of Julian the Apostate in three volumes*. The results of his researches are summarized in his *Dix Leçons sur le Martyre*, of which there is an English translation. He also wrote the lives of St. Basil and St. Sidonius Apollinaris for "The Saints" series. As editor of the *Revue des Questions Historiques* he exercised a wide and wholesome influence on the development of historical science, especially among the younger Catholics of France. Unfortunately, like so many other useful periodicals, this *Revue* has been killed by the war.

The *Western Catholic* (Quincy, Ill., Vol. 22, No. 21) records the conversion of Mr. Bernard Holland, a brilliant English writer, known by contributions to the *Outlook*, the *Independent*, and the *North American Review*. His father was chaplain to Queen Victoria and King Edward VII. There is a paper by Mr. Holland on Balzac in the current *Dublin Review* (No. 320, pp. 81—95).

The Holy Father has conferred the title of Doctor of Philosophy upon Mr. Alfred Herbert, a layman, who since 1904 has held the responsible position of prefect of studies in St. Edmund's College, Old Hall, which is the diocesan seminary of Westminster. Mr. Herbert belongs to a Protestant family and was originally destined for the Anglican ministry. He became a Catholic in 1873 and devoted himself to teaching. The duties to which he has given his life have never allowed him time for literary avocations. The honor conferred upon him is as unusual as the post he holds at St. Edmund's.

Books Received

Our Anniversaries. Adapted from the French of Abbé Gaduel by the Rev. Joseph V. Nevins, S. S. 79 pp. 16 mo. B. Herder. 35 cents net.

Camillus De Lellis, the Hospital Saint. By a Sister of Mercy. 165 pp. 8vo. With a Frontispiece. Benziger Bros. \$1 net.

The Techny Series of Catholic Plays. Vol. I. Garcia Moreno's Death. A Modern Tragedy in 5 Acts. Adapted by Frederick M. Lynk, S. V. D. 79 pp. 4¼x7¾ in. Techny, Ill.: Mission Press of the S. V. D. 25 cents. (Wrapper); 5 copies \$1.

The Way of the Cross according to the Method of St. Alphonsus Liguori. Large-type Edition. Benziger Bros. 15 cts.

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Grupp, Georg. Jenseitsreligion. Erwägungen über brennende Fragen der Gegenwart: Diesseits- oder Jenseitsreligion, Lebensrichtungen, Religion und Kultur, Zukunftsreligion. Freiburg, 1910. 80 cents.

God and Man. Lectures on Dogmatic Theology from the French of the Rev. L. Labauche, S. S. Vol. I (the only one so far published). N. Y., 1916. \$1.30. (Treats of the State of Original Innocence, Original Sin, Grace, and the Future State of Man).

McLaughlin, Rev. W. Pope Adrian IV a Friend of Ireland. Dublin, 1906. \$1.

Hoyer, J. G. Geschichte der Kriegskunst seit der ersten Anwendung des Schiesspulvers zum Kriegsgebrauch bis an das Ende des 18. Jahrhunderts. 2 vols. Göttingen, 1797. \$1.75.

Wiseman, Card. Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. (3 vols., bound in one). Ratisbon, 1834. \$2 (A complete collection, in German, of Cardinal Wiseman's interesting and instructive essays on theological and other subjects).

Goldstein, D. Socialism: The Nation of Fatherless Children. 2nd ed. Boston s. a. (A source book for studying the moral character of American Socialism. Contains many authentic and interesting quotations from Socialist writers and speakers). 70 cts.

Weingärtner, Dr. Georg. Das Unterbewusstsein. Untersuchung über die Verwendbarkeit dieses Begriffes in der Religionspsychologie. Mainz 1911. 75 cts. (unbound). (The author examines the notion of subconsciousness in its relations to religion, and incidentally disproves many popular errors).

Pohle, Jos. Lehrbuch der Dogmatik. Vol. I. 5th. ed. Paderborn 1911. \$1.75. Comprises the treatises on God, the Trinity, the Author of Nature and the Supernatural. Good copy. No German books can at present be imported from Germany).

Crooker, Jos. H. Religious Freedom in American Education. Boston 1903. \$1. (Based on the report of a committee of the Am. Unitarian Ass'n. A frank demand for the complete secularization of our schools and colleges).

Cicero's Dream of Scipio (Somnium Scipionis) translated by James A. Kleist, S. J., with an Introduction and Notes. N. Y. 1915. 50 cts. (Prepared with special reference to the needs of college students).

Pohle-Preuss. Christology: A Dogmatic Treatise on the Incarnation. St. Louis, 1913. \$1.25.

Herbermann, Chas. G. The Sulpicians in the United States. N. Y., 1916. \$1.25. (A record of the work of the Sulpician Fathers in the U. S., compiled from the sources by the late editor-in-chief of the Catholic Encyclopedia).

Hockenmaier-Reudter. Confession Made Easy. A Manual of Instructions and Devotions for the Catholic Laity. Full leather, gilt edges. Techny, Ill., 1910. 50 cts.

The Valley of Vision. By Blanche Mary Kelly. N. Y., 1916. (Poems). 35 cts.

McDonough, Rev. M. V. One Year With God. Sixty Sermons and Meditations for Pulpit and Pious Reading. Boston, 1915. \$1.05.

Mulholland, Rosa. Dreams and Realities. (Poema.) London, 1916. 75 cents.

Preuss, Edw. Zum Lobe der unbefleckten Empfängnis von einem, der sie vormalig gelästert hat. Freiburg, 1899. 50 cents, unbound. (Contains the remarkable history of the author's conversion).

Spalding, Bishop J. L. Socialism and Labor and Other Arguments. Chicago, 1902. 75 cents.

The Fortnightly Review, St. Louis, Mo., Vol. XXIII (1916), 24 numbers, unbound, in good condition, \$2.25.

Dinnis, E. M. God's Fairy Tales. Stories of the Supernatural in Everyday Life. London, 1916. 85 cents.

Kelley, Mgr. Francis C. Letters to Jack. Written by a Priest to his Nephew. With a Preface by Archbishop Mundelein. Chicago, 1917. 75 cts.

Scheller, I. J. G. Ausführliches deutsch-lateinisches Lexikon oder Wörterbuch zur Übung in der lateinischen Sprache, in zwei Bänden. Leipsic, 1805. \$2.25.

Hope, Mrs. The First Divorce of Henry VIII as Told in the State Papers. With Notes and an Introduction by Abbot Gasquet. London, 1894. 85 cents.

Gspann, J. C. Mensch und Uermensch. Betrachtungen für gebildete Katholiken. 2nd ed., Einsiedeln, 1912. 50 cents.

Seeley, L. History of Education. Revised Edition. New York, 1904. 75 cents.

Vassal, Abbe Auguste. Le Celibat Ecclésiastique au Premier Siècle de l'Eglise. Paris, 1896. \$1.50, unbound.

Davidson, Thos. Aristotle and Ancient Educational Ideals. New York, 1892. 75 cts.

Hall, P. J. The Kenotic Theory, Considered with Particular Reference to its Anglican Forms and Arguments. New York, 1898. 75 cents.

Putnam, G. H. The Censorship of the Church of Rome and its Influence upon the Production and Distribution of Literature. 2 vols. N. Y., 1906. \$2.50.

The Fortnightly Review, St. Louis, Mo., Vol. XXI (1913), 24 Nos., complete, in good condition, unbound, \$2.

The Fortnightly Review, St. Louis, Mo., Vol. XXI (1914), 24 Nos., complete, in good condition, unbound, \$2.

Linsennmayer, A. Die Bekämpfung des Christentums durch den römischen Staat bis zum Tode des Kaisers Julian (363). Munich, 1905. \$1.50

Bury, Richard de. The Love of Books (Philobiblion). With a Foreword by G. A. Burton. London, 1910. 45 cts.

Harnack, A. Die Entstehung des neuen Testaments. Leipsic, 1914. \$1.

Raumer, P. von. König Friedrich II. und seine Zeit. Leipsic, 1836. \$1.

Pastor L. August Reichensperger (1808—1895), sein Leben und sein Wirken. 2 vols. Freiburg, 1899. \$3.

Schans, P. Die Lehre von den hl. Sacramenten. Freiburg, 1893. \$1.50.

Döllinger, J. Jos. Ign. von. Kirche und Kirchen. Papstthum und Kirchenstaat. 2nd ed. Munich, 1861. \$1.25.

The Fortnightly Review, St. Louis, Missouri

The Fortnightly Review

VOL. XXIV, NO. 8

ST. LOUIS, MISSOURI

April 15, 1917

COMMUNICATING WITH THE DEAD

Sir Oliver Lodge's sensational new book, "Raymond, or Life and Death with Examples of the Evidence for Survival of Memory and Affection after Death" (London: Methuen) has three parts.

The first is a brief sketch, illustrated with many letters, of the life and character of Sir Oliver's son Raymond, who was killed in the war.

The third part, on "Life and Death," is a highly discursive but evidently sincere statement of the author's views on these tremendous subjects.

It is the second part of the book which we must suppose to be the reason for its publication, as it certainly is of its success.

Sir Oliver Lodge is one of the best-known, most accomplished, and most highly trained of the millions who are to-day mourning the loss of a dearly loved relative. Sir Oliver believes that the personality, including the character, knowledge, and affections, of his dead son persists "on the other side;" that the son, through certain persons known as mediums, has succeeded in communicating with him, and the second part of this book contains the "evidence."

This "evidence," needless to say, is anything but convincing. As a critic in the *Saturday Review* (No. 3197) points out, Sir Oliver Lodge's belief in mediums was widely known in mediumistic circles. Soon after the war broke out a certain Mrs. Kennedy, who "has the gift of automatic writing," and was in the habit of receiving messages from her dead son, got into touch with Sir Oliver "because of his investigations into spirit-life." Sir

Oliver introduced her to Mrs. Wriedt, a professional, and she subsequently discovered for herself two other professionals, Mr. Vout Peters and Mrs. Osborne Leonard. As soon as poor Raymond's death was announced in the papers, the little group was, so to say, "on to it," and the evidence that was obtained subsequently came through them in a series of sittings, sometimes with one, sometimes with another of the group. It is the naïve belief of Sir Oliver that at least at some of the interviews he or Lady Lodge or other members of the family were unknown to the mediums.

Mrs. Kennedy got the first message, through her dead son, Paul, to the effect that he would "bring Raymond to his father" as soon as Sir Oliver would call. But Lady Lodge, who was arranging with Mrs. Kennedy on behalf of a widowed mother, was just in time to get the first real message, written by Mrs. Kennedy during her call. Vout Peters, Mrs. Leonard, and Mrs. Kennedy herself held the subsequent interviews with the various members of the Lodge family, in the course of which the evidence gradually accumulated.

It is plain that evidence obtained in this way has no objective value. Sir Oliver and Lady Lodge were already believers, and were under the stress of palpitating emotion. The mediums were acquainted with each other and with the quest of the Lodges, the latter, in fact, having been drawn in by the direct invitation of one of the group. We do not profess to explain all that happened, and have an open mind as to whether deliberate or unconscious deception was at work. But

the records are such a tissue of "hedgings" and reservations that we lean to the opinion that the method was a not very skillful "guessing game." Take for instance, the famous group photograph, the existence of which was, of course, known to at least the twenty-one officers who sat for it, and proofs of which have been seen by some of them, although the actual prints which ultimately came into the possession of the Lodge family were made in England subsequent to the interviews. Sir Oliver, through the medium, asked if it had been taken indoors or out of doors. The medium stuck to the phrase that it was "practically" out of doors; why "practically"? It was actually out of doors. Sir Oliver suggested a "shelter," and the medium obliged by drawing vertical lines; there was a shelter, and there were both vertical and horizontal lines. And so on.

It is curious to note how the records become vague and halting, break off unexpectedly, give misleading or dubious hints when they relate to verifiable matter, and how they become glib and consecutive when they relate to what Sir Oliver admits to be "unverifiable" matter, and it is also still more evidential how the unverifiable matter about spheres and incorporeal bodies, and so on, corresponds with the familiar lucubrations of Theosophists.

SANTO TORIBIO—WITH SOME REFLECTIONS ON OUR NEGLECT OF LATIN AMERICA

Father John Fitzpatrick in his article, "Impressions in South America," in the March 15 issue of the REVIEW mentions among the churches of Cartagena, Colombia, "Santo Torribio, erected to one of the many Spanish saints." The correct name is "TORIBIO." He is not generally looked upon, and could scarcely be considered, as a "Spanish saint." True, he was born in Spain (1538), but his life as an ecclesiastic was spent altogether in Peru, and South Americans claim him as particularly their own, together with St. Rose of Lima. All over the southern

continent there are numerous churches dedicated to him.

He arrived in Peru in 1581 and was the second archbishop of that vice-royalty. He built roads, school houses and chapels innumerable, many hospitals and convents, and founded the first American seminary at Lima, in 1591. Three times he traversed the eighteen thousand miles of his diocese, generally on foot, defenceless and often alone; exposed to tempests, torrents, deserts, wild beasts, tropical heat, fevers and savage tribes; baptizing and confirming nearly *one half million souls*. Thus runs the account of him in the Catholic Encyclopedia, Vol. XIV, p. 781. The writer of this account gives as his only reference at the bottom of his article: De Herrera, Life of Toribio. No date of publication. He undoubtedly refers to "Mirabilis Vita et Mirabiliora Acta Ven. Servi Dei Turibii Alphonsi Mogrobesii, Limanensis Archiepiscopi, a Cipriano Herrera, Romae, 1670." There is another and more recent life with which he does not seem to have been acquainted: "Vie de Saint Turibe par Dom Berengier," Paris, 1872. Both are quoted by Father Zahm in "Among the Andes and Down the Amazon," page 253. Father Zahm also devotes a few lines to St. Toribio. He says: "During these visits to the bleak and arid puna and to the sultry montaña beyond the Cordilleras, he confirmed no fewer *than a million souls*." This is double the number of converts given by the writer in the Catholic Encyclopedia, and for his authority Father Zahm refers to Pope Benedict XIV, De Canonizatione Sanctorum, Lib. III, Cap. XXXIV.

All of the above goes to show that we Catholics in this country have but scant and unreliable knowledge of South American history. Toribio Alfonso Mogrovejo was a great colonizer, a fearless defender of the Indians, as well as a great saint. But there is no modern reliable biography to do him justice. And this is the case with most of the illustrious men who have made South America what it is: a continent with a Catholic civilization second to

none at a time when the Puritan settlers and the Virginia cavaliers were scarcely able to read and write.

Protestants are unsparing and sometimes savage in their criticism of South American accomplishments. Let us frankly acknowledge that, in an effort to answer them, the sources of information at our disposal in English are scattered and scanty. To wax wroth at these lying Protestant attacks may give us a comfortable feeling of self-satisfaction; it does little towards furthering the cause of truth. Is it not high time that we set to work vigorously to supply by book, pamphlet, and magazine article accurate information about all the Catholic countries to the south of us? It would seem that we can render them and ourselves no greater service.

* * *

The *Queen's Work* has announced a series of articles on South America, and the March '17 issue has two contributions on Brazil. The first signed: A Brazilian, and endorsed by the Cardinal Archbishop of Rio Janeiro, states concerning the progress of the Church in Brazil: "Today Brazil boasts a cardinal, a primate archbishop, eight ecclesiastical provinces, nearly fifty dioceses, and many others in the way of creation." The second article, by Joseph Foulquier, S. J., states concerning the same subject: "Today the (ecclesiastical) provinces are ten in number, and the dioceses over thirty-seven." Why this discrepancy in the number of provinces and dioceses? The great desideratum just now is *exact* information about South America.

Moline, Ill.

J. B. CULEMANS

"Philanthropy is like a proud woman, to whom good deeds are only a kind of finery, and who delights in admiring herself in the mirror. Christian charity, on the contrary, resembles a tenderly loving mother, who unmindful of herself, keeps her eyes fixed on the child she carries at her bosom and who forgets her own beauty from the love for her child."

—Ozanam.

THE BOY PROBLEM

A correct solution of the social question, and of the juvenile problem, which is an important part thereof, is impossible except from a Christian platform. This platform really has but two planks; *vis.*, justice and charity. Charity presupposes justice, and justice should always be tempered with charity. We demand both for our boys and young men, especially charity.

It will be well to enumerate the reasons which have prompted us to submit the following papers to the consideration and duty of those who are, or, at any rate should be, interested in the protection and preservation of our Catholic boys and young men, i. e., parents, teachers, and especially priests, for upon their cooperation a successful solution of the juvenile problem largely depends.

First of all, the boy, as a rule, is an object of prejudice. This is evident even in the adoption of children. Boys "need not apply," except in cases where, perhaps, a farmer is anxious to acquire a little mule, who eventually will more than pay for all he gets.

Ordinarily, the boy is not given credit for the good he does, whereas, if he makes a step in the wrong direction, he is given to understand that he is "N. G."—no good. Hardly anybody will go to the trouble of encouraging a boy, while everybody seems ready to pronounce sentence of condemnation upon him.

Furthermore, people are too much inclined to discriminate "against the lad in favor of the lady." We remember a certain city pastor telling his audience that many boys were permitted to run about in rags, while their sisters wore the latest styles in shoes and dress. The priest was right; an abundance of care is generally bestowed upon the daughter, whereas the son is all too frequently neglected.

We have within the United States the Sisters of the Good Shepherd, represented in six provinces, who devote their lives to the preservation of girls and the rescue of fallen women. May God bless these noble souls and

their work and send them many kind-hearted benefactors! But what becomes of the thousands of delinquent Catholic boys? True, some of our archbishops and bishops (permit me to mention those of New York, Baltimore, Chicago), are doing all in their power to keep Catholic boys under Catholic control. We admire those who look after the souls of their unfortunate children. Yet why not have a Good Shepherd home for boys; or some good Catholic institution in every diocese instead of permitting the wretched youngsters to be sent to State institutions which are anything but true reformatories? We are decidedly in favor of higher Catholic education. However, while thousands of dollars are annually spent in erection of colleges to make our boys and young men "real smart" (many of them are entirely too smart now!) should we not do something at least to make and keep "the other fellows" good? This question, we are sure, would make an excellent point of meditation for many.

In the General Summary of the Catholic Directory you will find that the academies for girls outnumber the colleges and high schools for boys three to one. The young lady is enabled to complete the entire course of study in a Catholic school, whereas the average boy, as soon as he has reached the age required by law, must go to work, to earn his bread and butter and, perhaps, help to pay for the education of his sisters.

Lastly we maintain that the boy is subject to more and stronger temptations than the girl, and, therefore, the possibility of his downfall is much greater. Aside from certain physical causes for this, it cannot be denied that the boy, any boy, is likely to see and hear things that are hardly ever submitted to the girl's eyes or whispered into her ears. Hence the tide is against the boy all along the line, and for this very reason we champion the cause of the boy, and also because we realize that in the battle for the souls of our Catholic boys and young men we must not be, we cannot afford to be,

beaten by Satan and his agents who are reaching out to tear them away from Christ and from His Church,—down to perdition.
A. B.

IMPRESSIONS OF SOUTH AMERICA

III (*Conclusion*)

The scenery of the lower Magdalena has its charms, but it does not compare with the beautiful country through which the Upper Magdalena flows. I have sat for hours admiring landscapes, which revived old memories, the Avon valley, the Wicklow mountains, the Kerry wilds, and still the scenes here had a beauty all their own. I never felt the nearness of the old haunts as I did during the sixteen-hour run from Beltran to Girardot. The vegetation seemed to follow a gradual scale as we left the tropical plains and ascended into the cold heights of Bogotá. By and by the alligators disappeared from the river, cold-climate birds and animals appeared, and pines and firs occurred in abundance. At Girardot the night, spent in the hotel San Germano, rivalled any tropical night for heat, it is true, but by twelve o'clock next day, the powerful little Kitson engine had managed to climb the zig-zag line to a height of 9,000 feet. Half-way up, at a place called La Esperanza, the train stopped to give all a chance to take a leisurely dinner. How obliging they are down here, and how they understand human comfort and quarrel with us about that foolish saying: Time is money.

Some more leisured than others make this little spot, perched on the hill-side, a kind of acclimatizing station from the cold of Bogotá. I had no leisure this time, so with one mighty plunge, as swimmers are wont to do, I made for the cold, and that evening, on reaching the open plain, called Sabana, I began my season of shivers that never stopped till good-luck brought me back to the sunny plains of the coast.

The Sabana is a vast plain, of which all Colombians are proud. At the foot of the mountains which close in one

extremity lies Bogotá. Its position is admirable, but why on earth do these people hide their chief cities away high up in the mountains like an eagle's aire? There is surely no fear of stealing the place; it would take too long to carry away the spoils.

What shall I say of Bogotá? I am between two fires: Colombian susceptibilities and the truth. Compromise? What good is that? But here are my opinions; take them or leave them, I shall be none the poorer.

Bogotá has great possibilities, but how many years and how much development will it require before it answers all the requirements of a modern capital? True, some of the buildings are imposing, the Capitolium, the seat of government, a massive stone structure in the chief square, the Cathedral, and various other churches, all of stone, few ancient buildings of by-gone days with a profusion of statues, all indicative of the nation's greatness, a good many schools, and a fairly good system of electric trams running into the suburb, Chapinero. But the streets and the drainage system,—well, take a trip to the capital in a heavy rain, and then you will be able to form your own judgment.

As for the Catholicity of Bogotá, there is no questioning it, and the impression I gained there will never leave me till I walk again in the streets of Dublin, for that is the only spot on earth that can rival Bogotá. There are churches in abundance. The Cathedral, with its pious Archbishop, Msgr. Herrera, the strongest hand in the Republic and the wisest head too; San Ignacio, served by the Jesuits, with a very flourishing school attached. Spanish Fathers of the Immaculate Heart of Mary have the church of the National Vow. The Franciscans are in their old-fashioned friary. The Augustinians attend another place of worship, the Salesians also look after a parish and have a large industrial school. The Eudist Fathers are represented. Add to all these the various parishes ruled by the secular clergy,

trained in their diocesan seminary, and you can form some idea of Catholic activity in Colombia. The educational side is not at all neglected. The Christian Brothers, besides high schools and primary schools, have their own novitiate with plenty of subjects. The nuns are in various schools and convents, in orphanages and in the hospital. No wonder then that strangers are struck by the fervor of the people. It does one's heart good to see the churches thronged on Sundays at all masses, the altar-rails lined with communicants, earnest crowds participating in processions.

I left Bogotá with one lasting impression—the genuine Catholicity of the place and its people—an impression which did not fail to confirm my own faith. Let me tell the quibbling non-Catholics of the North: If you doubt the Catholic spirit of Central and South America, take a trip into the interior, more especially to Colombia and its capital city, Bogotá.

JOHN FITZPATRICK, *Missionary*

THE HIGH COST OF LIVING—A PARTIAL SOLUTION

Those who read the item in our No. 7 (p. 109) about the potato shipment from British Columbia and the enormous increase of price to the ultimate consumer arising from the large number of middlemen who exacted each his percentage of profit, must have concluded that there is something wrong in our system of food distribution. What is wrong is that we with our vast and complex social organization are employing essentially the same methods of distribution that our grandfathers employed fifty years ago,—a method that is unsound and was never designed to meet present-day requirements.

Mr. Dudley B. Parker recently published an instructive paper on this subject in the *Outlook* (Vol. 115, No. 11, p. 460). We give a brief summary of his thoughts.

The high cost of perishable food is attributable in a large degree to the

unnecessarily large number of middlemen who handle the product on its way to the consumer. As a rule there are from seven to ten of them. The cost of duplicate cartage from the one to the other, the losses in the system of credit which runs from producer to consumer, and the fact that each middleman adds at least ten percent for the service which he renders, increases the cost of food beyond all due proportion.

Why, then, are not at least some of the middlemen abolished? The answer is that each of them, under our present retail method, performs a necessary function. "The grocer will require to-morrow morning forty different article of perishable foodstuffs. He has worked hard all day, and cannot be expected to spend most of the night in the wholesale market purchasing his supplies. His store is not large enough to stand the overhead expense of a buyer, nor is it a physical possibility for any one man to cover the entire market in these forty different articles. He therefore telephones his jobber as to his needs for the following morning. The jobber, finding that he must secure large quantities of each article, goes into the market with his buyers, each covering his particular line, and the operation is simple. When everything has been delivered to the jobber, he fills the retailer's order and despatches it to him.

"You may ask why the farmer does not ship to the jobber and cut out the commission man, or why he does not sell direct to the retailer and eliminate all middlemen. The reason is that the farmer does not know from one day to the next the exact amount of any one product which he will ship, nor can he foretell its condition upon arrival. The jobber and retailer, on the other hand, must have a definite amount of that product of a certain grade to satisfy their trade. They could not depend upon an individual farmer; for the latter, owing to weather conditions or scarcity of labor, might not be able to ship the desired amount, or the quality upon arrival might

be such as to make it unsalable to their class of trade.

"You cannot change the conditions that govern the farmer. His crop matures and must be shipped regardless of quantity or quality upon arrival. He needs, however, but one middleman; it is the retailer who requires so many."

Of non-perishable food-stuffs, those that require cold storage are handled by speculators. These have been subject to much abuse, but they perform a necessary function: "The farmer must have his money in the fall. The retailer has not sufficient capital to buy and store the quantity he will need during the winter. In the long run, these speculators make enormous profits, which directly affect the cost of living. Food must be stored, however, or there would be no winter supply; nor is it fair to limit the speculator's profit unless he is protected against loss."

The other general class of non-perishable food comes to us through the wholesale grocer, who buys in large quantities, contracts for articles to be prepared for him, and sells those that are sent him on consignment. He, according to our author, "is the only one whose profit is far in excess of a reasonable return on the capital invested, and the risk assumed."

To solve the complex problem thus presented, we must reorganize the retailer so that he will not need these middlemen. Mr. Dudley thinks the solution can be effected by the substitution of large business organizations for the little wholesale and retail dealers of the present time. His plan provides the formation of at least three giant corporations with vast capital to operate large food department stores of sufficient number and capacity to supply the needs of at least eighty per cent of our urban population. In these stores could be purchased any and all articles of food. The organizations would be national in their scope and be under governmental supervision as a public utility.

"The purchasing department would take the place of all middlemen. On

account of their great volume, they could go direct to the farmer for their perishable foodstuffs, and either buy outright or contract with him on an acreage basis. . . . On manufactured articles, such as canned goods, etc., these corporations would buy factory output. In this manner they could inspect the product while it was being prepared, they could relieve the manufacturer of all overhead expense for advertising and selling, and secure a price heretofore unknown. They would take practically the entire output of the meat-packing industry which goes into home consumption; the packers, being relieved of all advertising and selling expense, could afford a great average reduction in the price of their product. All other food products would be bought in vast quantities. The companies' buyers would be scattered throughout the world. They would be importers and exporters. The price of the tea on your table would represent the cost in Ceylon, transportation, and the reasonable profit of one middleman. There would be no delays in transportation in normal times, for it is only the little fellow who suffers in this regard to-day. The company that controls the shipment of hundreds of thousands of cars of freight finds that the railways give it prompt and efficient service.

"All articles which require some form of cold storage would be bought direct from the farmer and held by these companies in their own plants. The price to the consumer would not be subject to speculation, but would represent the cost, storage charges, wastage, and a fair margin of profit.

"The retailing would be done along the lines of the most advanced modern methods. Each article would be standardized as far as possible and the stores would be equipped with every convenience. They would have large storage facilities in order that each product could be delivered in full truck-loads; this in itself would effect a great saving. The size of the stores would be determined by the rules of efficiency and economy. It

might even be possible to operate them twenty-four hours per day, assembling during the night orders to be delivered early in the morning."

The success of the so-called chain stores, which buy in large quantities and have to some extent standardized retail methods, would seem to be an argument in favor of Mr. Dudley's plan. That this plan would lead to extensive public control and, eventually, to public ownership, not only of the means of distribution but of the means of production as well, will be a strong objection to the scheme in the eyes of many conservative economists.

TWO NEW HYMNBOOKS

- (1) *Manual of Catholic Hymns for Schools, Choirs, and Congregational Singing*. Compiled and Arranged by Rev. B. Dieringer and Rev. Joseph J. Pierron. (Benziger Brothers).

The preface of this book begins by saying: "The compilers and publishers have prepared this hymnal in the hope that it may, in some small way, further the restoration of Church music inaugurated by the late, Holy Father, Pius X. Some good collections of English hymns have appeared in recent years, but the market is far from being supplied, and the ideal condition, *i. e.*, a common hymnal for all our dioceses, is still at a great distance. The publication of this hymnal, therefore, needs no apology," etc. •

As the greater part of the collection, consisting of Gregorian Masses, Requiem, Vespers in honor of the B. V. Mary, litanies, the Tedeum and Latin hymns, is taken from official sources, it is in the first, the miscellaneous section of the work, the English and Latin hymns, that we have to look for the progress implied in the above-quoted paragraph from the preface. While this section contains many standard melodies, there are others which are quite trivial and are not entitled to a place in a Catholic hymn-book. Tunes like Nos. 29, 52, 53 (repeated as 64),

54, 58, 62, 63, 66, 67, 71, 79 should not be imposed upon our Catholic children or our congregations. They cannot possibly arouse the mood in singers and hearers which it is intended a church hymn should arouse, nor can uninspired, mechanical compositions, like 93 and 94, enhance the effect intended by the text to which they are set.

With regret we miss the liturgical melodies to the sequences "Victimae paschali," "Veni Sancte Spiritus," and "Lauda Sion." These melodies are easy to learn and to sing, both for children and adults. Furthermore, they illumine the texts to which they are sung as no modern melodies can, and serve to fix in the memory and imagination of singers and hearers alike the great feasts of the liturgy of which they form part.

The familiar melody to "Holy God, we praise Thy name" is given in two different versions,—with and without the melodic excrescences indulged in in many places. As each singer will perform according to his taste, the effect produced can easily be imagined.

Some of the accompaniments show a highly modernistic tendency, which few consider desirable in hymn accompaniments, in view of the fact that the numerous dissonances militate against and weaken the effect of the melody, reducing it almost to the rôle of a *cantus firmus* around which the player improvises his harmonies.

Altogether the first part of this hymnal should be subjected to a thorough revision and process of emendation before it can hope to bring us nearer to "the ideal condition" spoken of in the preface.

- (2) *Students' Mass-Book and Hymnal*. For the Use of Colleges and Academies. Compiled by Rev. W. B. Sommerhauser, S. J. (B. Herder).

While it is gladly acknowledged that there is a larger proportion of good melodies to be found in this collection than in that noticed above, we note with regret that a considerable number of shallow tunes have found place

therein. The author easily could have found substitutes for Nos. 8, 38, 40, 54, 56, 59, 60, 61, 62, 63. Nor was it necessary or desirable to have the hymn in honor of the Blessed Trinity set to a tune ascribed to Louis Bourgeois, an early follower of Calvin, sung by all the sects and known as "Old Hundredth." As the book is gotten up more especially for colleges and academies, i. e., for supposedly young men and women who are for a considerable period under daily control of their superiors, an excellent opportunity for imparting a sound and solid musical taste to a large number of young Catholics has been missed by not making the contents of this little hymnal of uniform excellence.

Pittsburgh, Pa.

JOSEPH OTTEN

NOTES AND GLEANINGS

Fondly do we pray, in Lincoln's words, that the scourge of this fateful war, in which America, too, has now become involved, may speedily pass away. There is apparent reason for believing that the conflict may soon end. In Europe there is a universal longing for peace. When it comes, with a revived faith in Providence, a new respect for law, a heightened sense of justice and charity, the struggles and torments of the past three years will seem like the troubled dreams of a night.

In the *Missionary* (Washington, D. C., Vol. 30, No. 4), the Rev. Thos. V. Moore, C. S. P., assistant professor of psychology at the Catholic University of America, calls attention to the large percentage of feeble-minded children in orphan asylums. An application of the Binet tests in the State orphanages of New Hampshire, e. g., revealed that 48 per cent of the boys and 54 per cent of the girls were either backward or feeble-minded. Father Moore attributes this large percentage chiefly to the fact that "a great number of feeble-minded women and girls go to the country farms to bear children and then go forth again to repeat the

cycle, leaving their babies for the country to care for." In our Catholic asylums, he thinks the proportion of feeble-minded children is not so large, but even if it were only ten per cent, it is still a very serious matter. One child in ten is exposed to almost certain ruin. The worst feature of the situation is that scarcely anything is being done for our feeble-minded children. There are but two or three Catholic institutions for the feeble-minded in the country. Another is about to be erected on the grounds of St. Vincent's Orphan Asylum, Washington, under Father Moore's own direction. The Sisters of Charity in charge have promised to train some of their nuns in the modern methods of educating retarded children.

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The seven wonders of the modern world, according to the World Almanac for 1917, are: Wireless, telephone, aeroplane, radium, antiseptics and antitoxins, spectrum analysis, and X-rays.

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The library of the late Bishop Spalding of Peoria, comprising some 12,000 books, mainly on literature, philosophy, and education, now forms part of the library of the Catholic University of America.

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The library of the Catholic University of America, since Dr. Turner took charge of it, in 1906, has been entirely reorganized. The great need now is for a new building. Are there not some generous Catholics who will do for their university what friends of Harvard and other universities have done, viz.: help to erect a library building and endow it with sufficient funds for its maintenance, buying of books, paying of employees, etc.?

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The *Osservatore Romano*, organ of the Vatican, says of President Wilson's war address to Congress, according to a Rome despatch of Apr. 5th:

"The man who last December championed peace today champions vaster war, and is leading the New World to participation in the horrors of the greatest human butchery ever witnessed by the Old World."

The American branch of the Sodality of St. Peter Claver, which opened two years ago in St. Louis, reports \$10,195 receipts for the second year. This is a splendid achievement, upon which we heartily congratulate the zealous director, Father Donovan, C. M. This mission sodality, as most of our readers are aware, was founded to promote the African missions by collecting funds, developing vocations for the various bodies of secular and religious priests and for the different communities of missionary Sisters laboring in that continent. Its internal members are a body of cultured ladies living under the three vows of religion and spending all their energies in diffusing information about every corner of missionary Africa, besides printing catechisms and bible histories in the negro languages for the use of the priests and nuns on those missions. The trained workers, at once the consecrated agents of the missionaries in the field and the faithful at home, are co-operated with by priests and nuns the world over.

Our Apostolic Delegate, in a very particularized letter of recommendation, lately expressed the conviction that the more African missionary zeal grows in America, the more interest will develop in the Negro and Indian missions of the United States.

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We feel like making our own the following—shall we say boast?—of the *Brooklyn Tablet* (Vol. 13, No. 51):

"We think that the most wonderful thing about our paper is the number of interesting things we do *not* say about the war. A man from Mars looking over one of our editions would hardly know that the world's greatest war is now at its climax. All this in view of the fact that the newspapers are sizzling with war-talk and our writers are not deaf, dumb, or blind. They are trying to keep before themselves the fact that this is a religious paper and its readers are of all races united in the common bonds of their holy religion."

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Commenting on Msgr. Pohle's discussion of the validity of confession by tele-

phone (Pohle-Preuss, "The Sacraments," Vol. III, pp. 99 sq.), which we quoted in our No. 4 (page 58), the *Chicago New World* observes:

"The writer need not have gone into physics for his reasons against confession by telephone. One, based on human nature, is enough for the average penitent; that one is suggested in these three words: 'How about Central?'"

Dr. Pohle was discussing the *validity* of confession by telephone. If confession over the telephone were in itself valid, would the fact that an operator might accidentally "listen in" make it invalid?

Father A. Rother, S. J., professor of philosophy in St. Louis University, has added another to his short monographs on subjects metaphysical. In a booklet titled "Beauty" he presents a clear and interesting discussion of a subject which, because of its universal appeal, has been frequently treated, but nearly always intermingled with incorrect and obscure notions. Father Rother sets forth the crystallized thought of such masters as Aristotle, St. Augustine, and St. Thomas. Especially instructive are his chapters on the standard of taste and his refutation of the false systems of aesthetics evolved by divers modern writers. (B. Herder; 50 cts. net).

A recent press bulletin (Vol. IV, No. 35) of the Catholic Central Bureau calls attention to a monograph on "Psychic Epidemics" by Dr. W. Hellpach, in which this eminent psychologist maintains that psychic epidemics are mainly of hysterical origin. He says there was a wide-spread hysteria at the end of the Middle Ages and that the so-called Reformation furthered the epidemic, bringing in its train "chaos, instability, unbounded confusion" and "unbridled religious strife not only in the life of the people, but also in the soul-life of the individual." St. Ignatius of Loyola recognized the real cause of this degeneracy. His *Spiritual Exercises* are "a magnificent attempt to conquer this hysteria, while retaining the ancient spiritual life." Ignatius supplanted asceticism, so called, by an almost military

soul-regimen, forbade unsystematic trifling, and insisted upon a regulated course of living and systematic discipline of the imagination, which he endeavored to bring under control of reason and use as a means to the attainment of the true purpose of human life. Dr. Hellpach's view of the founder of the Society of Jesus is no doubt one-sided, but it opens the way for a better appreciation of a man in whom the majority of modern Protestants see only a plotting arch-Jesuit.

Mr. Scannell O'Neill, in the *Catholic Citizen* (Vol. 46, No. 20), notes it as a curious coincidence that Canon Thos. B. Scannell and Dr. William Addis should have died within a few weeks of each other. "Dr. Addis was one of the editors of the original Catholic Dictionary, but unfortunately apostatized and died unreconciled to the Church. Canon Scannell had just completed an enlargement and revision of the Dictionary." Dr. Scannell was known in this country principally as co-editor of "A Manual of Catholic Theology Based on Scheeben's Dogmatik," (which, by the way, retains scarcely a trace of the speculative depth that distinguishes the original) and by his useful and interesting volume, "The Priest's Studies," London, 1908. R. I. P.

"Searchlights of Eternity" (New York: The Encyclopedia Press) is a collection of striking thoughts "found scattered among the notes" of the late Fr. William Pardow, S. J., well known as a lecturer and pulpit orator. The title of the booklet is taken from an apt comparison found under the heading "Standards," and affords a good example of the characteristically modern style of illustration employed by the author. Though sketchy and irregular in form, these thoughts should prove useful for spiritual reading and suggestive for sermon matter.

It is well known that our volunteers in the Mexican war behaved badly. General George B. McClellan, in his diary, recently published by the Princeton University

Press under the editorship of W. S. Meyers (\$1 net), never refers to them without contempt. They killed innocent people walking in the streets of Brazos, he tells us; "they are always drunk"; and "they steal the cattle and corn of the poor farmers and in fact act more like a body of hostile Indians than of civilized whites." Their lack of discipline was incredible, and simply because they could not take care of themselves, "they died like sheep." That Americans of 1846 were capable of as gross military outrages as the Germans are charged with in the present war, is indicated by General McClellan's declaration that "They plunder the poor inhabitants of everything they can lay their hands on, and shoot them when they remonstrate, and if one of their number happens to get into a drunken brawl and is killed, they run over the countryside killing all the poor innocent people they can find in their way to avenge, as they say, the murder of their brother."

The list submitted by Mr. Baldus in No. 6 of the FORTNIGHTLY REVIEW with a view to bring about uniformity in the capitalization of frequently recurring words in Catholic books and periodicals, has met with the approval of several of our fellow editors, though one of them takes exception to some of the suggestions made. "It seems inconsistent," he writes, "not to capitalize the words *Papacy* and *Pope*. *Sovereign Pontiff* is capitalized in your list. The word *Kaiser* is generally capitalized; why not *Pope*? In each case one certain person is meant. Again, why should *baptism* be printed with a small initial and *Priesthood* and *Sisterhood* with capitals? Are not all these what we were taught in school to consider as proper nouns?"

The same correspondent submits some practical rules for capitalization copied from "The Volume Library" (Chicago: W. E. Richardson Co., 1913):

"Capitals are used in general to distinguish personal or individual names from class names.... The words river, mountain, lake, street, building, etc., and official and professional titles are capital-

ized only when attached to proper names.... The following words are regularly capitalized: names of the Supreme Being; important words in the title of a book, article, etc.; historical epochs, wars, etc.; days of the week and month of the year (but not the season), holidays, holydays, etc.; abbreviations of title attached to proper names.... Father when referring to any of the orthodox writers of the early Christian church; names of things personified...."

"The Volume Library" appears to be inconsistent when it does not capitalize the word Church in the phrase, "early Christian church." On this score, our correspondent says, "the daily papers sin frequently by printing: Republican party, Catholic church, Mississippi river, etc. On the other hand, Catholic publications often overdo things by capitalizing almost any word connected with religion, whether it stands alone or not."

In spite of her more than three score and ten years, Miss Anna T. Sadlier still wields her pen for the benefit of Catholic readers. Her latest production, "Gerald De Lacey's Daughter," a historical romance of colonial days, possesses the flavor of adventure, interesting dramatic action, picturesque historical coloring, and a spirit of sturdy devotion to the faith amid trials and persecutions. The noble, steadfast Evelyn, the chivalrous and loyal Captain Ferrers, and the Jesuit Father Harvey, hunted but ever cheerful and unafraid—these are characters that no reader can meet without being the better for the experience. (P. J. Kenedy & Sons; \$1.35 net).

Apropos of the question regarding O. Henry's fiction (see this REVIEW, No. 5 p. 74; No. 7, p. 104 sq.) a Jesuit professor sends us a clipping from the N. Y. *Evening Post*, of Nov. 18, 1916, containing a review of the "O'Henry Biography," by C. A. Smith (Doubleday, Page & Co.; \$2.50 net). The reviewer says, *inter alia*: "In the biography O. Henry stands for what he was—at heart a perfect gentleman, never soured by the injustice he suffered, as generous as he was high-

mind.... He was never heard to tell a story even faintly risqué, and he resented comparison with De Maupassant because he was determinedly 'clean.' Our reverend correspondent adds: "From my own knowledge of the works of O. Henry I would endorse this favorable comment. Of course, there may be a few allusions to the shadowy life of large cities, but there is nothing directly *contra mores*."

According to the *Lamp* (Vol. 15, No. 3), "a Catholic daily—*Nueva Era*, New Era—has just been started in San José, the capital of Costa Rica. A priest, Dr. Carlos Borge, is one of its active directors." In this country....

In censor-ridden England, Hugh De Selincourt is permitted to write as follows in his book "A Soldier of Life" (Macmillan; quoted by the N. Y. Times Review of Books):

"It's a war to end war," said the clergyman in a soothing voice. "This nation has risen like one man to end war, and the spirit of hatred which is devastating the world; has risen in support of the weaker nations, to put down the dominance of militarism. There is good and evil in the world, but we're fighting for the right."

"But don't the Germans think so, too? That they're fighting against the evil which made the Boer War, the Russo-Japanese War, the Tripoli business; the evil that has joined forces to crush their nation?"

"They may think so; but they are mistaken. Their pride must be humbled."

"But how can you humble by military means a military pride which has put up such a fight against the world?.... I feel that all my life I have been turned out to a pattern. Oh, every one is. That's why it's the fashion at one time to wear fancy waistcoats and the fashion at another to kill Germans—for much the same reason, too—because 'Everybody's doing it, doing it, doing it.' Only there's this difference—that the parsons and professors and high-souled journalists hasten to prove that it is right and good and manly to kill Germans."

In countries (such exist) where a man runs some danger of being hauled off to prison if he fails to take off his hat when some idiotic band is squealing forth what an excited and hysterical person decides to be the national anthem, there is no denying that to be able to write as the author of "A Soldier of Life" writes about national affairs in a nation at war, seems a very fair measure of freedom

The Encyclopedia Press, 23 East 41st Str., New York, announces that it has in preparation a "History of the Society of

Jesus" by the Rev. Thomas J. Campbell, S. J.

The Rev. Joseph Fort Newton, a Protestant preacher, until recently chaplain of the Grand Lodge of Iowa and editor of the *Builder*, organ of the Masonic Research Society, has accepted a call to the City Temple, London. According to the *Masonic Home Journal* (Jan. 15, 1917, quoted by the *Christian Cynosure*, Vol. 49, No. 11), he goes to England "as a Masonic ambassador in behalf of a closer fellowship and a happier intercourse of the Craft the world over." In announcing his call to London, Mr. Newton said: "Truly we stand at the end of an epoch, and we must learn to see things in the large, to think in world terms, the better to make Masonry—which is a world order of international meaning—effective for its part in that vast readjustment of values and relations following the world war."

That Lord Bryce is a bigot, and therefore unreliable, is the contention of the London *Month*, whose editors can surely not be charged with anti-British prejudice. At a meeting of the "Evangelical Union of South America," on Jan. 30th, Lord Bryce did not hesitate to join in the chorus of calumny against the Catholic priesthood of that continent. "Lord Bryce is an historian," comments the *Month* editorially (No. 633, p. 273), "what is he doing in this galley? What fellowship is there between the author of 'The Holy Roman Empire' and the Speers and McNairns who find their livelihood in slandering the Church? The fellowship, alas! of bigotry, not displayed for the first time on January 30th, 1917. In 1912 Mr. Bryce, as he then was, published his impressions of a few months' tour in South America, which he had made two years previously, in a volume marked by unreasoning hostility against Spain and against the Catholic Church. Unable to shake off the narrow mentality of the English Nonconformist, or to understand the handicaps of the Church in a land convulsed with revolutions, he made his journey, and everything that supported

his prejudices was set down unsifted and unverified, with the result that past and present are alike grossly misrepresented. The half-century which has elapsed between the publication of 'The Holy Roman Empire' and that of 'South America: Observations and Impressions,' has wrought havoc with the writer's critical powers and spirit of impartiality. The historian has become a bigot."


A Catholic university professor writes to us: "You would do something good for the cause of our schools, and help many of our teachers, by calling attention to a fact concerning the much advertised 'History of American Literature' by Reuben Post Halleck. The author, indeed, mentions some of our recent Catholic writers; but he cannot get away from certain favorite religious views, which he injects into his discussion of Jonathan Edwards and his influence. On page 154 he says with reference to that clergyman's sermon on hell: 'But the fact that even he [Edwards] felt impelled to preach such a sermon shows most emphatically that hell fire was supposed to be a necessary part of scriptural diet.' Such silly comment is not healthy pabulum for youthful Catholic minds."

Alaska has been raised to the rank of an Apostolic vicariate. From 1867 to 1894 the missions of Alaska were subject to the bishop of Vancouver. In the latter year a prefect Apostolic was appointed, who usually was the superior of the Jesuit missions. The zealous work of these missionaries has resulted in bringing into the Church 11,500 converts, who

constitute the present Catholic population of the country. The recent appointment places the Alaskan church on a firmer basis.

The FORTNIGHTLY REVIEW has often called attention to the works of the late Adolph F. Bandelier and expressed regret that the researches of this scholarly historian of the Southwest are not better known and appreciated. To those who have become familiar with Bandelier's scientific work, the following announcement in the *Nation* (Oct. 19, 1916) may prove interesting:

"The late Adolph F. Bandelier's 'The Delight Makers,' published in 1890, has been republished by Dodd, Mead & Co. with the addition of several photographic plates. It will be recalled that Bandelier . . . announced as his object in writing this book that he 'was prompted to perform the work by a conviction that however scientific works may tell the truth about the Indian, they exercise always a limited influence upon the general public; and to that public . . . the Indian has remained as good as unknown.' 'The Delight Makers,' written in the form of a novel, portrays the life of the Tewa and Queres tribes of the Pueblo Indians of New Mexico in prehistoric times."

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In an article on "Eugenics" in the *Scientific Monthly* (Nov. 1916) Prof. Franz Boas takes issue with those who believe that the future of the country depends upon the enactment of eugenic laws, arguing that we should not be deceived into thinking we can raise a race of supermen or eliminate all suffering and pain. "Eugenics is not a panacea that will cure human ills; it is, rather, a dangerous sword that may turn its edge against those who rely on its strength," he concludes.

—o—

Father George M. Searle, C. S. P., the well-known convert, is continuing his reminiscences in the *Missionary*. In the March instalment he tells of a visit to Rome, in 1865, where he became acquainted with Father Secchi, S. J., the great astronomer, (who has found a biographer in Msgr. Joseph Pohle). Father Searle says he was luckily instrumental in saving the famous scientist from making a serious blunder:

"There was at that time quite a desire among astronomers to get the first sight of Biela's comet on its return, due at that time. In 1853, when last seen, it had split into two, which were traveling along together. It was due again in 1859, and of course its path in the heavens had been computed, but it had not been found, being apparently too near the sun to be visible. Father Secchi announced to me one night that he had picked it up for its return in 1865, and was about to publish the fact. But it occurred to me that it

might be as well to make sure, and on looking at the *Astronomische Nachrichten*, the standard German publication for such matters, I found that he had overlooked another fact; namely that there was another comet, that of Faye, which happened to be quite near the place in the sky predicted for Biela. Of course I notified Father Secchi at once of this; and it turned out that it was Faye's comet which he had seen. It was quite natural for him or for any one to make the mistake, for hardly any one cared much about Faye's, or was looking for it. The paths of the two in the heavens happened to cross at the time when he found it. Biela's was not found at that time, and has not been seen since, except as a meteoric shower, through which we sometimes pass in November, as its actual orbit intersects our own at that point. But this was not recognized till a couple of returns later."

—o—

Perhaps it will not be long before Catholics will "point with pride" to the fact that the prohibition movement was inaugurated by a priest. Father Zurcher in his periodical leaflet *Catholics and Prohibition* (No. 53) says that the Rev. Sam Small told him at Saginaw, Mich., Oct. 22, 1916:

"Father Mathew's propaganda gave rise to the prohibition idea in America. Neal Dow, the father of prohibition in Maine, told me that what inspired him to submit the liquor question to a legislative



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test, was the great success of Father Mathew. Thus Father Mathew is entitled to some of the credit for the pioneer prohibition victory in Maine."

—o—
The Abbé C. N. Gariépy, writing in the unofficial part of the official *Semaine Religieuse de Québec* (29th year, No. 27), discusses the question whether or not women over fifty years of age are obliged to fast. A brief synopsis of his argument may interest our readers. St. Alphonsus says that Sanchez denies the obligation, whereas Laymann, Elbel, and Lacroix affirm it. St. Alphonsus does not venture to pronounce upon the question one way or the other. Among more recent moralists, Gury-Ballerini, Sabetti, Haine, Bucceroni, Capellmann, Noldin, Aertnys, Zaninetti, Vives, Frassinetti, Ferreres (and, we may add, Göpfert and Koch) favor the milder view. According to St. Alphonsus's own teaching, in matters pertaining to the law of fasting the authority of eminent moralists is equivalent to an intrinsic probability, because in such matters a correct judgment depends largely on the opinion of prudent men, and hence, in the words of Abbe Gariépy, "the opinion that women of fifty years and over are no longer obliged to fast, is solidly probable, and may safely be followed and taught."

—o—
The Mission Press of the Society of the Divine Word, at Techny, Ill., has begun the publication of a collection of good dramatic plays adapted to the

Catholic stage in our parishes and colleges. The collection goes by the general title of "Techny Series of Catholic Plays," and its first volume, recently published, contains "A Modern Tragedy" called "Garcia Moreno's Death," adapted by Father Frederick M. Lynk, S. V. D. The play has only male characters, but a supplement has been prepared, showing how three or four female characters may fitly be introduced to "make the play more realistic and add to its impressiveness." (Price 25 cents).

—o—
In Vol. II, No. 1 of the *Colored Messenger*, Father P. J. Wendel, S. V. D., discusses the migration of Negroes to the Northern States, to which we devoted a short article in our No. 6. Besides the economic, political, and social motives, to which we have already referred, he says there are others, e. g. the educational and the moral. The educational possibilities for the Negro in the South are notoriously limited. Altogether, there is a good deal more than mere "Wanderlust" at the bottom of this migratory movement, and it will bring the Negro problem closer to the people of the North. Fr. Wendel, by the way, says that most of the migrating Negroes are going to the big cities, and mentions in particular St. Louis, Chicago, and Kansas City.

—o—
To have "enthusiasm for one's work" is good: but it is not pleasant to be a real enthusiast. It is a pain.—Msgr. Francis C. Kelley, in "Letters to Jack," p. 153.

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Hoyer, J. G. Geschichte der Kriegskunst seit der ersten Anwendung des Schiesspulvers zum Kriegsgebrauch bis an das Ende des 18. Jahrhunderts. 2 vols. Göttingen, 1797. \$1.75.

Wiseman, Card. Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. (3 vols., bound in one). Ratisbon, 1854. \$2. (A complete collection, in German, of Cardinal Wiseman's interesting and instructive essays on theological and other subjects).

Goldstein, D. Socialism: The Nation of Fatherless Children. 2nd ed. Boston s.a. (A source book for studying the moral character of American Socialism. Contains many authentic and interesting quotations from Socialist writers and speakers). 70 cts.

Weingärtner, Dr. Georg. Das Unterbewusstsein. Untersuchung über die Verwendbarkeit dieses Begriffs in der Religionspsychologie. Mainz 1911. 75 cts. (unbound). (The author examines the notion of subconsciousness in its relations to religion, and incidentally disproves many popular errors).

Pohle, Jos. Lehrbuch der Dogmatik. Vol. I. 5th. ed. Paderborn 1911. \$1.75. Comprises the treatises On God, the Trinity, the Author of Nature and the Supernatural. Good copy. No German books can at present be imported from Germany).

Crooker, Jos. H. Religious Freedom in American Education. Boston 1903. \$1. (Based on the report of a committee of the Am. Unitarian Ass'n. A frank demand for the complete secularization of our schools and colleges).

Cicero's Dream of Scipio (Somnium Scipionis) translated by James A. Kleist, S. J., with an Introduction and Notes. N. Y. 1915. 50 cts. (Prepared with special reference to the needs of college students).

Pohle-Preuss. Christology: A Dogmatic Treatise on the Incarnation. St. Louis, 1913. \$1.25.

Herbermann, Chas. G. The Sulpicians in the United States. N. Y., 1916. \$1.25. (A record of the work of the Sulpician Fathers in the U. S., compiled from the sources by the late editor-in-chief of the Catholic Encyclopedia).

Hockenmaier-Rendter. Confession Made Easy, A Manual of Instructions and Devotions for the Catholic Laity. Full leather, gilt edges. Techny, Ill., 1910. 50 cts.

Mulholland, Rosa. Dreams and Realities. (Poems.) London, 1916. 75 cents.

Preuss, Edu. Zum Lobe der unbefleckten Empfängnis von einem, der sie vormals gelästert hat. Freiburg, 1879. 50 cts., unbound. (Contains the remarkable history of the author's conversion).

Spalding, Bishop J. L. Socialism and Labor and Other Arguments. Chicago, 1902, 75 cents.

The Fortnightly Review, St. Louis, Mo., Vol. XXIII (1916), 24 numbers, unbound, in good condition, \$2.25.

Dinnis, E. M. God's Fairy Tales. Stories of the Supernatural in Everyday Life. London, 1916. 85 cents.

Seeley, L. History of Education. Revised Edition. New York, 1904. 75 cents.

Vassal, Abbe Auguste. Le Celibat Ecclésiastique au Premier Siècle de l'Eglise. Paris, 1896. \$1.50, unbound.

Davidson, Thos. Aristotle and Ancient Educational Ideals. New York, 1892. 75 cts.

Hall, F. J. The Kenotic Theory, Considered with Particular Reference to its Anglican Forms and Arguments. New York, 1898. 75 cents.

Putnam, G. H. The Censorship of the Church of Rome and its Influence upon the Production and Distribution of Literature. 2 vols. N. Y., 1906. \$2.50.

The Fortnightly Review, St. Louis, Mo., Vol. XXI (1913), 24 Nos., complete, in good condition, unbound, \$2.

The Fortnightly Review, St. Louis, Mo., Vol. XXI (1914), 24 Nos., complete, in good condition, unbound, \$2.

Bury, Richard de. The Love of Books (Philobiblion). With a Foreword by G. A. Burton. London, 1910. 45 cts.

Harnack, A. Die Entstehung des neuen Testaments. Leipzig, 1914. \$1.

Raumer, F. von. König Friedrich II. und seine Zeit. Leipsic, 1836. \$1.

Schmidt, Karl. Die Confession der Kinder nach den Landesrechten im deutschen Reiche. Freiburg, 1890. 75 cts.

Künstle, Karl. Antipriscilliana. Dogmengeschichtliche Untersuchungen und Texte aus dem Streite gegen Priscillian's Irrlehre. Freiburg, 1905. \$1. (Throws new light on the history of the Priscillian heresy and shows that the so-called Athanasian Creed is a product of the Spanish Church of the 5th century).

Habsburger Chronik. Herausgegeben von Wilhelm Ruland. Freiburg, 1908. 50 cts. (A collection of poems in praise of the House of Habsburg, published in commemoration of the late Emperor Francis Joseph's diamond jubilee).

Steele, Joel D. Popular Astronomy, Revived and Brought down to Date by M. L. Todd. N. Y., 1899. 75 cts.

Wedewer-McSorley. A Short History of the Catholic Church. St. Louis, 1916. 75 cts.

Oman, Chas. A History of England. N. Y., 1899. 65 cts.

Mercier, D. Psychologie. Nach der 6ten Auflage übersetzt von L. Habrich. 2 vols. Kempten and Munich, 1906. \$1.75.

Bridgett, T. E. (C. SS. R.) and Knox, T. F. The True Story of the Catholic Hierarchy Deposed by Queen Elizabeth. London, 1889. \$1.25.

Weiss, Albert M. (O. P.) Liberalismus und Christentum. Mit dem Anhang: "Rückblick auf eine Lebensarbeit gegen den Liberalismus." Treves, 1914. \$1.

Grote, G. (tr. by Meissner), Geschichte Griechenlands. 10 vols. in 5. Leipsic, 1850 sqq. \$2.50.

Kopp, K. A. Des Mapheus Vegius' Erziehungslehre. Einleitung, Übersetzung und Erläuterungen. Freiburg, 1889. 85 cts. (Maffeo Vegio was an eminent humanist of the 15th century. His treatise, "De Educatione Liberorum," of which the above is a German translation, according to the Catholic Encyclopedia (Vol. XV, p. 321), "has the distinction of being the most Christian in spirit of all the humanistic educational treatises." The book deserves a place in every pedagogical library).

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ST. LOUIS, MISSOURI

May 1, 1917

THE NEW IMMIGRATION LAW

The "Act to Regulate the Immigration of Aliens to, and the Residence of Aliens in, the United States," which was passed by the House and the Senate, respectively, over the President's veto, on Feb. 1 and Feb. 5, takes effect May 1. The new law covers sixty printed pages. It retains many features of the existing act of Feb. 20, 1907, as amended March 26, 1910.

The head tax of \$4 is changed to \$8, but is not payable on behalf of children under sixteen years of age, who accompany their father or mother.

The provisions as to excluded classes are strengthened and extended to certain classes of persons of mental, physical, or moral inferiority not included in the old law.

The provisions as to contract labor are made more rigid, though professional nurses are added to the classes exempted from the operation of the contract labor provisions. On the other hand, the former provision admitting persons employed or domestic servants has been narrowed to include domestic servants only.

The much-discussed literacy test clause reads as follows:

"All aliens over sixteen years of age, physically capable of reading, who can not read the English language, or some other language or dialect, including Hebrew or Yiddish: *Provided*, That any admissible alien, or any alien heretofore or hereafter legally admitted, or any citizen of the United States, may bring in or send for his father or grandfather over fifty-five years of age, his wife, his mother, his grandmother, or his unmarried or widowed

daughter, if otherwise admissible, whether such relative can read or not; and such relative shall be permitted to enter. That for the purpose of ascertaining whether aliens can read the immigrant shall be furnished with slips of uniform size, prepared under the direction of the Secretary of Labor, each containing not less than thirty nor more than forty words in ordinary use, printed in plainly legible type in some of the various languages or dialects of immigrants. Each alien may designate the particular language or dialect in which he desires the examination to be made, and shall be required to read the words printed on the slip in such language or dialect. That the following classes or persons shall be exempt from the operation of the illiteracy test, to wit: All aliens who shall prove to the satisfaction of the proper immigration officer or to the Secretary of Labor that they are seeking admission into the United States to avoid religious persecution in the country of their last permanent residence, whether such persecution be evidenced by overt acts or by laws or government regulations that discriminate against the alien or the race to which he belongs because of his religious faith; all aliens who have been lawfully admitted to the United States and who have resided therein continuously for five years and who return to the United States within six months from the date of their departure therefrom; all aliens in transit through the United States and who later shall go in transit from one part of the United States to another through foreign contiguous territory: *Provided*, That nothing in this act shall exclude, if otherwise admissible, persons convict-

ed, or who admit the commission, or who teach to advocate the commission, of an offence purely political."

Much of the criticism of the literacy test has been misdirected. "This device," says Dr. Ryan (*Catholic Charities Review*, Vol. I, No. 4), "was never intended to be a guarantee of moral fitness. So far as moral fitness in the immigrant is attainable, it is reached by other sections of the law. The literacy provision is, however, a test of mental fitness, inasmuch as the man who can read is, other things being equal, a more desirable person than the man who cannot read. The logic of some of the opponents of the literacy test would seem to indicate a belief in their minds that, if any restriction is to be had, it should affect those who are able to read, while admitting all those who have not this ability. The fundamental fact of the literacy provision is that it is looked upon as the most convenient device available for reducing the number of unskilled laborers. That is the substance of the matter."

DILETTANTISM ON THE PART OF CATHOLIC EDUCATIONAL INSTITUTIONS

The subjoined item is culled from the Syracuse (N.Y.) *Catholic Sun*, of April 15th:

"Now and then our colleges graciously acknowledge the worth of some of our laymen who have attained certain milestones on the upper trending way of life by conferring degrees upon them. This deserved honor will be given at the June commencement of Holy Cross College, Worcester, Mass., to our own John McCormack, whose fame as the great Irish tenor is known in every land. The singer has been much interested in this college and its work."

Mr. McCormack has a good tenor voice and sings the folk songs of his native land in a manner very agreeable to his countrymen. Hence his fame. Whenever he ventures into the art song literature of the various other

nations, he at once reveals his intellectual, cultural, and temperamental limitations by the inadequacy of his interpretations.

That the gentleman himself is aware of these limitations might be inferred from the fact that he has threatened legal proceedings against a newspaper critic who ventured to refer to them.

Nobody blames Mr. McCormack for that which he lacks, and many people—who care to spend the admission fee—like to hear him sing Irish folk songs. But why should a Catholic college bestow academic honors upon an individual because he possesses a gift for which he is no more responsible than is the peacock for his beautiful plumage? From an ethical as well as artistic stand-point, is there any comparison, in regard to the use of natural gifts, between Mr. McCormack and, let us say, a Catholic choir singer who, instead of reaping a rich golden harvest and the applause of the crowd, gives his services, year in and year out, to his parish church, attending rehearsals with unswerving faithfulness in order to prepare himself in obedience to the laws of the Church and to his immediate superiors for fulfilling, in a befitting manner, the requirements of the liturgy? Do we hear of such a singer (whose predecessors in former ages were in holy orders) having honors showered upon him, or even being noticed at all, except in very rare cases?

But then, few of our Catholic institutions of learning have advanced very far towards taking a serious view of music in any of its functions, forms or purposes. Dilettantism continues to hold the fort. If that were not the case, at least with many of our higher schools, we should not have to record instances like the one mentioned above, nor should we see the title, "Doctor of Music," bestowed by a western Catholic university upon a man who for many years played the organ in a synagogue on Saturdays and in an Episcopalian church on Sundays, and

gave up these positions in order to devote all his energies to the composition of musical vaudeville, in which field he had become generally known. Whether this man ever performed his Easter duty was a matter of doubt even to members of his own family. As a case in point we may also mention that a Catholic school for classical studies offered to confer a similar distinction upon a composer of frivolous (to say the least) operettas, who boasts of his apostasy and deliberately brings up his children without religion.

When our Catholic educational institutions, from parochial school to academy and university inclusive, assume an attitude towards musical education and practice worthy of the subject and in conformity with sound principles and Catholic tradition, we shall soon witness a change in taste among our Catholic people and be spared a recurrence of the sight of academic distinctions conferred upon musical lightweights and vaudeville favorites.

It may then also occur to our institutions that they cannot consistently confer a degree without first erecting the corresponding faculty.

Pittsburgh, Pa. JOSEPH OTTEN

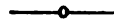
HOW ONE "GREAT" NOVELIST MISREPRESENTS THE CATHOLIC CHURCH

Sir Gilbert Parker, who has been "working up sentiment" for the Allies in this country, is the author of a recently published novel entitled, "The World for Sale." The work was first printed in the *Pictorial Review* from November 1915 to February 1916. The editor of that magazine speaks of Mr. Parker's book as "the greatest novel written by Sir Gilbert since his 'Right of Way.'" This may be true as far as comparison with the earlier work is concerned. But we doubt whether all readers will be prepared to call "The World for Sale" a great novel. The author has fallen into some strange errors in touching upon points of Catholic belief and practice. "A great

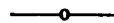
novelist" ought to know how to apply "local color" accurately. He ought to know whereof he speaks. Mr. Parker has not informed himself thoroughly about the Catholic life of the "Canadian Northwest," the country he is said to "know and love so well." In describing an open-air procession of the Blessed Sacrament, for instance, he writes: "A small, spare man in a scarlet cassock, white chasuble, and black biretta, suddenly stole out from the crowd on the Lebanon side of the bridge, carrying the elements of the Mass." A Catholic will smile at the strange description. A Protestant, in reading about the "elements of the Mass," in the presence of which Catholics bend the knee," will be confirmed in his notions of "superstitious Catholic practice."

Further on the author puts this language in the mouth of the "spare man in a scarlet cassock": "An hour ago I carried the elements to a dying woman here in Lebanon, and gave her peace." The scarlet-clad man most assuredly did not express himself thus. And still further on we read: "Even the Orangemen bared their heads in the presence of that Popery which was anathema to them, which they existed to combat, and had been taught to hate." The "elements" are of a sudden turned into "Popery"!

No sensible Catholic will look upon Sir Gilbert Parker as "a great novelist" or speak a word in favor of his "last great book." A. M.



Some critics are vicious; some are gentle. Both have their uses. They all make us stop and think. If there were no critics in the world, there would be little, if any, progress; and very much sin.—Msgr. Francis C. Kelley, in "Letters to Jack," p. 166.



The less criticism you get, the harder will be your road to success.—Msgr. Francis C. Kelley, in "Letters to Jack," p. 167.

THE BOY PROBLEM A GRIM REALITY

When a person is seriously ill and sends for a physician, the man of science will examine the body of his patient carefully in order to ascertain the cause and stage of the disease. This is a matter of necessity if he is to prescribe the proper medicine and restore the body to health.

What is said here of the individual may be applied to society in general. The great body of human society is ill. All classes are complaining of real or imaginary evils. Hence there must be something out of joint. Various physicians have studied the diseases of humanity, but they differ as in the diagnosis, so also in the remedy recommended.

Among the various social problems there is one which, though of vast importance, seems to have been almost entirely overlooked. Much has been written and said about the labor question and the trusts, woman suffrage, the agrarian problem, alcoholism, etc.; but who has thought it worth while to seriously consider the problem of boy delinquency?

Shall we persist in such blindness and neglect and permit thousands of boys and young men to go to wreck and ruin? Go, dear reader, to any city pastor and inquire about the condition of his young people. If he knows his sheep and goats, and cares to tell the truth,—some don't because it reflects upon themselves—he must admit that the situation is bad. You will hear the same complaints everywhere; viz., that the young men are careless; that the spirit of false liberty seems to have taken hold of them, as they wish to be absolutely free from all authority.

The parents are, to a great extent, powerless. Indifference in matters pertaining to religion will render the efforts of the pastors and their assistants—if they make any—futile, and, as pastors and parents have oftentimes admitted to us, a large number of boys and young men have practically fallen away from the faith. An ex-

cellent city pastor once told us he would gladly exchange his parish for a country charge because he was aware of great losses among the young men. Recently the rector of a congregation situated in a town of approximately 1000 inhabitants (number of Catholic families 126), asked our advice what to do for his dozen or more young men who are "down and out."

From my own records, I can easily demonstrate the fact that from every year's class a larger or smaller percentage was lost. All one has to do is to record the names and get the photographs of the entire class. City pastors have told me again and again that with a number of children graduation from school means also graduation from Church. I have quite a collection of names and know the bearers of those names well. One of them, of the class of 1908, was behind the bars within a month after his first communion. I remember the poor fellow well, and cannot but pity him now that he is dead. Sad to say, he had no time to do penance,—not even a moment to look to heaven and exclaim, "Father, I have sinned." The lad in question was the son of parents who were Catholics only in name. Seduction at an early age completed the evil work begun at home. When the boy was thirteen years, he was sentenced to the reform school, but Judge M., a man of sterling character and great ability, suspended the sentence. Often did we seek to induce the boy to keep away from evil associates and to perform his religious duties. He readily promised to do so, but the good resolutions were never kept. One night, about eleven o'clock (the lad was then fifteen and a half years old), when on a carousing expedition with another boy and some worthless girls—he met with an untimely and horrible death. An iron weight of more than 300 pounds fell upon his head, crushing it completely, so that his brains spattered over his companions. We beheld the mangled remains in the hands of an

undertaker, and realized that, in this case, the devil most assuredly had scored a success.

A certain well-to-do business man requested us to speak to his two sons, 19 and 21 years of age, respectively, and if possible, to bring them back to the Church. The two young men, both well educated, bluntly declared they could not believe the truth of Catholic dogma and that if they attended church they would be hypocrites. We spoke to them in private and the result was that we returned to the father telling him: "Try to induce your boys to make a good general confession, and they will submit to the authority of the Church. It is not the *mind* which is keeping them away from church, it is a disorderly filthy heart." The father tried and failed. Here, then, were two lost sheep in one very respectable family.

Many a father and mother have the boy problem in their own family. Nearly all have a story to tell. And if pastors will go to the trouble of looking into their records they will not dare to deny the obvious fact that the boy problem is a grim reality.

Yes, the condition of our young men and boys is lamentable. Instead of deceiving ourselves and others, or wasting time in useless lamentations, let us face the problem, study and remove the causes of the evil, and save our boys for God, Church, and country. May God give us light to see the danger, understanding to realize what is at stake, and courage to do our sacred duty in spite of all the odds that are against us.

A. B.

Don't worry if you find that the world is against you. If the world were for you, you would have cause for worry; but when it is against you, then you may know that you are on the right track.—
Msgr. Francis C. Kelley, in "Letters to Jack," p. 115 .

AN AMERICAN CATHOLIC DAILY IN 1849

A biographical sketch of the late Francis Joseph Saler, in the *Pastoralblatt* (Vol. 51, No. 4), besides other interesting information new to many of the present generation, contains a statement to the effect that this pioneer Catholic bookseller and publisher, who in his old age was familiarly known as "Papa Saler," for no less than thirteen years (from 1849 to 1862), published a German Catholic daily newspaper in the city of St. Louis. From the stray copies we saw of the paper in our youth we should rather call it a political newspaper, published by a Catholic for Catholics. The *Tages-Chronik*, for that was the paper's name, probably had a more pronounced Catholic tendency in its early days than later owing to the fact that it was established mainly for the purpose of counteracting the anti-Catholic influence of the widely circulated *Anzeiger des Westens*. From 1852 to 1874, Saler also published the *Herold des Glaubens*, now the oldest German Catholic paper in this country. Saler was a mason by trade and came to St. Louis from his native Tyrol, in 1837 by way of Little Falls, N. Y., and Pittsburgh, Pa. He developed into a successful contractor and builder and erected many residences, churches, and institutions, several of which are still standing. Later he went into the printing and publishing business. His book-store, in 1860, when he was at the zenith of his career, was one of the largest of its kind in the U. S.

Saler failed in business in 1874, and died a poor man eighteen years later. "He might have been a millionaire," says his biographer, "had he not been so generous." This is an epitaph to be proud of.

The Royal Arcanum has gone into the hands of a receiver. Thus the "cheap insurance mutuals" are going to the wall, one by one. Happily, some of our Catholic societies took warning in time and are now safe.

TWO EMINENT PRIEST-SCIENTISTS

Canon V. A. Huard devotes six pages in the *Semaine Religieuse de Québec* of March 22 to a biographical sketch of the famous Abbé Provancher, pioneer naturalist of the Dominion of Canada and founder of the *Semaine Religieuse de Québec* and the *Naturaliste Canadien*.

Léon Provancher was born at Becancour in 1820 and died at the age of seventy-two, in 1892. He was ordained to the priesthood at Quebec in 1844, together with J. Langevin, future archbishop of St. Boniface, and A. Racine, later bishop of Rimouski. After serving a quarter of a century in the missions, first at Becancour, then at St. Gervais, Isle-Verte, St. Joachim, and Portneuf, he retired from parochial work in 1869 and took up his residence at Quebec.

It was at St. Joachim that Provancher began his career as a naturalist and author. His first production was an elementary treatise on botany, published in 1858. In 1862 he published his "Flore Canadienne," the first work of its kind to appear in Canada. In 1868 he founded the monthly *Naturaliste Canadien*, which still appears under the editorship of Canon Huard. Twenty years later he established the *Semaine Religieuse*.

Beginning in 1870, the indefatigable savant published four large volumes ("Petite Faune Entomologique du Canada") containing a minute description of all the insects—including several hundred before unknown—of the Dominion with the sole exception of the Diptera and butterflies, the study of which he never finished. Other books of his dealt with the mammifera, fish, and reptiles, so that "one may say that Provancher left an almost complete natural history of the province of Quebec." He was a pioneer in his chosen field and, as his worthy successor and biographer proudly observes, "put Canada on the map" so far as natural history is concerned.

Canon Huard is ably continuing Provancher's work, and we hope he will be spared for a long time to come to the Church and Science, both of whom, like his master Provancher, he is serving so well.

PUBLIC MONEY TO PRIVATE INSTITUTIONS

In reply to the claim that the payment of public money to other than a public institution is fundamentally wrong, Dr. John A. Ryan points out in the *Catholic Charities Review* (Vol. I, No. 2), that such subvention involves no fundamental principle either of ethics or of politics, and to assume that it does, is to revert to the position of the *laissez faire* political philosophers of a hundred years ago, who opposed child-labor legislation, and every other species of beneficent labor legislation, on the ground that the State had no business to do anything beyond protecting life and property and enforcing contracts. This Dr. Ryan justly insists, is a purely doctrinaire opinion, out of harmony with the facts of life and long since rejected by all intelligent persons. *The question of State intervention in private charitable undertakings, as in commerce and industry, depends entirely upon the consequences to the public welfare.* "Whether the State should care for dependent persons in its own institutions, or pay for their maintenance in establishments managed by other agencies, is a matter that should be determined by the relative efficiency of the two methods." The Catholic establishments, with the same amount of expenditure, "provide a satisfactory material and intellectual nurture, and in addition, give a moral and religious training which is of fundamental importance in the making of good citizens."

The abuses and defects connected with the system of State subventions, Dr. Ryan thinks, can be remedied by replacing the present method of appropriating lump sums out of the public treasury by the contract plan, ac-

cording to which the State pays a definite sum per inmate for a definite quantity and quality of care and service.

This will obviously involve a system of public inspection reasonably and fairly operated and adequate to assure a proper return to the State for the money expended.

NOTES AND GLEANINGS

Those who have read our "Study in American Freemasonry" (B. Herder) will remember that the chief Masonic authority there quoted is Albert G. Mackey. They may also have noticed that every now and then some Mason arises to declare that Mackey is not a Masonic authority and that his writings have no standing in the order. "Such declarations," observes the *Christian Cynosure* (Vol. 49, No. 11), "emanate either from the ignorance of those who make them, or from a desire to deny to outsiders the principles of the order which Mackey so clearly reveals." In this connection it is well to note the recent endorsement of Mackey's "Encyclopedia of Freemasonry" by the *Quarterly Bulletin* of the Iowa Masonic Library, published by the Grand Lodge of Iowa. It is as follows (Jan. 1917 number):

"There are few books, if any, more valuable and necessary to the Masonic student than a set of Masonic Encyclopedias. In fact, these books, along with a copy of Gould's Concise History, should form the foundation stone of all Masonic libraries. The best and the most authentic Masonic Encyclopedia to be had today is Mackey's in two volumes, and may be procured from 'The Masonic History Company,' of Chicago and New York."

Mrs. Hetty Green, who died not long ago, leaving an estate of about \$100,000,000, according to testimony filed in a surrogate's court by her son, lived under at least six assumed names, and probably many others, hoping thus to elude sche-

mers who might be seeking her money, and murderous cranks, such as the one who tried to kill her friend Russell Sage. She never owned in New York so much as a three-legged stool in the way of furnishings for what men call a home, and moved from one \$10 to \$15 boarding-house to another, in constant fear that her fellow-boarders would learn her identity. This immensely wealthy woman, who possessed the means to gratify her every whim, lived almost like a criminal dreading arrest. In the words of the *Outlook* (Vol. 115, No. 9), "she dreaded to lose the very wealth which oppressed her, and the world's richest woman was perhaps more familiar with the fear of poverty than many a penniless clerk on the pay-roll of her estate.... If she had labored to reduce her own fortune by wise and unselfish giving, her journey might have been more cheerful, for thus she might have escaped the limitations of poverty and at the same time divested herself of the heaviest burdens of wealth."

The anonymous author of "Seven Years in Vienna, 1907—1914" (London: Constable) attempts to blacken the record of the late Archduke Francis Ferdinand and his wife, the Countess Chotek, whose foul assassination at Serajevo kindled the present world war. All the more remarkable is his favorable estimate of the new Emperor:

He never caused the aged Emperor uneasiness; he is a good linguist, generous and impulsive. He showed character by insisting on walking behind the funeral coach at the burial of his uncle, the murdered Archduke Francis Ferdinand, and he is credited with a determination which may have no small influence in the future.

Father Herbert Thurston, S. J., contributes to No. 632 of the *Month* a very interesting paper on "Communicating with the Dead," apropos of Sir Oliver Lodge's "Raymond" (see our last issue). While setting down very clearly the rules of morals that bind Catholics in their practical attitude towards the question,

and the theological reasons by which they are commonly supported, he draws a marked distinction between the two. He is not at all sure of the impossibility of communications from the dead, which may be quite in accordance with reality and with the faith, nor is he entirely satisfied that the present views current among theologians will prove to be exhaustive, or their negations well founded. While emphasizing the wisdom of the rules which forbid Catholics to have any part in spiritistic practices, Father Thurston, with equal emphasis, expresses and elaborates the opinion that "there is nothing in the dogmatic teaching of the Church which compels us to believe that *all* the manifestations which profess to emanate from the other world are in themselves either fraudulent or of diabolical origin."

We notice our old friend Arcadius Avellanus is still engaged in his favorite work of popularizing the Latin language. In a recent advertisement in the literary section of the N. Y. *Evening Post*, he says: "Aut Cæsar, aut Nihil. The alternative in the case of Cesare Borgia, came to Nihil. The ambition of our teachers of Latin, claiming to teach the classics, is also coming to Nihil (see April *Atlantic*). No Cæsar, no classics, without first knowing how to *speak* Latin; this you can learn from Palæstra, still in course of publication." We have recently been asked for Avellanus' address: It is 61 W. 52nd Str., New York City.

In his introduction to "The Wicked John Goode," by Horace W. Scandlin (Geo. H. Doran Co.; \$1); Mr. Thomas Mott Osborne points to the case of Goode, (who after a life of crime and drunkenness became an active mission worker), as an illustration of the need of reforming our public reform schools. From what we know of their workings most of these institutions are indeed badly in need of reform.

A writer in the current *Unpopular Review*, under the title "The Journalization

of American Literature," presents a trenchant analysis of the work of "O. Henry," whose art he deems admirably illustrative of the proposition that the literary output of America has never "been so clever, so sparkling, so arresting as at present, and never has it been so shallow and inconsequential." For all their undeniable brilliancy, O. Henry's stories, the critic affirms, lack moral foundation and a philosophy of life, and being caricatures rather than characterizations, fail to measure up to the standards of really excellent fiction.

The Rev. P. M. H. Wynhoven, rector of St. Joseph's Church, Gretna, La., until recently manager of the New Orleans *Morning Star*, delivered a strong sermon the other Sunday in behalf of the Catholic press. His thesis was that neglect of the Catholic press is one of the main causes of the religious indifference existing among American Catholics. Our people are moral cowards, he said, because they are ignorant of their religion, and they are ignorant of their religion because they do not read Catholic papers and magazines. Very often indifference develops into hatred of the Church and apostasy, through the reading of the daily papers and the occasional perusal of the vile anti-Catholic sheets spread broadcast for the purpose of "killing the Catholic Church." This is true of Catholic high-school and college graduates, and *a fortiori* of those poor children who receive little or no religious training in their youth. Unless the work of the parochial clergy is supplemented and re-enforced by a good Catholic paper, says Fr. Wynhoven, "We shall make little headway in God's mission, most of our efforts will be futile, and religious indifference is bound to be the consequence."

Father Wynhoven's timely sermon is published in full by the *Morning Star*. It ought to be re-issued in pamphlet form and spread by the million among Catholics throughout the United States.

Several Catholic papers announce that the federal government is about to take

a complete religious census, and request the clergy to fill out the schedule which they are to receive in the near future. The official organ of the Diocese of Hartford, (*Catholic Transcript*, Vol. 19, No. 44), says that many priests will not comply with this request because they "do not believe much in censuses." The *Transcript* seems to share this antipathy, though why, it is hard to tell. Surely we have nothing to fear from a correct enumeration of our coreligionists.

Speaking of "loyalty pledges," our esteemed Buffalo contemporary, the *Echo*, says (Vol. III, No. 11): "The fealty of every American citizen is to be taken for granted, and it is an imposition to secure written declarations by intimating that those who fail to sign will be regarded as disloyal. The proper authorities may be trusted to deal effectively with all cases of actual disloyalty. Volunteer amateur and correspondence-school detectives are only a nuisance to the men whom the government has put on the job. In these serious times the man with a loose tongue is a public menace. The man who arrogates to himself the province of testing his neighbor's loyalty of citizenship is an officious meddler."

In "Four-Score Years: A Contribution to the History of the Catholic Germans in Rochester," the Rev. Thomas W. Mullaney, C. SS. R., tells the story of St. Joseph's Parish, Rochester, N. Y., which was founded by Father Joseph Prost, C. SS. R., (to whom the volume is fittingly dedicated), in 1836, and has been in charge of the Redemptorist Order ever since. The story naturally divides itself into four periods of equal length, hence the appropriateness of the title. Fr. Mullaney has acquitted himself of his task with sympathy and fine discrimination, and his book makes agreeable reading even to outsiders. Among the incidental information it contains is a note on pages 28 sqq. from which it appears that the Leopoldine Foundation, of Austria, as well as individual Austrian benefactors, helped to build Catholic churches also in the State

of New York. There is a characteristic quotation from a sermon of Bishop McQuaid about the Irish and the Germans on pages 11 sq. The chief glory of the latter, according to Magr. McQuaid, is that they unwaveringly "stood fast by the duty of maintaining Christian schools for Christian children." It is perhaps not too much to say that the Germans saved the Catholic parochial school in America. Books like Fr. Mullaney's are valuable contributions to the history of the Catholic Church in America, and as such take high rank among current publications.

Dr. R. L. Poole has recently published a history of "The Papal Chancery Down to the Time of Innocent III" (Cambridge University Press, price about \$3). In three appendices he discusses the "Liber Pontificalis," the "Regions" of Rome, and the papal greeting, "Salutem et Apostolicam benedictionem." As regards this last it was for a long time believed on the high authority of Mabillon, (who for once was off his guard), that this familiar salutation was to be found in bulls addressed by Popes John V and Sergius I at the end of the seventh century to the abbey of St. Benignus at Dijon. Delisle, however, proved from some traces of writing at the back of the supposed originals that the two documents were forgeries, for which the blank portion of a single papyrus "privilege" of John XV, dated 26 May, 995, had supplied the materials. Strange to say, the Roman Breviary to this day contains the assertion (under April 26th), that St. Cletus in the first century introduced this form of greeting in papal letters. Dr. Poole shows the story was a pure invention of the Dominican chronicler, Martin of Troppau (Polonus) in the thirteenth century, and from him ultimately passed into the Breviary.

Under the title, "Religious Ragtime," the *Youth's Companion* (Vol. 91, No. 9) protests, from the standpoint of a believing Protestant, against the introduction of

unbecoming music into the churches. We quote:

"With the desire to lighten and enliven church services, with the deeper feeling that music is an agency that is being daily misused with enormous effect in the worship of the Devil, there has grown up a somewhat thoughtless disposition to discover and make use of melodies that, to say the least of them, would not have been approved a hundred years ago. In view of that tendency it is interesting to read what the poet Cowper has to say on the influence of music: 'I believe that wine itself, though a man be guilty of habitual intoxication, does not more debase and befool the natural understanding than music—always music, music in season and out of season—weakens and destroys the spiritual discernment. If it is not used with an unfeigned reference to the worship of God, and with a design to assist the soul in the performance of it, it degenerates into a sensual delight.' To our ears, that sounds strange and extravagant enough; but it may be worth thinking over. Unfortunately, the control and direction of our church music is too often in the hands of those who are much more interested in music than they are in the church. Where that is the case, it would be well for the more clerical authorities to see to it that the modern and the gay and the merely stimulating do not too largely drive out the decorous, the solemn, and even the austere."

Ernest Bréhaut's new translation of "The History of the Franks" by St. Gregory of Tours, according to the *Catholic World* (No. 625, pp. 119 sq.) is incomplete and unsatisfactory. The text is incomplete, whole chapters being omitted or briefly summarized. "The notes are few and of little value, and the introduction serves no other purpose than to air the translator's *a priori* views against the supernatural in general and the 'superstition' of St. Gregory and of the Catholic Church in particular."

The S. Congregation of the Consistory, in a decree addressed to the bishops of

Italy, under date of Jan. 2, 1917, forbids the ordination of candidates who are in the Italian army or are likely to be called to war. As for those who are already in sacred orders, special recourse is to be had to the Holy See, in each case, before ordination to the priesthood. This rule is for the bishops of Italy only; but, as the *Ecclesiastical Review* (LVI, 4, 391) observes, "it indicates the Holy See's disapproval of the calling of priests to the colors."

The April number of the *Catholic Historical Review*, among many other interesting things, contains the first installment of a paper on Bishop "Rosati's Election to the Coadjutorship of New Orleans," by the Rev. Dr. Chas. L. Souvay, C. M., of the Kenrick Seminary.

"It seems to me," says Frank Harris in *Pearson's Magazine* (May), "that the war now raging is an object lesson in the evils of undue love of country: a dozen nations fighting savagely—what for? Because each overrates its national interests regarding them as all-important. National self-centeredness, national pride—the cause of this insane butchery! Long ago in the best minds and hearts, love of country has been pushed into a secondary place by the love of humanity. Now the masses are being taught the same lesson by this awful bloodshed and loss."

Msgr. Freri, the editor of *Catholic Missions*, in the April number of his worthy magazine, reproduces Father W. Hackner's warning to religious in regard to the support of the missions, as quoted by us from the *Pastoralblatt* and commented upon in our Vol. XXIII, No. 16. Msgr. Freri, who, as our readers know, is the American director of the Society for the Propagation of the Faith, expresses full approval of Father Hackner's censures and adds: "Our experience is that the religious, especially the congregations of women who have the most splendid chapels and convents, contribute little or nothing to the work of the missions. We could mention some wealthy communities

with a large number of rich pupils, who are quite satisfied with sending us a five dollar bill every year, and probably think themselves very generous."

The Bishop of Pittsburgh, in a circular promulgating the recent Roman decree against dancing festivities, says (*Pittsburgh Observer*, Vol. 18, No. 39):

"The Vicar of Christ has spoken, and it is our duty to obey. The meaning is plain. No excuse can be found for fraudulent construction or evasion of the law. It forbids priests and clerics to hold, promote, or sanction, or be present at any picnic or other entertainment to aid parish needs, or for other purposes, if dancing is a part of, or is permitted at, the entertainment. It would be opposed to the intent of the decree to allow parish buildings to be used for dances, and parishes and charitable institutions in this diocese are strictly forbidden to promote or profit by picnics or other entertainments with dances, even when organized and managed by the laity. . . . The purpose of this legislation is to admonish and command the faithful that their support of religion must not depend in any way on money gained by dances, and to declare that the Church refuses to accept aid coming from a source that is often dangerous, harmful, and the occasion of sin to many souls. The solemn authoritative voice that speaks for God tells priests and people to find more becoming methods than dances to aid in raising funds to maintain our churches, schools, and institutions of charity."

Evidence of how the war strain is affecting the minds of some men is presented by a bill before the U. S. Senate, seeking to exclude from the mails all newspapers published in the German language. This bill was introduced by Senator Miles Poindexter of Washington. The implication is that the German language press is promulgating views designed to injure this country. "Those who are conversant with the German language," rightly observes the *Buffalo Echo* (Vol. III, No. 11), "know how unfounded

this charge is. The German newspapers, it is true, were opposed to involving our country in the conflict, but in assuming this attitude they were guided by motives that are soundly American."

We have already (No. 5, p. 66) commented on the decrease of the Socialist vote in the last presidential election and the probable causes of this phenomenon. According to the latest reports, the total vote of the Socialist Party fell from a little over 900,000 in 1912, to 650,000. Which shows, in the words of the *Catholic Charities Review* (Vol. I, No. 2), that "whatever may be the situation with regard to the Socialist doctrines, party Socialism is much weaker than it was a few years ago." The Socialists elected only one Congressman, Meyer London, of New York, to succeed himself. Debs, Berger, Gaylord, and Hillquit, who all indulged strong hopes of securing seats in the lower house of Congress, were defeated. Mayor George R. Lunn, of Schenectady, N. Y., was successful in his contest for a place in the National House of Representatives, but he ran as a Democrat, having been expelled from the Socialist Party about a year ago.

The decision of the U. S. Supreme Court upholding the Oregon minimum wage law will probably pave the way for a Federal statute on the subject. The constitutional restrictions that prevented our legislative bodies from performing one of the primary functions of government, namely, to protect and enforce the natural rights of the individual, are now removed. As the *Catholic Charities Review* pointed out not long ago (Vol. I, No. 2), Catholics who realize the bearing of decent wages upon morality and religion, should congratulate themselves that the name which appears in the records of the Court as the official defender and representative of this humane law, is that of a priest—Father Edwin V. O'Hara. They should also feel proud of the fact that Mr. Rome G. Browne in his argument before the Supreme Court referred to Dr. John A. Ryan's book, "A Living Wage,"


as "the 'Uncle Tom's Cabin' of the minimum wage movement."

In a brief but forceful paper in Vol. I, No. 2 of the same excellent *Review*, Father John J. Lynch, of the Catholic University of America, refutes the claim set up by some modern materialistic philanthropists, that Christian asceticism is inimical to human welfare and progress. The Christian ascetic, i. e. he who aims to fulfil perfectly the law of Christ, must not only love God in a supreme way, but he must also love his neighbor in an exceptional degree. By freeing himself from the servitude of the senses, he is enabled to devote himself more fully to the service of God and his fellow-men. Asceticism, being a form of love, is a source of unique joyfulness of spirit as well as humble devotion to the true welfare and happiness of humanity. This is fully borne out by history, which "shows that Christian asceticism has not only given to humanity countless devoted workers who have consecrated their lives to the service of the poor and the solution of the problems of poverty, but has also produced in every age and country, leaders, movers, apostles in the field of charity, who by their self-sacrificing efforts and achievements for the greater welfare of their fellow-men have conferred incalculable benefits on the human race."

In its preliminary report to Congress on the newsprint situation, the Federal Trade Commission finds that there has been no real shortage of paper, but that important manufacturers of the U. S. and Canada have banded together to secure unreasonable profits. These facts and the fact that the Commission has been enabled to remedy the evil by fixing maximum prices, raise the question whether the Commission or some other agency of government should not be empowered by laws to employ the same device in the case of other commodities. "Many persons believe," says the *Catholic Charities Review* (Vol. I, No. 4) that the govern-

ment should, for example, fix maximum prices of foodstuffs.... If the legal arm, the law-enforcing agency, of the government is unable to act with sufficient promptness to prevent monopolistic extortion in the matter of the great necessities of life, we shall have to come to government fixing of prices. The difficulties involved in such a policy are enormous, but they are not so great that we must choose the alternative of allowing ourselves to be plundered for months and even years through the greedy practices of monopoly."

Under the caption, "Reviving the Art of Hand Weaving," the *Outlook* (Vol. 115, No. 9) tells how a young woman, prowling through the attic of a summer boarding house, stumbled on a wooden frame which turned out to be an old hand loom; how she investigated the reasons why hand weaving had become almost a lost art in the U. S., and how she revived this art. In a refitted old stable, within half a block of New York's fashionable shopping district, there is now at work a company of hand weavers (the Flambeau Weavers, they call themselves), who are producing beautiful homespuns of the kind that clothed the American pioneers. The few Americans still alive who remembered how to make the old woven rugs, bedspreads, and counterpanes have been heartened to new activity by the knowledge that there are young American artists who have found as much beauty in these products of old Yankee-land and Dixieland as in the fabrics of Italy or France. It is difficult to explain the artistic superiority of hand-woven fabrics to those made by the power loom. The machine-woven goods are even and

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can be produced much more rapidly. But the hand-woven article carries the personality of the weaver. The difference between these two is like the difference between a painting and a photograph. America, which has been leading the world in the application of machinery to industry, cannot afford to neglect those homely arts in which the ancestors of present-day Americans did so well.

The new code of Canon Law will be published within a few months, according to an announcement issued by the Vatican Press. For the convenience of the public there will be three editions of different size and quality, each complete in one volume. They are briefly described as follows: (1) Pocket Edition, in 18mo, on thin paper; price about \$2.25; (2) Edition in 12mo, printed in larger and bolder type, on thin paper; price about \$3.50; (3) Edition in 8vo, large type, extra strong paper; price about \$5; (4) Edition in 8vo, bound in half parchment, pages uncut; price about \$6. All editions are bound substantially in English cloth with gilt title. The B. Herder Book Co., of St. Louis, inform us that they have ordered a limited number of these books and will send them out as soon as they arrive. To make sure of obtaining a copy intending purchasers had better place their orders now.

The Rome correspondent of the C. P. A. says that the new Code of Canon Law, after its publication in Latin, will be translated into French, English, German, and the other principal languages. These

translations are to be official. The Holy See itself will issue them.

The following dictum is frequently attributed to Cardinal Newman:

"If you ask me what to do in order to be perfect, I say, first, do not lie in bed beyond the due time of rising; give your first thoughts to God; make a good visit to the Blessed Sacrament; say the Angelus devoutly; eat and drink to God's glory; say the Rosary well; be recollected; keep out bad thoughts; make your evening meditation well; examine yourself daily; go to bed in good time—and you are already perfect."

Quoting this sane bit of spiritual advice, a writer in the April *Pastoralblatt* comments: "These are all small matters, and yet, they contain a sum of perfection."

No doubt about that. But can anyone tell us where in the writings of Newman this passage occurs? We have never come across it in our reading of the Cardinal's works and cannot trace it with the help of Father Rickaby's "Index."

Sir Bertram C. A. Windle is a writer whose books we love to read and ponder. He is always accurate, always interesting, and always instructive. His latest volume, "A Century of Scientific Thought and Other Essays," deals mainly with evolution in its various phases, as the chapter titles indicate (Darwin and the Theory of Natural Selection, Weismann and the Germ Plasm Theory, De Vries and the Theory of Mutation, Mendel and His Theory of Heredity, The Form of

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the Human Skull, etc.). The fundamental problem, of course, is: Are the laws under which life works out its ends, the result of blind chance, or do they come from a lawgiver? It is comforting to be assured by a scientist of the recognized standing of Sir Bertram that the traditional argument from design, "which held the field before the storm, when the lake was comparatively calm, now that the tempest has raged over it, still remains, restated as we may suppose the waters of the lake to have rearranged themselves during the commotion to which they were subjected, but essentially the same, and the same because founded upon what we cannot but regard as being Eternal Verities" (p. 32). Dr. Windle's books contain apologetics of the most effective kind and deserve a place in every Catholic and also in every public library. (Benziger Bros.; \$1.50).

Our old but still vigorous friend, Dr. L. Hacault, writes to us from his farm in Manitoba: "Mr. A. Beck hits the nail squarely on the head when he says in No. 7, p. 99 of the FORTNIGHTLY REVIEW: 'Our people want news, not essays and sermons'—in their daily newspapers. This is the supreme axiom in modern journalism. I have the rather doubtful honor of being an old newspaperman of forty-seven years' standing, having served on a number of Belgian papers, and I think I have sufficient experience to take part in the debate. The people, like the pagan

Athenians, are everywhere thirsting for news. News items are the very substance of a modern daily paper. Even the weekly paper cannot prosper without a liberal sprinkling of it. But the news must not simply be dumped into the paper indiscriminately; it must be filtered through the brain of experienced journalists, endowed with what the French call *flair*, i. e. that peculiar faculty by which a man is enabled to judge what news is truthful, actual, and significant, and how it must be dealt with in order to eliminate the concealed venom so often injected into seemingly harmless items by the innumerable agents of the great Lie that is ever at work in its effort to 'écraser l'infame.' That's one, and the main, reason why we need a Catholic daily press."

In "Distributive Justice: The Right and Wrong of Our Present Distribution of Wealth," the Rev. Dr. John A. Ryan tries to do for the whole field of distribution what he has done in his "Living Wage" for the labor field. No one engaged in the study of social problems can afford to neglect this thoughtful book. The author is not satisfied with analyzing recent conditions and criticizing abuses—he suggests many useful reforms. The remedies for the abuses of our land system fall under the two heads of ownership and taxation. Cities should own land and lease it to those who wish to erect buildings and dwellings, and the State should tax future increases of land



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values. As a remedy for excessive profits, Dr. Ryan suggests progressive taxation and public control of natural monopolies. As means of increasing wages, he advocates minimum wage legislation, organization, and coöperation. Dr. Ryan's new book is perhaps the most important effort that has yet been made in this country to bridge the gulf that has been created between ethics and economics. (See the *Catholic University Bulletin*, Vol. 22, No. 8). We heartily recommend this meaty and interesting volume to all our readers. (Macmillan; \$1.50).

Marion Lawrence, the general secretary of the International Sunday School Association, is a 32nd degree Mason (Scottish Rite). Commenting on this fact, the *Free Methodist*, of Feb. 6 (quoted by the *Christian Cynosure*, Vol. 49, No. 11) says:

"It is not much wonder that junior secret orders are springing up and that the attempt is made to utilize them in Sunday-school service when leading men of the Sunday-school work submit to the degrading initiations and take the blasphemous oaths of the Masonic lodge.... We suggest that the twenty-two churches which are avowedly opposed to secret societies lift their voices in faithful protest against this tremendous movement designed to capture the boys and girls and make them part of the great secret empire, which, because of its worldly character, is so destructive of true spiritual life, and hence inimical to the highest interests of the Church."

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Books Received

- The Sacrament of Friendship. By Henry C. Schuyler, S. T. L. 218 pp. 12mo. With frontispiece. Philadelphia: Peter Reilly. \$1.10 net.
- St. Bernard, Abbot of Clairvaux, A. D. 1090—1153. (The "Notre Dame" Series of Lives of the Saints). 242 pp. 12mo. With frontispiece. St. Louis, Mo.: B. Herder. \$1.25 net.
- Vie de Mgr. Langevin, Olat de Marie Immaculée, Archevêque de Saint-Boniface. Par le R. P. Morice, O. M. I., M. A. 2e édition. xvii & 374 pp. 12mo. St. Boniface, Canada; published by the author. 1916. Illustrated.
- Essai sur l'Origine des Dénés de l'Amérique du Nord. Par le R. P. A.-G. Morice, O. M. I., M. A. 345 pp. 8vo. St. Boniface, Canada; published by the author. 1916. Illustrated.
- An Eight Days' Retreat for Religious. By Henry A. Gabriel, S. J. Second Edition, Revised and Enlarged. xii & 428 pp. 12mo. B. Herder. \$1.50 net.
- The Catholic Telegraph Almanac and Directory for 1917. 72 pp. large 8vo., illustrated. Furnished free to the subscribers of the Catholic Telegraph by the Catholic Telegraph Pub. Co., Cincinnati, O.
- The Three Hours' Agony of Our Lord Jesus Christ. [Sermons] Given at the Church of Our Lady of Lourdes, New York, Good Friday, 1916. By the Rev. Peter Guilday, of the Catholic University of America. xii & 71 pp. 16mo. Longmans, Green & Co. 75 cts. net.
- Our Refuge. A Practical Course of Instructions on the Most Holy Eucharist. By Rev. Augustine Sprigler, Rector of St. Mary's Church, Sullivan, Ind. vi & 144 pp. 12mo. B. Herder. 60 cents net.
- Vocations to the Holy Priesthood. Parish Burses. By Rev. Joseph A. Weigand. Reprinted from the St. Vincent Journal, March, 1917. (Brochure).
- The Master's Word in the Epistles and Gospels. Sermons for all the Sundays and the Principal Feasts of the Year. By the Rev. Thomas Flynn, C. C. 2 vols. 302 & 308 pp. 12mo. Benziger Bros. \$3 net.
- Grapes of Thorns. A Novel by Mary T. Waggaman. 340 pp. 12mo. Benziger Bros. \$1.25 net.

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Gabriel, H. A. (S. J.), An Eight Days' Retreat for Religious. St. Louis, 1916. \$1.25.

A Sister of Mercy. Camillus de Lellis, the Hospital Saint. New York, 1917. 75 cts.

Ignatius Ephraem II. Rahmani. Testamentum Domini Nostri Iesu Christi nunc primum edidit, latine reddidit et illustravit. LII & 231 pp. large 8vo. Mayence, 1899. \$5. The Syriac text with a Latin translation and notes of this ancient and highly interesting document; contains prophecies of our Lord concerning the last days, followed by a lengthy ecclesiastical ordinance and an exposition of the liturgy).

McLaughlin, Rev. W. Pope Adrian IV a Friend of Ireland. Dublin, 1906. \$1.

Hoyer, J. G. Geschichte der Kriegskunst seit der ersten Anwendung des Schiesspulvers zum Kriegsgebrauch bis an das Ende des 18. Jahrhunderts. 3 vols. Göttingen, 1797. \$1.75.

Wiseman, Card. Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. (3 vols., bound in one). Ratisbon, 1834. \$2 (A complete collection, in German, of Cardinal Wiseman's interesting and instructive essays on theological and other subjects).

Weingärtner, Dr. Georg. Das Unterbewusstsein. Untersuchung über die Verwendbarkeit dieses Begriffes in der Religionspsychologie. Mainz 1911. 75 cts. (unbound). (The author examines the notion of subconsciousness in its relations to religion, and incidentally disproves many popular errors).

Pohle, Jos. Lehrbuch der Dogmatik. Vol. I. 5th. ed. Paderborn 1911. \$1.75. Comprises the treatises On God, the Trinity, the Author of Nature and the Supernatural. Good copy. No German books can at present be imported from Germany).

Crooker, Jos. H. Religious Freedom in America: Education. Boston 1903. \$1. (Based on the report of a committee of the Am. Unitarian Ass'n. A frank demand for the complete secularization of our schools and colleges).

Pohle-Preuss. Christology: A Dogmatic Treatise on the Incarnation. St. Louis, 1913. \$1.25.

Herbermann, Chas. G. The Sulpicians in the United States. N. Y., 1916. \$1.25. (A record of the work of the Sulpician Fathers in the U. S., compiled from the sources by the late editor-in-chief of the Catholic Encyclopedia).

Hochenmaier-Reudter. Confession Made Easy, A Manual of Instructions and Devotions for the Catholic Laity. Full leather, gilt edges. Techny, Ill., 1910. 50 cts.

Mulholland, Rosa. Dreams and Realities. (Poems.) London, 1916. 75 cents.

Preuss, Edw. Zum Lobe der unbefleckten Empfängnis von einem, der sie vormalig gelästert hat. Freiburg, 1879. 60 cents, unbound. (Contains the remarkable history of the author's conversion).

Spalding, Bishop J. L. Socialism and Labor and Other Arguments. Chicago, 1902, 75 cents.

The Fortnightly Review, St. Louis, Mo., Vol. XXIII (1916), 24 numbers, unbound, in good condition. \$2.

Dinnis, E. M. God's Fairy Tales. Stories of the Supernatural in Everyday Life. London, 1916. 85 cents.

Sesley, L. History of Education. Revised Edition. New York, 1904. 75 cents.

Vassal, Abbé Auguste. Le Celibat, Ecclésiastique au Premier Siècle de l'Eglise. Paris, 1896. \$1.50, unbound.

Davidson, Thos. Aristotle and Ancient Educational Ideals. New York, 1892. 75 cts.

Hall, F. J. The Kenotic Theory, Considered with Particular Reference to its Anglican Forms and Arguments. New York, 1898. 75 cents.

Putnam, G. H. The Censorship of the Church of Rome and its Influence upon the Production and Distribution of Literature. 2 vols. N. Y., 1906. \$2.50.

The Fortnightly Review, St. Louis, Mo., Vol. XX (1913), 24 Nos., complete, in good condition, unbound, \$2.

The Fortnightly Review, St. Louis, Mo., Vol. XXI (1914), 24 Nos., complete, in good condition, unbound, \$2.

Harnack, A. Die Entstehung des neuen Testaments. Leipzig, 1914. \$1.

Raumer, F. von. König Friedrich II. und seine Zeit. Leipzig, 1836. \$1.

Schmidt, Karl. Die Confession der Kinder nach den Landesrechten im deutschen Reiche. Freiburg, 1890. 75 cts.

Habsburger Chronik. Herausgegeben von Wilhelm Ruland. Freiburg, 1908. 50 cts. (A collection of poems in praise of the House of Hapsburg, published in commemoration of the late Emperor Francis Joseph's diamond jubilee).

Steele, Joel D. Popular Astronomy, Revised and Brought down to Date by M. L. Todd. N. Y., 1899. 75 cts.

Wedewer-McSorley, A Short History of the Catholic Church. St. Louis, 1916. 75 cts.

Oman, Chas. A History of England. N. Y., 1899. 65 cts.

Bridgett, T. E. (C. S. S. R.) and Knox, T. F. The True Story of the Catholic Hierarchy Deposed by Queen Elizabeth. London, 1889. \$1.25.

Grote, G. (tr. by Meisner). Geschichte Griechenlands. 10 vols. in 5. Leipzig, 1850 sqq. \$2.50.

McEnniry, C. D. (C. S. S. R.) Father Tim's Talks With People He Met. Vol. II. St. Louis, 1917. 60 cents.

Guilday, Peter. The Three Hours' Agony of Our Lord Jesus Christ. Sermons for Good Friday. N. Y., 1917. 60 cents.

St. Bernard, Abbot of Clairvaux. A. D. 1090—1153. (Notre Dame Series of Lives of the Saints). London, 1916. \$1.

Schuyler, Henry C. The Sacrament of Friendship. Philadelphia, 1917. 90 cents. (Puts before the reader the principal truth concerning the Holy Eucharist in so popular and lucid a manner that the naturally deep doctrines appear in a form that quickly and strongly appeals to even less educated Catholics).

Flynn, Thos. (C. C.) The Master's Word. Sermons for all the Sundays and the Principal Feasts of the Year. 2 vols. N. Y., 1917. \$2.50.

Hertling, G. von. John Locke und die Schule von Cambridge. vii & 319 pp. 8vo. \$1. (An essay on the conflicting ideas that entered into Locke's philosophical system and their probable origin.) This volume is unbound.

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ST. LOUIS, MISSOURI

May 15, 1917

THE UNITED STATES IN WAR

The people of the United States, as the *Independent* (No. 3568) reminds us, have never yet entered upon a war with unanimity of mind, or given it united support.

During the Revolution a large and influential part of the population took the Tory side, and the country was torn by dissensions.

The war of 1812 was approved by a bare majority of Congress, and New England threatened to secede because of it.

The Mexican war was regarded with abhorrence in the North. Lowell wrote the "Biglow Papers" to prevent recruiting, and the popular song of the day was: "Go, go, go,—Mr. Polk, you know,—Bids you fight and kill and quell,—Cut their throats and make them yell,—Send their spirits down to hell,—Conquer Mexico!"

In the Civil War the country was not merely rent in twain, but neither side was unified at first. All through the war the "copperheads" were active and well organized. The "disloyal" order of the "Knights of the Golden Circle" at one time numbered nearly a million members. When conscription was adopted, more than a thousand people were killed in the draft riots in New York city alone. The opposition to our war with Spain was furious and never died out entirely. Two regiments of the New York militia, the Seventh and Thirteenth, refused to serve. The House and Senate were long deadlocked on the question of supporting the President.

It were foolish to deny that a large percentage of the people are opposed to the present war. Calm patriots are

reserving their judgment until certain facts which seem to have been divulged to Congress, but not to the people, are made generally known. It is possible, nay, unprejudiced friends of ours in Washington deem it likely, that these facts will put an altogether different face upon the matter and justify the conduct of the Administration. The nation would surely "stand behind the President" to a man if invasion threatened the United States from Japan or Mexico, or both, either singly or in alliance with the great European Power with which we are now in a state of war.

Meanwhile let us be calm and take to heart the admonitions contained in the pastoral letter of Archbishop Moeller reprinted below.

WAR AS A DIVINE SCOURGE

We quote the following truly Catholic views and sentiments from a recent pastoral letter of the Archbishop of Cincinnati, published in the *Catholic Telegraph* of April 26th:

"We can not deny the evident fact that war is a terrible calamity, a fearful scourge with which God visits mankind. This stubborn fact is the sad burden of all history, sacred and profane. It is most patent to any one who is at all familiar with the Sacred Scriptures. This knowledge is also impressed upon us by the Church, for in her Litany of the Saints, when fervently imploring God to free us from various afflictions, she asks most insistently: 'From pestilence, famine and war, deliver us, O Lord.' The same is also evident from the heart-rending circumstances that attend war. Some of these are graphically referred to by

Benedict XV in his fervent prayer for Peace: 'Pity the countless mothers in anguish for the fate of their sons, pity the numberless families now bereaved of their fathers, pity Europe over which broods such havoc and disaster.'

"Undoubtedly then, war in itself is an oft deserved and dreadful punishment. But providentially it may also result in many blessings. War generally is a rigorous scourge in the hand of God, to chasten His sinful and rebellious subjects for the purpose of inducing them to repent of their disobedience to His law. A righteous father uses the rod to punish his obstinate son; the latter indeed smarts under this parental chastisement, but that will bring about his necessary and desired amendment. The Heavenly Father also sends affliction upon mankind in punishment for their transgressions. Because all flesh had corrupted its way, God sent the deluge to wipe from the face of the earth all mankind excepting Noah and his family. The cities of Sodom and Gomorrah were destroyed by fire from heaven for the debasing and shameful sins of their people. And must we not candidly admit that we have much reason to fear some impending chastisement? How little reverence for God! How little regard for His commandments! How many persons act and live as if there were no God! Sunday, the Lord's day, is made a day of amusement, of pleasure-seeking, of crime of the darkest dye, instead of being a day chiefly dedicated to the service of God. How little regard for parental, civil and ecclesiastical authority! What utter disregard for the sacred marriage bond! Divorces are multiplying at a fearful rate despite the solemn inhibition of the Lord: 'What God hath joined together, let no man put asunder.' What horrible and unmentionable crimes too often defile the holy and sacred matrimonial state! Iniquitous efforts to control the birth rate, infanticide, onanism and similar crimes are unblushingly committed, although mani-

festly against God's law. Drunkenness is bringing ruin to soul and body, is disrupting families and destroying homes. How few strictly obey the salutary injunction of St. Paul: 'Live soberly, justly and piously in this world.'

"There is no denying the fact that we are guilty of many and grievous offences. And hence have we not grave reason to fear that even now the avenging hand of God may be heavy upon us in the present war? By prayer and penance the inhabitants of Ninive averted the just anger of God. If we imitate their inspiring example, the Lord will undoubtedly show us the same compassionate mercy. Let us turn away effectively from sin, and return with our whole heart to God; let us make amends for our repeated injuries and insults to Him. Repentance and conversion manifested in our daily lives should be one of the salutary consequences of the war; and moreover our repentance may mercifully incline Almighty God to avert from our country the consequences of a disastrous war.

"The United States is a strong and influential nation, rich in varied resources, but no one will foolishly claim that she is invincible. Powerful complications may arise, foreign combinations may be formed that would spell ruin to our nation. The weakest power, sustained by God, will subdue the most potent, devoid of divine help. David conquered Goliath; Constantine, Maxentius; a handful of Christians utterly defeated the powerful Turks at Lepanto; because God was with them. Let us, therefore, in this fateful crisis, obtain help from above by leading a holy, virtuous and mortified life, so that by sincere repentance and true obedience to God's law we may obtain mercy and seasonable aid. The Church in her prayer for peace couples these needful blessings with the faithful observance of God's commandments."

THE ROSARY BEFORE AND AFTER ST. DOMINIC

Father Herbert Thurston, S. J., in a recent issue of the *Tablet* (No. 4009), takes occasion of Prior McNabb's revival of the controversy regarding St. Dominic's relation to the Rosary to restate the position of those Catholic scholars who dispute the Dominican claim. He says the argument against the latter does not rest entirely on the silence of St. Dominic's contemporaries, overwhelming as that silence is. There is an equally powerful argument to be drawn from the circumstance that the devotion of the Rosary can be shown to have grown up by slow degrees, some elements being older than St. Dominic's time, others two or more centuries later. "The Rosary did not, as the revelation hypothesis suggests, come into the world full-grown, like spear-brandishing Athene from the head of Zeus, but it developed by a slow process of evolution, of which we can trace every stage with more or less accuracy in our historical records."

The case against the Dominican tradition may be summarized as follows:

(1) Before the year 1200 we have abundant evidence of a practice of saying many Aves in succession, nearly always accompanied by genuflections, a preference being shown for the number of psalms in the Psalter.

(2) For more than 200 years after St. Dominic's death, (which occurred in 1221), this practice of repeating Aves, though rapidly growing in popular favor, remained just as indeterminate and variable as before. One method of saying the beads was adopted by one person in one locality, another in another. Father Thos. Esser, O. P., who has done more original research into the matter of Rosary origins than any living Dominican, frankly admits that the practice of meditating on the mysteries was of Carthusian authorship and cannot be dated earlier than the beginning of the 15th century.

(3) The whole idea as to the Rosary having been made known by revelation to St. Dominic germinated in the brain of a pious but extremely unbalanced Breton Dominican, by name Alan de Rupe, who died in 1475. He was subject, as Echard and other sober critics belonging to his own order fully admit, to extravagant fancies which he believed to be celestial visions. From these he derived a multitude of fabulous incidents, with which he enriched the life of St. Dominic. Among other things he persuaded himself that the Saint had been taught by our Blessed Lady to institute or revive the Rosary. No trace of the story is anywhere to be found before the time of Alan de Rupe. Alan's zeal in preaching the Rosary and organizing confraternities met with wonderful success. Historical criticism in those days was unknown. The claim that the Rosary had been instituted by St. Dominic was not contested but it gradually established itself, and was ratified with pontifical authority. Only when Mabillon and the Bollandists in the 17th century began to test the sources of hagiographical legends, was there any real attempt made to sift the evidence. But by that time the tradition had attained a quite respectable authority.

FR. INNOCENT WAPELHORST, O. F. M.

We have before referred to the interesting biographical sketches of German pioneer priests of the Middle West written by Father F. G. Holweck for the *St. Louis Pastoralblatt*. The April number of that valuable magazine publishes a sketch of the life and work of Fr. Innocent Wapelhorst, O. F. M., known throughout this country and beyond its limits by his "Compendium Sacrae Liturgiae," still widely used. Fr. Wapelhorst was a member of the secular clergy before he joined the Franciscan Order. He was born in Westphalia, in 1833, and came to the U. S. in 1855, as a subdeacon, together with Msgr. Mühlisepen, Msgr. Goller, and four other clerics, long since deceased. After his ordination

(1856) he devoted himself partly to the cure of souls and partly to teaching, first in the old Carondelet Seminary and later in the Salesianum, near Milwaukee. Archbishop Kenrick recalled him in the spring of 1873 and appointed him chancellor of the diocese, but upon the urgent request of Archbishop Henni, gave him up to the Salesianum six months later. For five years (1874-79) Fr. Wapelhorst was rector of the Salesianum. In 1879 he resigned and entered the novitiate of the Franciscan Order at Teutopolis, Ill. In 1880 he was admitted to solemn vows. In 1888 he published the first edition of his "Compendium," followed later by "Der Brautunterricht" and "Vade mecum ad Infirmos," both, like the "Compendium," still in use. In 1887, Fr. Innocent became pastor of St. Antony's Church, St. Louis. Through the *Pastoralblatt* he took part in the public discussion of the famous "language question."

Fr. Innocent died Jan. 31, 1890. He was a learned and zealous priest, and his memory is in benediction wherever he was known.

THE QUESTION OF INTEREST-TAKING

"Usury: A Scriptural, Ethical and Economic View," by Calvin Elliott, (The Anti-Usury League, Silver Spring, Md. \$1) does not deal with usury in the modern sense of the term, but with "usura" in the sense of St. Thomas and the Scholastics. The author absolutely condemns interest-taking, as did St. Thomas, and endeavors to demonstrate the correctness of his thesis in thirty-nine chapters from Scripture, ethics, and economical science.

The subject is admittedly as difficult as it is important, and Mr. Elliott's thesis is no less open to objections than the opposite thesis which he combats. If interest-taking were in itself opposed to the natural law, how could Moses permit the Jews to practice it towards strangers? Cfr. Deut. 23, 19: "Thou shalt not lend to thy brother money to usury, . . . but to the

stranger." The attitude of the Fathers and Scholastics can in great part be explained by the fact that in ancient times interest and usury were practically synonymous. The teaching of the medieval canonists and theologians regarding the so-called extrinsic titles which may justify the taking of interest—Dr. John A. Ryan expounded the subject at some length in this Review in 1910, and his study was reprinted in pamphlet form under the title, "The Church and Interest-taking," St. Louis, B. Herder, 1910—seems to be unknown to Mr. Elliott.

The whole question remains an open one, at least speculatively. Practically, the Church has admitted the title of the civil law as a sufficient reason for lawfully receiving interest. (See J. M. Harty, in the *Irish Theological Quarterly*, Vol. V, No. 17). How the great change in the attitude of the Church towards the receipt of interest is to be explained, is another question, which we should like to see discussed more thoroughly than Funk, Hohoff, Ryan, and other writers have so far done.

THE PROTESTANT VIEW OF CHURCH HISTORY

The Catholic Church professes to be, and is, a visible organization, and those who have written its history, from St. Luke onward, had merely to register and describe the events which took place in the course of her visible existence on earth.

It is otherwise with Protestantism and Protestant historians. Luther taught justification by faith alone. The later dogmatists held that membership in the Church consists in being interiorly united with Christ and that the Church, being the aggregate of those so united, is necessarily invisible.

No one can write the history of an invisible institution. Yet Protestants demand a history of their church. Thus the Protestant historians were led to devote their attention to the development of certain (largely imaginary) religious concepts. Church history in the hands of these writers became a

history of religious philosophy. Judaism, they tell us, was replaced by Christianity, which, as a theological system, owes its being to St. Paul. This system (Paulinism) had to overcome Jewish Christianity, or Petrinism, and later became the Gentile Christianity of the Hellenistic world. Under the influence of the Roman Empire there developed "Catholicism," which is really the first phase of full-fledged Christianity. The second phase is Greek Catholicism or Christian Gnosticism. After the disappearance of the latter arose Roman Catholicism, and, in opposition to it, in the East, Byzantinism. After the migration of nations Christianity in its pristine purity disappeared and its place was taken by national and territorial churches. These lasted until the Reformation, when Luther and his fellows gave life to a more perfect form of Christianity, known as Protestantism. Of this pure form Lutheranism, Calvinism, Zwinglianism, Anglicanism, etc., are merely so many different forms. Roman Catholicism, (according to these falsely so-called historians, who are in reality philosophers evolving ideas from their inner consciousness), also has taken on different new forms, e. g. Liberalism, Reformed Catholicism, Modernism, all counteracted by Orthodox Catholicism, which also has several degrees—Papal Catholicism, Tridentine Catholicism, Jesuitism, Ultramontanism, etc. The most reactionary and most dangerous form of all is Jesuitical Ultramontanism.

All these speculations merely show to what foolish excesses those are led who deny the existence of a visible church. If another argument were needed, I might point to the opinion of many Protestant authors that Christianity is capable of absorbing into its teaching concepts derived from paganism and scepticism, and to undergo chemical admixture with opposing systems of thought and religion. Charles Kingsley (who was a keen sportsman as well as a good Protestant) gave to such a new creation the significant

name of "Muscular Christianity."

There is no need to enter into a refutation of the errors of Protestant church historians. All I wished to do in this brief paper was to outline their vagaries for the benefit of Catholic students. However contradictory and ridiculous the above-mentioned scheme of "development" may appear, it is actually taught by a host of Protestant professors, prominent among them Schubert (Outlines of Church History), Weizsäcker (The Apostolic Age), and Wernle (Beginnings of Christianity). ADOLPH FRENAY

A NEW FIELD FOR THE CATHOLIC COLLEGE

Prof. D'Arnoux rightly pleaded, in a recent issue (No. 3) of the FORTNIGHTLY REVIEW, for less theory and more practice in our Catholic colleges. He assures us that by concentrating all our efforts on the facts and the applicable, we shall secure that efficiency and thoroughness which will "quickly reward us with that *standing* which the infidel schools now claim." Though the Professor speaks of Catholic colleges generally, his words have a special meaning for our schools of engineering, for in no department of college education is the preponderance of theory more harmful than in technical and industrial training. However, the prohibitive cost of maintaining up-to-date school shops has prevented most of our technical schools from providing the practice that is essential to industrial education. The same cause is probably responsible for the fact that so few Catholic colleges offer courses in engineering. Hence our Catholic educators should be interested in the system of coöperative education inaugurated by Prof. Herman Schneider in the University of Cincinnati to solve the problem of the school shop.

Prof. Schneider's experiment has attracted the attention of schoolmen and manufacturers throughout the country, and has been the subject of public addresses and of many news-

paper and magazine articles.¹⁾ A movement is at present on foot to introduce the Schneider system of education on a large scale in our rural schools, and a number of high schools in different parts of the East,—for instance, at Fitchburg, Mass., York, Pa., and New York City,—have adopted it under widely varying conditions.

Though Catholic educators will hardly advocate coöperative education for our common school system, our industrial schools and colleges of engineering will do well in giving the plan a trial. By reducing the cost of school shops to a minimum, this plan may offer an opportunity to our Catholic colleges and universities, especially to those located in the centres of industry, to enter the field of technical education.

For a detailed account of the Schneider system the reader is referred to a bulletin of the Federal Bureau of Education, "The Coöperative System of Education," by Clyde William Park, which is sold by the Government Printing Office, Washington, for 20 cents. Prof. Park's account is the most comprehensive that has yet appeared, but in the following we shall quote only a few passages of interest to the general reader.

The idea of coöperative education came to Prof. Schneider in a curious way. He had been pondering for some time on the peculiar difficulties connected with the traditional school shops. One evening, as he was walking across the campus of an eastern university where he was teaching, he heard the solution in the blast of a Bessemer furnace at a neighboring steel plant. Instantly the idea appeal-

ed to him as perfectly simple and obvious. Here was something better than any conceivable school shop—a million dollar laboratory, with unlimited possibilities for illustrating the applications of technical theory. In this plant many graduates from his college would find employment, as others had before them. Why should they not learn, as students, to translate their book knowledge into terms of industrial processes?

All about the college were industrial plants to which graduates went for a two-year apprentice course upon the completion of the four years of school work. Why not combine the apprentice course and the school work into a six-year course? Then, instead of paying the school for shop work, the students would be earning money at the same time that they were getting experience. This would enable many worthy young men to attend school who otherwise would be excluded. There would be a selection of men by tests in both theory and practice. Misfits would thus be avoided, and the best men could be developed for the work to which they were naturally adapted. The school would become a pure teaching college, since all practical experience would be obtained on general engineering work. A plan could be devised to coördinate theory and practice. The school could have one group of men while the shop had the other, and thus many more students could be accommodated with the same amount of equipment. The descriptive courses heretofore given by the school could be eliminated and the school devoted entirely to theory. Young men could start at the bottom of practical work and by a selective process arrive upon graduation at positions of responsibility in the field of engineering. The school would perform with increased efficiency the functions for which it was intended, and the shop would return to its proper but neglected function—the training of men by means of a thorough apprentice system. An even

¹⁾ The Schneider system has attracted the attention of European educationists also. Cfr. C. Matschosz, "Die geistigen Mittel des technischen Fortschrittes in den Vereinigten Staaten von Amerika," Berlin 1913, pp. 41-44; K. Mühlmann, "Reiseberichte über das technische und gewerbliche Schulwesen Nordamerikas," Chemnitz, 1913, pp. 33-34.

stronger reason was found in the influence which the system would undoubtedly have upon the student's character. For developing industry, loyalty, and self-reliance, surely no plan could be devised that would be more effective.

Though these arguments for coöperation of the school with the industries seemed unanswerable, it was several years before Prof. Schneider had an opportunity to test the coöperative plan in practice, and having in the meantime accepted a professorship at the University of Cincinnati, it was here that he matriculated the first coöperative students for the school year 1906-7.

At the beginning the coöperative course extended over a period of six years, including alternate weeks at the university and in the shop for each school year, and a three-month period of full-time shop work (excepting two weeks' vacation) during the summer. Each man had an alternate, so that the shop work was continued by students of one section while those of the other section were in school. Under this arrangement, the theoretical instruction given in the regular four-year course was combined with the practical experience of a newly devised shop-apprentice course. Theory and practice were carefully graded and coördinated, and the student's work was so planned as to familiarize him, first with the simpler, and later with the more complex problems of the plant in which he was employed. For example, in the course in electrical engineering, the first year's work was in the foundry; the next year and a half the student worked in the machine shop; the next two years, in the commutator, controller, winding, erecting, and testing departments; and the remaining time, in the drafting rooms. On the contract, which was signed in triplicate by the student, the firm, and the university, was a blank space to be filled in with the amount and character of the apprentice work. The details of shop and business experience were left to the dean and the head of a

given department on the one hand, and the superintendent of the factory on the other.

The system proved successful from the beginning, and only a few minor changes were introduced in course of development. Thus the ironclad contract was abandoned, so as to facilitate the student's transfer from one kind of work to another when a change seemed desirable. After some experimenting it was found that two weeks would be a more satisfactory unit for alternating shop work and school instruction. It was also found that by extending the alternate fortnights of school and shop work through the summer terms, the same amount of theory could be given in five years of eleven months as in six nine-month periods. Hence the work of the six-year course is now done in a five-year course. But notwithstanding these changes, the coöperative system of education has remained essentially the same during the first ten years of its operation, and it represents indeed an admirable system of "coördination of theoretical and practical training in a progressive educational programme."

The Schneider system has proved elastic enough to be adapted to the most diverse industries. Among the firms coöperating at present with the College of Engineering of the University of Cincinnati there are four railroads, a traction company, a telephone company, a gas and electric company, rolling mills, structural iron works, consulting engineers, city, county, and federal engineering departments, excavation and building contractors, and manufacturers of machine tools, automobiles, elevators, engines, bicycles and motorcycles, cash registers, fire engines, roofing, ink, and soap.

FELIX M. KIRSCH, O. M. CAP.

America (Vol. 17, No. 4) announces the establishment of a Polish Messenger of the Sacred Heart. It is called *Polsaniec Serca Jezusa* and appears monthly at St. Francis Xavier's College, New York, under the editorial direction of Father Aloysius Warol, S. J.

BENEDICT XV AND THE GREEK SCHISMATICS

The *Catholic World* has reprinted in pamphlet form an article on "The Greek Schism and Benedict XV," contributed to its April number by George Calavassy. As the author says he has been "officially sent from Rome to preach in favor of a work which has for its precise object the conversion of the schismatic Greeks," we suppose he is a priest. At any rate, his paper deserves attention. The Greek Church of to-day, with its 110,000,000 adherents, is divided into several autocephalous and independent branches, such as the Russian, the Church of Greece, the Church of Cyprus, the churches of Bulgaria, Rumania, Servia, and Montenegro, etc. Inasmuch as these national churches are opposed to, and in conflict with one another, the writer does not expect the return to unity of the whole Greek Church in a body. Nevertheless, he says, the Holy Father ardently desires to bring them all back to the fold, and it is likely that a commission of Cardinals and other competent persons will be instituted for the purpose of examining and carrying out all possible means for facilitating and hastening reunion. Meanwhile, since the conversion of the schismatics is chiefly the work of grace, the Pope first of all invites the faithful to solicit this grace by prayer. Here is a prayer which he himself has composed for the return of the Eastern churches to Catholic unity:

"O Lord, Who hast united the different nations in the confession of Thy name, we pray Thee for the Cristian people of the East. Mindful of the noble place which they have held in Thy Church, we beseech Thee to inspire in them the desire to take it again, in order to form one fold under the rule of one and the same shepherd. Bring it about that they, together with us, may be filled with the teaching of their holy doctors, who are also our fathers in the faith. Prevent any mis-happening which might alienate them still more from us. May the spirit of concord

and love, which is a proof of Thy presence among the faithful, hasten the day when our prayers and theirs may be united in order that every people and every tongue may recognize and glorify Our Lord, Jesus Christ, Thy Son. Amen."

Besides this, His Holiness has decided to employ a method which long experience has shown to be efficacious, viz.: the development of already existing Catholic communities of the Greek Rite and the establishment of as many new ones as possible. To be convinced of the truth of the claims of the Latin Church, the Greek schismatics must be shown that to become Catholics they need not renounce all that they hold sacred. This can best be done by sending out native missionaries of the Greek Rite and organizing Catholic communities. It was with this end in view that Leo XIII sent the French Assumptionists to Constantinople, with permission to use the Greek Rite and to form a Greek Catholic community. Their work met with many obstacles, but they have succeeded in gathering a community which, in 1911, was large enough to warrant the appointment of a bishop in the person of Isaias Papadopoulos, the first Catholic bishop of the Greek Rite at Constantinople since the time of Michael Caerularius. This zealous prelate is now engaged in building a cathedral and a seminary, in which undertaking the Catholics of America are requested to assist, especially as the four or five missions that have been established in other schismatic centres, in Thrace and Asia Minor, lack the necessary means of support.

About thirty closely packed pages of the English *Catholic Who's Who* for 1917 are devoted to a record of the deaths of 702 Catholic officers who have given their lives for their country since the beginning of the war; and the London *Tablet* (No. 4005) says "the terrible story is incomplete, as many more have died since the volume went to press," early in January.

NOTES AND GLEANINGS

The *Franciscan Herald* (Vol. V, No. 5) records the sixtieth anniversary of the investment of the V. Rev. Anselm Mueller, O. F. M., as a Friar Minor. Father Anselm, who is in his 79th year, was for nearly half a century rector of St. Francis Solanus College, at Quincy, Ill. He also served one term as definitor general of his Order in Rome, and another as superior of the custody of Allegany, N. Y. He is still active, though naturally not as vigorous and energetic as he used to be, and resides at St. Joseph's Hospital, Joliet, Ill. Fr. Anselm is a man of fine intellectual attainments and sterling character, and we join with the *Franciscan Herald* and his many friends and former pupils in wishing him God's blessing in his old age.

A rather unusual necrology is published under the title, "A Colored Tertiary," in Vol. V, No. 5 of the *Franciscan Herald*. The subject of it is George Benedict Perkins, who died in Washington, Mo., March 2, 1917. "His face indeed was black," says the writer of the notice, "but his soul was white as snow." He was janitor of the Catholic parish school, and was "loved and respected by all who knew him." He lived and died a fervent, practical tertiary, and was buried in the brown habit of St. Francis. No one who reads the *Herald's* touching notice of this man's life and death can escape the conviction that there is hope for the Negro because he is capable of deep piety and perseverance in the service of God. R. I. P.

The popularity of Gray's "Elegy in a Country Churchyard" is attested by the many parodies and imitations which have appeared, in English and other languages. A number of these are reproduced by Clark S. Northrup in his "Bibliography of Thomas Gray," recently published by the Yale University Press. Of imitations alone there seem to have appeared hardly less than two hundred printed poems in English. There have also been some Latin translations, in which the opening line of Gray's masterpiece takes such

shapes as these: "Audistin! Quam lente sonans campana per agros" (Robert Lloyd, 1762); "Aes triste ingeminat cedentis signa diei" (G. Costa, 1772); "Nola sonans obitum pulso notat aere diei" (H. S. Dickinson, 1849).

The death is reported, from Munich, of Dr. Emil Michael, S. J., professor of history at the University of Innsbruck, Austria. Fr. Michael was known personally to many members of the American clergy, and by reputation to every student of history throughout the world. His best-known writings are: "Salimbene und seine Chronik," "Ranke's Weltgeschichte, eine kritische Studie," a life of Döllinger, and the monumental History of the German People from the Thirteenth Century to the Close of the Middle Ages, which unfortunately remains uncompleted. R. I. P.

Some one has kindly (or maliciously?) sent us a copy of the *Converted Catholic Evangelist*, which styles itself "A Protestant Missionary Magazine," and is "published by Ex-Romanist L. J. King," at 3256 Parkwood Ave., Toledo, O. This periodical is issued once a month. Its pages are professedly devoted to "an exposure of the lying wonders, doctrines of devils and false claims of the Apostate Romish Church, the 'Mother of Harlots and Abominations of the Earth,'" and "designed for the conversion of Roman Catholics to Bible Christianity." If we remember correctly, King has been exposed by Fr. Noll. His "magazine" belongs to the growing class of anti-Catholic periodic publications of the *Menace* type.

Changing one's views honestly is a very different matter from professing to adopt new ones out of expediency, or a wish to be on the winning or popular side. In the first is often intellectual salvation; in the second is always moral damnation. Not to change is to cease to grow; to change in order to be in the vogue, or with those on top, is to grow crooked.

The Chicago *Columbian and Western Catholic*, which claims to be "the oldest

Catholic paper in the West," but of late years has devoted itself exclusively to the service of the "Knights of Columbus," in its edition of April 13 editorially recommends "a dainty Japanese lady, by name Miss Toshiko Sakamaki," who "is to bring us the gospel of Shintoism."—"We might learn something from the gentle lady's teaching," says our contemporary..... "We may not be able to follow all that Miss Sakamaki may teach us, but we should listen with a receptive spirit and a due amount of meekness."

We cannot but wonder what the Chicago clergy think of the eager receptivity of this K. of C. organ for "the gospel of Shintoism," which, a competent writer says in the Catholic Encyclopedia (Vol. VIII, p. 304), "is summed up in a rather confused mixture of nature-worship and veneration of ancestors,...on a basis of pantheism."

Section III of the Constitution of the U. S. defines treason as follows: "Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort." This clause, the Buffalo *Echo* reminds us (Vol. III, No. 12), was taken from the English statute enacted in the 14th century, which the framers of our Constitution modified and limited to one specific act. In the case of the U. S. vs. Greathouse (4 Sawyer, 457; 1863) Circuit Justice Field said: "No other acts can be declared to constitute the offense [of treason]. Congress can neither extend, nor restrict, nor define the crime. Its power over the subject is limited to prescribing the punishment." Hence, in the words of the same esteemed contemporary, "individuals who place an arbitrary construction on the constitutional provision, and above all those who prefer charges of treason recklessly, arrogate to themselves a power which not even the Congress of the United States possesses."

The little leaflet sent out by the publisher to advertise Father Augustine Sprigler's booklet, "Our Refuge. A Practical Course of Instructions on the Most

Holy Eucharist," was written by the editor of the REVIEW after a careful perusal of the manuscript, and may therefore be reprinted here in lieu of a separate notice: This little book fills a real want, as there is a scarcity of popular treatises on the subject of the Holy Eucharist in English. The author draws mainly on the Catechism of the Council of Trent and excludes technical points that interest only theologians. The book is popular in length, style, and price, and is appropriately dedicated to the Catholic laity. "Jesus with Us," "Prophecies, Types, Promises," "The Institution," "The Eucharistic Sacrifice," "Attending Mass," "Holy Communion," are some of the attractive chapter headings. Priests will find Fr. Sprigler's book an excellent source from which to draw material for popular sermons on the Holy Eucharist, especially for Eucharistic triduum and Forty Hours' devotion. (B. Herder Book Co.; 60 cents net).

The Rev. C. D. McEnniry, C. SS. R., has just published another, the second, volume of "Father Tim's Talks with People He Met," of which the first was so well received. Father Tim has a knack of meeting interesting people and a still greater knack of explaining to them the homely truths of religion in a striking way. Among the subjects that engage him and his friends in this volume are "Courtship," "Hell," "Holy Water," etc. The arrangement of the talks is nothing if not original. Who, for instance, would expect a discussion of papal infallibility under the title "At the Polls"? "Father Tim's Talks" help fill the need of popular books of religious instruction, and we wish them a very wide circulation. (B. Herder Book Co.; 75 cents net).

Col. P. H. Callahan, the chairman of the Knights of Columbus Commission on Religious Prejudice, recently declined a place on the national Tariff Commission. A Detroit paper commented on the fact about as follows: "Patrick Henry Callahan, in declining the position offered to him by the President, like his illustrious namesake, said 'he preferred liberty.'"

All of his real friends have congratulated the Colonel on preserving his independence and refusing to limit his activities.

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We regret that Dr. Peter Guilday's booklet, "The Three Hours Agony of Our Lord Jesus Christ," did not reach us in time for Holy Week. It contains nine sermons delivered on Good Friday, 1916, during the Tre Ore, in the Church of Our Lady of Lourdes, New York City. "*Cor ad cor loquitur*" might be fittingly prefixed to them as a motto, for they are of an intimate and personal character and full of genuine unction. (Longmanns, Green & Co.; 75 cents net).

—o—
The strongest willed men in the world were saints. There are many saints who were never canonized. The reason is that the average saint first learned how to conceal from the world the fact that he was a saint. The only canonized saints are those who were discovered; and the fact that they were discovered was always their greatest annoyance.—Msgr. Francis C. Kelley, in "Letters to Jack," p. 26.

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God bless the critics. They stimulate enough to keep us moving onward and upward. They impede just enough to prevent our speeding too fast. They irritate just enough to make us careful. They sting just enough to make us watchful. They are a constant invitation to the practice of humility, and a consequent antidote to pride. Cherish your critics.—Msgr. Francis C. Kelley, in "Letters to Jack," p. 170.

—o—
Here is a specimen of Cardinal Newman's quiet humor. Mr. Bellasis ("Coram Cardinali," p. 20) relates that at a concert which he attended in company with His Eminence, in 1882, a certain lady came in late and talked away behind the Cardinal, "all through the G. Minor Symphony of Mozart, whose 'exuberant inventiveness' excited our wonder. When the din of [Brahms'] *Triumphlied* came on, her voice was drowned, and the Cardinal whispered: "Brahms is a match for her.'"

Mr. Edward Bellasis says, among other interesting things, that Cardinal Newman regarded the modern oratorio as "a kind of Protestant rejuvenescence of an eighteenth-century biblical institution, quietly founded, without acknowledgement, on St. Philip's Catholic creation, and nowadays bidding fair to do duty at convenient intervals for proper religious worship with large numbers, alike of churchgoers and of people who never go to church." The Cardinal, he adds, "looked jealously at the use of Scripture for general musical performances in concert halls. He was a little put out, too, by librettists interlarding Holy Writ with their own 'copy.' Scripture was good, and Gounod's librettos, for example, might be good, but, together in literary collaboration, they were—well, not so good. While allowing that there was something of interest in the history of his *Redemption* Oratorio, insomuch as when [it was] first conceived Gounod had entertained thoughts of embracing the religious state, the Cardinal could hardly be induced to hear it, at its first production in Birmingham.... nor be got to say anything about it by way of a compliment. 'As the work of a man of genius, one does not like to criticize it,' he let fall, and was rather troubled by its 'March to Calvary,' which he likened in private to 'the bombardment of Alexandria,'" ("Coram Cardinali," pp. 19 sq.).

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The publication of the centennial edition of Crabb's *Synonymes* (Harper & Bros.; \$1.25) recalls the fact that George Crabb was one of the first Englishmen to capitalize a knowledge of the German language and literature. He was brought up for the ministry, but forsaking it on account of a change of belief, he went to Bremen to learn the German language, wrote a German grammar and a series of German conversations, and edited several German text-books, which were long in use.

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"The Sacrament of Friendship" is a new book by the well-known author of "The Courage of Christ," "The Charity of Christ," and "A Divine Friend." This

fact dispenses us from going beyond a brief indication of the contents. In this volume Father Henry C. Schuyler puts before the reader the principal truth concerning the Blessed Sacrament, namely, that Christ dwells therein personally as our best friend. St. Thomas' famous hymn, "Adoro te devote," is used as a text. The book is full of beautiful thoughts, expressed simply and devotionally, and is specially recommended for use during "The Holy Hour." The illustrations, which we are told, were "drawn for the text," do not enhance the value of the book. (Peter Reilly; \$1.10 net).

Alexander Teixeira de Mattos, who has so beautifully translated Maeterlinck's works into English, according to the N. Y. Times Review of Books (Apr. 1), is a native of Holland, but has lived in England since 1874. From the fact that he "was educated at the Kensington Catholic School...and by private tuition under Msgr. Capel," it seems that he is, or ought to be, a Catholic—more likely "ought to be," for Maeterlinck, whom he has introduced to the English public, is an irreligious author. Mr. de Mattos resides at Chelsea, England.

"The Master's Word in the Epistles and Gospels," by the Rev. Thomas Flynn, C. C., is a two-volume collection of "Sermons for All the Sundays and the Principal Feasts of the Year," written, the publishers assure us, in response to a demand for "a unified and related series of discourses for the Sundays and principal feasts, on subjects proposed for consideration in the Epistles and Gospels themselves." The sermons are carefully worked out, clear, and impressive, and cover the field so well that the busy priest may pick up the work with confidence, certain that he will find a theme suited to the day at hand. (Benziger Bros.; 2 vols.; \$3 net).

That "An Eight Days' Retreat for Religious," by Father Henry A. Gabriel, S. J., made a hit with those for whom it was intended, is evident from the fact that it has just appeared in a second, revised


and enlarged edition. We renew our cordial recommendation of this excellent book. (B. Herder Book Co.; \$1.50 net).

At a negro church dedication in Richmond recently, the preacher called upon the deacon to offer the closing prayer. This was the response, according to the *Colored Messenger* (Vol. II, No. 1):

"O Lord, gib this poor brudder de eye of de eagle dat he may spy far off. Glue his hands to de Gospel plow. Tie his tongue to the line of truf. Nail his ears to de Gospel pole. Bow his head way down between his knees, O Lord, and fix his knees way down in some lonely, dark valley, where prayer is much wanted to be made. 'Noint him wid de kerosene ile of salvation and set him afire, Amen!'"

In "Camillus de Lellis, the Hospital Saint," by a Sister of Mercy, we have an "inspiring record of self-sacrificing zeal." St. Camillus lived in the late 16th and early 17th century. After a reckless youth as a soldier, he became a priest and founded the Order of the Fathers of a Good Death (1584). Though his later life for forty-six years was one of uninterrupted suffering, he would permit no one to wait on him, but often would crawl out of his bed to nurse the sick. Among the many interesting details of his life is his association with St. Philip Neri, who was for a long time his confessor and guide. The present volume is written by an admiring religious and makes an ideal gift for any one engaged in nursing the sick. (Benziger Bros.; \$1 net).

Mr. F. S. Flint has translated the Memoirs of Henri de Catt, who was a reader for King Frederick the Great of

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Prussia from 1758-1760 (2 vols. Houghton Mifflin Co. \$7.50). One of their most valuable features is the light these papers throw on the relations between Frederick and Voltaire. There seems to have been little friendship on either side. Each appreciated the prestige of the other in a sphere of life wholly different from his own. To each the relation was flattering. But the King detested Voltaire's character and never wearied of ridiculing and denouncing him, while the "philosopher" in the end came to hate his royal friend and heaped insult and injury upon him. An interesting fact in Catt's reports is that Frederick's purely literary criticism of Voltaire was often pointed and acute.

We read so much about "the average American," says a subscriber; "Who is he anyway?"

The average American is a creature compounded of percentages. He appears in print and travels through the country every ten years after the federal census has been taken. He lives in what is described as the centre of population,—a swamp a mile and a half west of Oshkawa, Illinois, population 379. He is a farmer with one-eighth negro and one-sixty-fourth Indian blood; he has a wife, three sons and two and two-thirds daughters. He drives an Allaboard car, goes to the theatre nine times a year, and to church every seventh Sunday, putting 9 cents in the collection box. One of his sons is at college, another is married, and the third has had measles and whooping cough. The two-thirds daughter has a vote.

Mr. Paul Wiltach, the author of a recent volume on Mount Vernon, recalls that George Washington's birthday was originally celebrated on February 11, old style, and that though the new style came into general vogue before he was very old, his friends clung to the old fashion. After the Revolution had made him famous, the citizens of Alexandria gave Washington a birthday feast on February 11. In the last year of his life his birthday was celebrated twice at Mount Vernon, once on the 11th, once on the 22nd.

The library of the Catholic University has on hand a number of valuable dissertations, among them: "The Dhamma of Gotama the Buddha," by the Rev. Charles F. Aiken; "The Education of Women During the Renaissance," by Miss Agnes Cannon; "St. Francis of Assisi, Social Reformer," by the Rev. Leo L. Dubois; "The Latinity of the Vulgate Psalter," by the Rev. John J. Jepson; "Agnosticism and Religion," by the Rev. Geo. J. Lucas; "Education of the Laity in the Early Middle Ages," by the Rev. P. J. McCormick; "Rudolf Eucken and the Spiritual Life," by Mme. Margaret M. MacSwiney; "A Legal Minimum Wage," by the Rev. M. O'Grady; "The Signification of Beraka," by the Rev. Thos. Plassmann, O. F. M.; "A Living Wage," by the Rev. John A. Ryan. These and other dissertations are for sale at 50 cts. a copy.

The Society for the Promotion of Christian Knowledge, to which we owe the English translation of Msgr. Duchesne's *Christian Worship*, has undertaken the

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publication of "A Series of Texts Important for the Study of Christian Origins." The first volume, "The Wisdom of Ben Sira, by W. O. E. Oesterley, D. D.," puts before us in dignified English the text of Ecclesiasticus such as a searching but sober textual criticism reconstructs it today. Till almost the end of the last century, the world had to rely exclusively on a Greek translation, which not a few mistook for the original. Lately the Hebrew text has been recovered and published. How much the Greek text is affected by this discovery may be seen from Dr. Oesterley's remark that the Revised Version is left "to a very great extent antiquated." The position of the Latin text is considerably affected also. St. Jerome, as is known, would not translate Ecclesiasticus, "desiring to correct only the canonical Scriptures;" and hence our Vulgate version is from the old Latin Itala, which is the most ancient of the translations from the Greek. The difficult problem of restoring the original text of Ecclesiasticus is by no means fully solved.

The London *Tablet* (No. 4005), in a sympathetic notice of Dr. Oesterley's translation calls attention to the bearing which the discovery of the Hebrew text of Ecclesiasticus has on the controverted question of the canon of the Old Testament, at least from a historical standpoint: "The fact that the deuterocanonical books of the Old Testament were not in Hebrew was an argument widely used by the old-time Protestants for their re-

jection. It now appears, however, that the Hebrew text probably did not wholly disappear from human ken till about the eleventh century, and that the ultimate reason of this was the rabbis' exclusion of it from their own post-Christian canon. So true is it that the Protestants took their canon from the Synagogue instead of from the Church of Christ."

The Catholic Union of Missouri, through a recently appointed committee, has undertaken to assist young Catholics of both sexes who come to St. Louis and other large cities from the country. The chairman of this committee, Mr. G. Gramann, in a circular addressed to the clergy of the entire State, requests them to lend their coöperation in this noble and necessary work. The idea is to make the existence of the committee known among Catholics in the country parishes and to see to it that if any young man or woman comes to a large city, to take up his or her residence there, the fact be made known, so that the newcomers may be secured against dangers and placed in touch with a parish and suitable church societies. A committee for this purpose has been established in each parish in the city of St. Louis. This is a laudable undertaking, and we sincerely hope it will meet with the support of all pastors and Catholic societies throughout Missouri.

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ment made by Dr. Richard C. Cabot in his book, "A Layman's Handbook of Medicine, with Special Reference to Social Workers." Dr. Cabot says: "I have never seen any serious cardiac effects from tobacco in no matter what excess. I don't believe in such a thing as tobacco heart. I don't believe there are any demonstrably permanent ill-effects parallel to the very well-known effects of alcohol. * * I can't feel strongly that it does much harm except to people whose powers of resistance are weakened, as is the case with the alcoholic."

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A recent bulletin sent out by the Foreign Missionary Seminary, Maryknoll, notes that, whereas for several years past, the annual gain of Christians in China has been about 100,000 souls, it has been only 60,000 in 1916. The cause is traceable to the war, which has withdrawn missionaries and diminished the propaganda offerings. An interesting and encouraging fact is that the number of native Chinese priests has increased from 803 to 828.

The Dubuque *Catholic Tribune* (semi-weekly, No. 156) justly observes that France's Judeo-Masonic government would have made a better impression with American Catholics (who constitute one-sixth of the population), if it had not made Viviani, the notorious persecutor of the Church, head of the war commission conferring with our government. But, adds our esteemed contemporary, "the Paris anti-clericals probably realize that the Catholics [of this country] exert little influence on the powers that be" and "figure that the displeasure occasioned in Catholic circles by Viviani's coming will be outweighed many times by the support it will give them in certain influential quarters."

Books Received

- Words of Encouragement. A Heart-to-Heart Talk with Careless Catholics. By the Rev. John E. Mullet. 16 pp. 16mo. Fredonia, N. Y.: The Good Counsel Press. 5 cts. (Pamphlet).
The Greek Schism and Benedict XV. By George Calavassy. 15 pp. 8vo. Reprint from the Catholic World. (Pamphlet).
Popular Elementary History of New Mexico. Prepared by Benjamin M. Read. 186 pp. 12mo. Illustrated. Santa Fe, N. Mex.: Benjamin M. Read. 1914.
Chronological Digest of the "Documentos Ineditos del Archivo de las Indias" (Unedited Documents of the Indies). By Benjamin M. Read, of Santa Fe, New Mexico. 161 pp. 12mo. Published by the author, Santa Fe, N. Mex. \$1.
A Casket of Joys Laid at Her Feet Who is at once the Sorrowful Mother and the Cause of Our Joy. In Memory of My Mother [By the Rev.] J. T. Durward. 55 pp. 16mo. Baraboo, Wis.: The Pilgrim Pub. Co. Wrapper, 15 cts.; fancy cover, 25 cts.
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Crooker, Jos. H. Religious Freedom in American Education. Boston 1903. \$1. (Based on the report of a committee of the Am. Unitarian Ass'n. A frank demand for the complete secularization of our schools and colleges).

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Herbermann, Chas. G. The Sulpicians in the United States. N. Y., 1916. \$1.25. (A record of the work of the Sulpician Fathers in the U. S., compiled from the sources by the late editor-in-chief of the Catholic Encyclopedia).

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Grote, G. (tr. by Meissner), Geschichte Griechenlands. 10 vols. in 5. Leipsic, 1850 sqq. \$2.50.

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Stöckl, Alb., Religionsphilosophie. Mayence, 1872. Bound together with this book, Becker, D. (S. J.), Das philosophische System Platons in seiner Beziehung zum christlichen Dogma. Freiburg, 1862. Both, \$1.

Friedrich, Ph. Der Christus-Name im Lichte der alt- und neutestamentlichen Theologie. 146 pp. 8vo. Cologne, 1905. 85 cents.

Grisar, H. (S. J.) Die römische Kapelle Sancta Sanctorum und ihr Schatz. Meine Entdeckungen und Studien in der Palastkapelle der mittelalterlichen Päpste. 156 pp. large 8vo. Richly illustrated. Freiburg i. B., 1908. 2.25 (cost \$3.60).

Nücke, P. Über die sogenannte "Moral Insanity." Wiesbaden, 1902 65 pp. large 8vo. unbound. 35 cents.

Leobner, H. Die Grundzüge des Unterrichts- und Erziehungswesens in den Ver Staaten von Nordamerika. Eine pädagogisch-didaktische Studie. vii & 200 pp. large 8vo. Vienna and Leipsic, 1907. \$1.50.

Lehmen, Alf. (S. J.) Lehrbuch der Philosophie auf aristotelisch-scholastischer Grundlage. 3 vols. Freiburg 1899, 1901, 1906. \$4.

Gabriel, H. A. (S. J.) An Eight Days' Retreat for Religious. St. Louis, 1916. \$1.25.

A Sister of Mercy. Cammillus de Lellis, the Hospital Saint. New York, 1917. 75 cts.

Ignatius Ephraem II. Rahmani. Testamentum Domini Nostri Iesu Christi nunc primum edidit, latine reddit et illustravit. LII & 231 pp. large 8vo. Mayence, 1899. \$5. The Syriac text with a Latin translation and notes of this ancient and highly interesting document; contains prophecies of our Lord concerning the last days, followed by a lengthy ecclesiastical ordinance and an exposition of the liturgy).

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THE POWER OF THE LODGE IN AMERICAN POLITICS

The *Builder*, which is perhaps the most important journal of Masonic research in America, in its November (1916) number gives a list of the presidents of the United States who are alleged to have been Freemasons. The list was compiled by George W. Baird, P. G. M. of the District of Columbia, and has been widely copied by the Masonic press.

Mr. Baird finds Masonic evidence (?) that John Adams, James Madison, John Quincy Adams, and John Hancock, among others (see list below), were members of the Masonic Order. John Quincy Adams, far from being a Mason, was one of the greatest opponents the Order ever had. Of the other three, the *Christian Cynosure* (Vol. 49, No. 11) quotes utterances that make it improbable, to say the least, that they were Masons.

The correct list of presidents who have been Masons, according to the magazine mentioned, whose editors are specialists on the subject of secret societies, is as follows: (1) George Washington (technically a Mason, but such an indifferent one as to be fairly classed among the non-affiliated); (2) Andrew Jackson; (3) James K. Polk; (4) James Buchanan; (5) Andrew Johnson; (6) James A. Garfield; (7) William McKinley; (8) Theodore Roosevelt; (9) Wm. H. Taft.

The relation of Franklin Pierce and Martin Van Buren to Freemasonry is not clearly determined, but they are usually classed among the non-Masons. A list of Masonic presidents printed in the Iowa Masonic Library's *Quarterly*

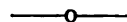
Bulletin (January, 1917) excludes both Pierce and Van Buren.

The *Christian Cynosure* thinks that "Freemasons are much more active in politics now...than at any time since the abduction or murder of Morgan." It illustrates this statement by the course of Bryan, Fairbanks, Roosevelt, and Taft. Bryan, who, when first nominated for the presidency, was a member of only two fraternal insurance orders, which were not considered by him as secret societies, is now a member of practically every prominent secret order in the U. S., including the Elks. Fairbanks promised that, if elected vice-president, he would join the Freemasons, and kept his word.

Ex-President Roosevelt, who belongs to a church opposed to secret societies, joined the Masons after he became vice-president and since then has become a member of almost all the orders of any prominence, including the saloon order of the Eagles.

Mr. Taft was made a Mason "at sight" after his election to the presidency.

"We do not believe," comments our contemporary, "that any of the four above named gentlemen would have gone into the lodge if they had not first gone into politics and learned the power that there is in the lodge for or against candidates; that is, we do not believe that at heart these men love lodgery. They do not have the 'mark of the beast' in their head, but in their hand."



Let us promote true patriotism and discourage buncombe and palaver.

STARTLING ADVICE FOR TEACHERS

Startling advice for teachers is contained in an address by Mr. William Archer, published in the *Educational Review* (Sept., 1916,) under the title, "Knowledge and Character." The author attacks "one of the fundamental data of the educational problem—this antithesis between 'knowledge' and 'character'." He says there is no antithesis between them. He asks: "Why should not the acquisition of knowledge and the formation of character go hand in hand? . . . In a rational system of education ought not the unfolding of the laws of life to carry with it the unfolding of the laws of conduct?" He attempts to prove that in the present state of education there is a divorce between the imparting of knowledge and the formation of character in the young. This may be admitted for perhaps most of the so-called secular or non-sectarian schools. Yet many teachers even in these institutions believe in "moral training," in so far as it does not conflict with the rules or restrictions of their particular school. At least, it is by no means universally held by teachers, as Mr. Archer seems to believe, that "acquisition of knowledge and formation of character are diverse branches of the educational process," nor do teachers maintain that these branches "come into active competition, time and attention given to one being necessarily taken from the other."

But even admitting that the imparting of knowledge in very many of our institutions fails to develop "character," and that much remains to be done before our schools are as efficient in character-building as they are in the promotion of learning, thoughtful educators, and those who have had long and intimate experience in guiding youth, will hesitate to accept Mr. Archer's suggestions for improving conditions. For in his opinion the teacher ought mainly to rely on evolutionary doctrine of the most pronounced kind as a powerful force in

the development of "character." Evolutionary teaching, he holds, will remove all barriers between "knowledge and character." He says, for instance, that "instead of cultivating in the growing boy the religion of loyalty to the heroic army in which he is enrolled, we teach him that he is a miserable sinner, fallen from a primal state of perfection, and capable of attaining it again, not by bravery, or kindness, or magnanimity, or self-control, but by belief in certain facts or assertions of which the enormous majority of mankind have never heard, and which he soon finds that we ourselves do not in any sense believe."

These are strange notions concerning original sin. No authorized interpreter of that doctrine has ever maintained that man can find his way back to that "primal state of perfection" by mere "belief in certain facts and assertions." Nor has any such interpreter ever asserted that to regain that blissful condition, "kindness, or magnanimity, or self-control" is of no avail. Nor is the Church's teaching on original sin inconsistent with loyalty "to the heroic army" of humanity. On the contrary, we strenuously maintain that to arrive at the "primal state of perfection," to regain and to retain his former dignity as a child of God, to be kind and loyal, magnanimous and self-controlled, to free himself from the baneful effects of the first sin, man must toil and struggle and be ever on the alert against the deteriorating forces within him. He must fight bitterly at times in order to be generous and kind and magnanimous and self-controlled. We hold and have held that man must be earnest and strenuous in spiritual combat and the practice not only of the afore-mentioned virtues but of all those that help to liberate his soul from the taint of sin and the slavery of passion. All this must man do to approach to the state of perfection which was lost by the sin of our first parents. There is no word in this explanation of "belief in certain facts or assertions of which

the enormous majority of mankind have never heard."

Some of Mr. Archer's criticisms would pass muster were his exposition of Christian faith and teaching sound and adequate. But he puts forth an interpretation which exists only in the minds, and is the stock-in-trade, of the outspoken enemies of Christianity. Then, having set up this false god, he forthwith proceeds to demolish him in the light of assertions and innuendoes which have no bearing on his thesis, and still less on the truth of the Christian faith.

It is in expanding a thesis—"Morality is older than the Ten Commandments"—that other most outrageous and arbitrary statements are flung broadcast without any attempt at proof. These dicta have not even the merit of originality. They are the common property of a host of scriverners who delight to pick up the chips in the workshops of the new science of Comparative Religion. We may pass over the confused notions of "morality" and "religion," neither of which the speaker thinks it worth while to define in any part of his indictment.

The Decalogue is not sufficient for Mr. Archer's highly developed moral sense. For "in it we find nothing approaching a complete system of morals. Temperance, fortitude, self-denial are wholly ignored." What woful ignorance Mr. Archer displays in the last sentence! It is true that these three virtues are not explicitly enjoined in the Ten Commandments. But does he not know that the perfect keeping of the greater precept connotes the possession of these virtues? Any well instructed child could tell Mr. Archer that the perfect observance of the law often entails the practice of temperance, fortitude, and self-denial. For who will always be pure, who will always respect the property rights of others, who will always oppose the beginnings of sinful desire, who will always be obedient to lawful authority, who will always check the angry outbreak, unless the man practiced in self-denial?

Mr. Archer is writing for a world oppressed by the incubus of the Ten Commandments, and for a class of people to whom the stern mandates, "Thou shalt not," are the least pleasant of all commandments. For he says: "The virtue of virtues, humanity, receives no recognition." What an inane indictment against these ten great laws of God whose perfect observance by every man and woman would make for complete social peace and happiness! In fact there is no way in which humanity could be so permanently blessed and helped and uplifted than by universal respect for the law promulgated on Mount Sinai.

The speaker next turns his guns upon "the Christian ethic." He does not condescend to say just what he means by this phrase. Clear definition is evidently not Mr. Archer's strongest weapon in debate. He merely says: "In the Christian ethic, therefore, we have another case of habits of thought and rules of conduct gradually evolved in the struggling, yearning human spirit, and then taken under a divine name, and endowed with the authority of edicts from on high." Mr. Archer does not say how, or from what sort of protoplasm, or during how many aeons, the "Christian ethic" developed. It simply "evolved," *voilà tout!* But we know more precisely how man was evolved. At least Mr. Archer knows "that he has gradually toiled upwards from a bestial unconsciousness to his present imperfect phase of moral development—a phase which, barring unheard-of catastrophes, he will presently leave far behind." All persons interested in the progress of the race would be glad to know what kind of "unheard-of catastrophes" the speaker had in mind. The European war is generally regarded as an "unheard-of catastrophe." Will this event prevent man from making larger strides in "moral development?"

There are, of course, other truths of revelation, which in Mr. Archer's view, oppose the triumphant march of humanity towards the heights of perfect civilization. But these truths can easi-

ly be brushed aside by teaching the school-boy, nay even the child, "religion in its historic context." Again, we vainly look for a clearer definition of the high-sounding phrase. We are at least told that in our classes of youngsters we must "admit that man has not 'fallen' from a primal state of innocence, but risen, through the heroic efforts of countless ages, to a level which is still far short of the heights he is destined to attain." Such teaching is expected to raise the child-mind to the dizziest heights of the sublime. Again, "the creation of the world 6000 years ago, the loss of Eden through the eating of an apple, and so forth," must not be taught as sober history, for they are what "every sensible man knows to be mythology." As to the evolution from the brute "the spirit, if not the letter, of this message is perfectly comprehensible to any normal child of school-going age." Such teaching, no doubt, would do away with an "antiquated catechism of Christian doctrine."

The doctrine of Hell naturally comes in for severe condemnation and reprobation. The thought of Hell is absolutely useless, thinks Mr. Archer, to restrain the sinner from yielding to gross passion. Besides, "the world is too marvelous a place to be wicked in." Man, in Mr. Archer's scheme of esthetic education, which is to make religious training superfluous, needs only the power of appreciating beauty in order to lead a splendidly virtuous life. For, "the clearer is a man's realization of the wonder and mystery of life, the greater will be his power of controlling his lower impulses." This wonderful discovery prepares the reader for the next burst of eloquence: "We are told that the fear of Hell keeps men from wrong-doing; but who really believes that?" Many occurrences of the present day cast a dubious light upon Mr. Archer's plea to do away with the doctrine of Hell, since "the world is too marvelous and beautiful a place to be wicked in." The press has recently been giving accounts

of the open preaching of immoral doctrines by Mrs. Sanger and others. People have been shocked by the cynical boast of a New York pervert that he and his leprous band had ruined thousands of innocent lives. Jane Addams has shown with an almost sickening array of facts that in the large cities the different kinds of amusements have been commercialized by conscienceless "entrepreneurs" so that they have become so many dangers for the young. Every now and then the press rings with reports of scandals among the élite and of the crimes of persons belonging to "society." Very recently in one of the Middle States two youths were on trail for having murdered young women in circumstances which showed a preconscious familiarity with the ways of sin. To all this may be added the graft and corruption, constituting what Lincoln Steffens aptly calls "the shame of the cities." In face of all this, will Mr. Archer still maintain that "the world is too beautiful a place to be wicked in"?

It seems, then, that the speaker struck a false key when he began his advices to the teacher of the coming generation. Knowledge is good, but character, which differs from knowledge, may at times be of infinitely more value to a youth and make him a much better citizen than all the learning of the sages. For there is a knowledge which leadeth unto death. In spite of all of Mr. Archer's broadsides against the teaching of "orthodox" religion, thoughtful teachers will never cease to have recourse to its helps in leading those under their charge to the practice of the higher life. A youth will not draw strength in the hour of temptation from a knowledge of the binomial theorem, of the laws of the combination of chemical elements, or the succession of the Plantagenets. For to-day perhaps more than ever, is it true that "the fear of the Lord is the beginning of wisdom."

ALBERT MUNTSCH, S. J.
St. Louis University.

HOW TO HELP THE CATHOLIC PRESS

A priest who is familiar with Catholic press conditions and has given much thought to the subject, recently addressed a letter to the *Dubuque Catholic Tribune* (No. 947), in which he discussed the causes of the prevailing apathy of American Catholics towards their press and suggested a means of metamorphosing that apathy into hearty and active support.

The causes, in his opinion, are two, one positive, the other negative.

"The negative cause is the secular press. Too many Catholics are satisfied with the weekly and semi-weekly editions of our large city papers. What of it, if they do not bring any Catholic news or bring it in a garbled form? What of it, if they occasionally slur things or even persons Catholic? These people do not know enough to notice it or do not care. Just so the paper is newsy. And newsy it is. It contains a large amount of unnecessary, often criminal, news; it is sensational and tickles the curiosity of people who do not want to be considered "back numbers." And thus our Catholic people are in a narcotic state of mind and care little or nothing, in consequence, for that which should interest them, as Catholics, most of all. Besides, these papers can afford to issue at a very cheap rate because they have built up a wide circulation and are carrying many and expensive advertisements. In this respect our Catholic papers are handicapped, as is obvious. Much more could be said on this point, but let this suffice.

"The second cause is a positive one, namely the apathy of our Catholic people towards things Catholic in general and towards the Catholic press in particular. Besides underestimating the baneful influence of so many of our secular papers on the faith and the moral character of our homes, Catholic people do not, as a rule, realize that they have a duty towards the press. Many an agent can tell of the flimsy excuses offered for

not taking a Catholic paper. People, strange to say, are unwilling to interest themselves in a paper that champions their faith, defends Mother Church, upholds the moral law in private and public life, and preaches true patriotism. Much less will they make even a little sacrifice for support of their press. The results are obvious."

All of which is as true as it is trite. The writer's suggested remedy is Catholic press missions. "My plan would be to give missions to our Catholic people dealing exclusively with the subject under discussion. Why not? We find that people specialize in many branches of science and practical work. Why should we not specialize in this particular and important work? Mother Church gives us the example. Preaching, oral instructions, are her primary and principal means of conveying spiritual truths. The spoken, more than the printed word will avail also in this instance. I should suggest that all the parishes of a diocese, for instance, have a Catholic Press Triduum, three evenings or mornings to be devoted entirely to the subject of Catholic support of the press. On the first evening the lecturer, preferably a priest (a stranger, of course) would discuss the question: Why Catholics should support the press. The topic of the second evening might be: How Catholics are to support the press, while the third evening he may consider the elimination of objectionable and unsuitable literature from our Catholic homes. The lecturer himself or a companion might call on those members of the parish who are indifferent towards their duty of supporting Catholic literature. It is, of course, understood that such an enterprise could not be undertaken without the proper sanction of the ecclesiastical authorities. I have no doubt that a mission of this kind would be productive of much good in the course of time."

The writer of the above-quoted communication is on the right track in so far as he realizes that the apathy

that is threatening the very existence of the Catholic press can be cured only by an heroic effort on the part of the clergy, with the cooperation of the hierarchy. The lay editor of the *Toronto Catholic Register* (conditions are pretty much the same in Canada as here) is so thoroughly convinced of this truth that he amends our recent suggestion that Father Wynhoven's address on the Catholic press be reissued in pamphlet form and spread by the million among the Catholic people (FORTNIGHTLY REVIEW, Vol. XXIV, page 136) by saying that the expense might be materially lessened and the pamphlet be made just as effective if circulated by the thousand among the clergy rather than by the million among the people generally. "We are convinced," he says, (*Catholic Register*, Vol. 25, No. 16), "that only through the efforts of the clergy can the Catholic paper be got into the average Catholic home where it has never been taken. Our people are accustomed to the lead of the clergy in religious matters, and can with difficulty be moved without that lead. It seems to us to be largely a question of securing, in the case of the clergy, not mere assent to the need (that would probably be easy), but a *burning realization of the truth of the statement that in a non-Catholic environment our Catholic young people can be kept in the faith only by the presence of the Catholic paper in the home.*" (Italics ours.—A. P.)

As we have often remarked:—were it not for the self-sacrificing zeal of so many members of the reverend clergy, there would be no Catholic press at all. It rests almost entirely with the clergy to obtain for the existing Catholic press the support that is necessary to make this part of the apostolate effective. Whether the "Catholic Press Mission" would be an effective means to this end, or what means would be more effective, is a subject that ought to be thoroughly discussed in the *Ecclesiastical Review*, the *Pastoralblatt*, and similar publications for the clergy.

ONE CAUSE OF JUVENILE DELINQUENCY

The conditions of the average home are far from ideal. We have had occasion to look into many a Catholic home and have detected the absence of the true Christian spirit, instead of which we often found indications of spiritual decay. Times and conditions have changed, and with them that first and most essential of all societies, the family.

Many parents appear to have no conception of their responsibility. They show but little concern about giving their children that religious and moral training which is an essential requisite of practical Catholicity and good citizenship. Perhaps they have little or nothing to give in the line of religion or morality, and this would sufficiently explain the situation, for nobody can give what he does not possess. In that case we have the verification of our Lord's dictum that no good fruit can be expected from a bad tree. The question is, whether the fruit is at fault or the tree. Evidently the latter, the parents. Numberless fathers and mothers are under the impression that they have done all that can reasonably be expected of them by bringing their offspring into the world. They pay school money and pew-rent, and leave the education of their children entirely to the teacher and the priest, expecting school and church to assume the whole burden of turning the children into models of intelligence and goodness.

Don't suppose for a moment, dear reader, that only parents of the middle or lower classes have such (to say the least) queer ideas. No, even the wealthy send their unruly boys to some institution, preferably to a Catholic college or university, to turn them into good Catholics and excellent Americans. And here is the joke of the thing. The poor professor will try desperately to build a great scientific and moral mansion on an imaginary foundation never laid at home. And the result? Well,—nobody can make

something out of nothing, and our Lord said, "A house built upon sand must collapse." The only thing the institution can do, in many cases, is to turn the lad into an athlete or baseball player, but these are not of the kind by whom salvation comes unto Israel. Professional sports are luxuries; we don't want them because we don't need them. What we must have are intellectually and religiously trained and morally sound boys and young men. But we shall never have such, unless we convince the parents that they must take an active part in the training of their children from infancy.

Another great evil which should be eradicated, is neglect of the Fourth Commandment. Parental authority seems to have come to an end, and every child is determined to have his own way. The children are masters in the family, not the parents. Instead of order there exists disorder, and in place of obedience we have rebellion. That under such conditions the unity and peace of the family must disappear, is evident, and that the children will try to escape such a place of incessant quarreling as soon as possible, is not surprising.

On the 16th day of November, 1910, a boy called on me. As I went to the reception room, the housekeeper remarked: "Father, he seems to be a bad boy; I believe he ran away from home." As soon as I beheld the boy, I knew the trouble and could not refrain later from telling the lady of the house: If it had been our misfortune to have a home like this lad, you and I would not have done better.

Returning from a lecture trip in January, 1912, I passed through the city of Chicago. On the way to the hotel I found two boys sleeping in a drygoods box. The one was a negro, the other an Italian. They were hardly twelve years of age, though they admitted that when a "copper" asked them, they would add two years to the twelve in order not to be arrested on the charge of truancy. The night was cold, and I thought it wrong to

leave the little fellows without shelter. So I invited them to go with me to the hotel, where they received the best of treatment. The next day they begged me to take them along and find them a home. When told that the consent of their parents would be necessary, the little Italian and his husky chum emphatically declared that they would rather go to—Hades (they expressed it differently) than return to their homes. These boys may have had good reasons for keeping away from their parents, but, after all, they were mere children, and if their homes had been Christian, and for that very reason orderly and pleasant homes, perhaps they would have had no desire to exchange them for the street and the drygoods box.

You may urge that such are exceptional cases, but it is a fact that, generally speaking, our boys and young men have lost the taste for home life, and aside from eating and sleeping at home, prefer places of amusement and the streets. Why blame them? They were never trained to love home, and when the parents order them to remain in, their spirit of liberty prompts them to go elsewhere. The parents who neglected to bend the stripling will never bend the tree. Need we be surprised, then, if, having learned to despise the authority of their parents, they will disobey the regulations of the school, reject the commandments of God and the Church, and, in many cases, transgress the laws of the State? Yes, times have changed, and so have the people, but by no means to the advantage of the home.

A fertile source of trouble in the family is the lack of prayer. When I was a boy, it was customary for the mother and the younger children to say their morning prayers in common. It was an inspiring sight to behold the family asking God's blessing for the day. To sit down at table, or to rise after meals without prayer, was not to be thought of, and, as the day was begun in the morning, so it came to a close in the evening, with a prayer of

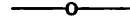
thanksgiving and petition for a blessed night. May God bless those excellent women in their graves because they transmitted their own spirit of prayer to us, their children, and thus succeeded in keeping the faith alive in our hearts.

In our modern homes there is time for everything except prayer. And if a prayer is still occasionally recited, it is a prayer of the lips only, and not of the heart. To save appearances, many will manage to attend Mass on Sunday; but don't look for city boys and young men at High Mass. Do they pray, even in the house of God? Watch them, and you will be compelled to say no. Any kind of a game, especially baseball, attracts vast crowds, but our churches are empty at the afternoon devotions. Do not show boys and young men the rosary, for they are apt to run away. And what else can be expected? The spirit of prayer is not cultivated in the home, unfortunately, and wherever the spirit of God has disappeared, the evil one will soon establish his habitation.

Furthermore, parents do not exercise sufficient vigilance over their children. Usually they permit them to go with any one, at any time, to any place, and stay as long as they please. Parents should watch their children at home, surprise them when they think themselves alone, and never permit two or more to occupy the same bed after they have reached the age of seven or eight. In February, 1912, Mrs. X. came to me and informed me that two lads, brothers of nine and eleven years respectively, had spoken to her little son of evil things they practiced while in bed. The matter was investigated and found to be true.

The trouble is that many fathers and mothers presume their children to be saints, and in their optimism forget that there are devils from without and within (the passions). And so evil things are permitted to go on, and God only knows where they will end. Add to all this the bad example of indifferent and negligent parents, which

many children have before their eyes continually, and you can not but concede that the boy problem is to be traced largely to the conditions of the modern home. FR. A. B.



SPREADING OBJECTIONABLE LITERATURE WITH THE AID OF THE CATHOLIC PRESS

The FORTNIGHTLY REVIEW is read by most Catholic editors and by a large number of priests and other influential Catholics, so that I think it is the best medium for a warning against two firms that abuse Catholic newspapers by inserting therein ostensibly harmless advertisements in order to get the addresses of Catholics to whom they later send vile stuff that ought not to enter any Catholic home.

The two firms in question (we will not advertise them by giving their names) do business in small country towns,—the one in Ohio, the other in Minnesota.

The former offers for sale "Das Buch Genovefa," the latter some Emmerich booklets.

I do not know whether there is anything objectionable in "Genovefa," but I do know that people who have sent for it, some time later received from the same firm a catalogue of obscene and superstitious books. These fellows are shrewd in covering their tracks. I have never seen their "ad" in two Catholic papers at the same time, and it apparently never appears in two papers successively in the same district. As far as I know, they are also careful not to send these catalogues until some time after they sent "Genovefa."

The other offender advertises booklets of and about Anne Catherine Emmerich, the well-known Augustinian nun, stigmatic and ecstatic (see the *Catholic Encyclopedia*, Vol. V, pp. 406 sq.). I first saw his advertisement in the *Central-Blatt and Social Justice*, in the spring of 1916. Next it appeared in *My Message*, the official organ of Bishop Busch of St. Cloud (June, 1916). In the following autumn the

"ad" turned up in the *Catholic School Journal*, of Milwaukee. A teacher of my acquaintance answered the "ad" and ordered the Emmerich booklets. With these came two pamphlets, entitled, respectively, "Confession to God" and "The Communion of God," filled with heretical, scandalous and blasphemous matter. The school teacher complained to the *Catholic School Journal*, but was not satisfied with the outcome of the correspondence. She then brought me the booklets and correspondence and asked me to do something. In December last I interviewed the Bishop of the diocese in which the Minnesota firm is located, but he said he was powerless, as the party in question defied both bishop and parish priest.

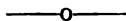
Last February the "ad" appeared in the Dubuque *Catholic Tribune*. I wrote to the editor and he told me that he would notify the Catholic Press Association, so that the newspapers might be warned. I do not know what, if anything, has since been done to put a stop to this nefarious deception of the Catholic press and public.

The "Confession to God" pamphlet has, on page six, a passage which shows that the author, who is also the head of the concern advertising the Emmerich booklets, considers himself obsessed by devils. "It is now over fifteen years," he says, "that I am molested by evil spirits, devils. At first they deceived me, when it became so very unbearable I prayed to God to show me what the trouble was, and then they began to talk to me, but the battle only increased through that. I am attacked spiritually and bodily, terribly, and also bloodily."

I have a suspicion that some enemy of the Church is using this poor maniac for his purposes. A comparison of the style in the "Life" of Emmerich with that in the "Confession" and "Communion" shows that some one must have assisted the compiler in the concoction of his two anti-Catholic pamphlets; and surely no Catholic could have done so.

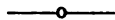
A BENEDICTINE ABBOT

[The four Emmerich booklets, the two pamphlets titled "Confession to God" and "The Communion of God," and the correspondence of the school teacher referred to by the writer, including a curious letter by the author of the pamphlets to the *Catholic School Journal* (dated Oct. 23, 1916) are in the hands of the Editor of the FORTNIGHTLY REVIEW. They bear out the statements made in the article, which we therefore do not hesitate to publish, especially as the author is a churchman in high standing and as publicity seems to be the only effective way to stop this nuisance.—A. P.]



NOTES AND GLEANINGS

We notice that Mr. Edward Bellasis, in his recently published book, "Coram Cardinali," (Longmans, 1916), registers a rumor to the effect that the famous German composer Felix Mendelssohn-Bartholdy, who died at Leipsic Nov. 4, 1847, was received into the Catholic Church shortly before his demise. Mr. Bellasis says: "I have it from Fr. Bowles that a Jesuit Father told a Mr. Okely that 'one of our Fathers received Mendelssohn into the Church shortly before his death,' and our informant thinks this reception took place in Switzerland. Moreover, he adds, that Fr. W. Maher, S. J., on one occasion, previous to Mendelssohn's *Lauda Sion* being done at Farm Street, during the 'Forty Hours,' addressed the congregation: 'Perhaps you would like to know that the author of the music we are about to hear died a Catholic.' No corroboration is to hand hereon." ("Coram Cardinali," London, 1916, p. 18, n. 1). This is merely a revival of a rumor of doubtful authenticity. Herder's "Konversations-Lexikon," our best authority in such matters, says nothing about Mendelssohn's alleged conversion.



America (Vol. 17, No. 4) announces the establishment of a Polish Messenger of the Sacred Heart. It is called *Poslaniec Serca Jezusa* and appears monthly at St.

Francis Xavier's College, New York, under the editorial direction of Father Aloysius Warol, S. J.

From a recent issue of the *Christian Cynosure* (Chicago, Vol. 50, No. 1) we learn that the memorial parade held in Washington in honor of Major Archibald Butt, who went down with the Titanic, was participated in by a Masonic lodge and the Sacred Heart Cadets, a Catholic temperance organization, under the command of Capt. P. H. Rice. The Cadets "stood at a salute while Temple-Noyes Lodge, accompanied by the escort of Masons from the Grand Lodge, marched through the line." (See the *Tyler-Key-stone*, Jan. 1915). A writer in the *Washington Star* commented on this strange sight as follows:

"The remarkable fact of a body of Roman Catholic cadets being permitted by their priests to form part of an escort for a Masonic lodge is significant—either of a more liberal attitude of those priests toward Freemasonry, or of the determination of at least some American-born Roman Catholics to disregard the silly fulminations of Pope and priest and meet us like men and brothers."

What other conclusion could a consistent Freemason draw from such inconsistent conduct on the part of lukewarm or misled Catholics?

Basil King's latest story, "The Lifted Veil," which was among the six best-selling books of fiction for the month of March, according to *America* (Vol. 17, No. 4), is a good argument for the celibacy of the clergy. The Rev. Arthur Bainbridge, a fashionable New York minister, is visited by a heavily veiled woman, who tells him of her life, and seeks council. He afterwards meets her in society, and without realizing that she was his penitent, becomes engaged to her. To one of his scandalized parishioners the minister then defends his action by saying: "I am nothing but a man." But the former replies:

Oh no, Arthur, you're a good deal more than a man, as men are known to us. To a lot of us you've been—the guide going on before the climber..... You're one of the men—there have been a good many of them in the world at one time or

another—who come to us as interpreters of a life purer than our own. The minute you marry you come down into our life; and when you do you can't help us any more..... You wouldn't find the largest churches of East and West making it [clerical celibacy] an essential if it didn't respond to a demand within the human heart. When you've said all you can for marriage, it remains physical, material, of the earth earthy, and only good enough for the common man. I've often thought that a large part of the flabbiness of Protestantism, and of its economic wastefulness, comes from the fact that we've so few guides going on above us, and a lot of blind leaders of the blind struggling along in the mass.

"Well said," comments our contemporary, "though for those called to it, Christian marriage, of course, is not 'of the earth, earthy.'"

Mr. Henry Somerville, in his department in the *Toronto Catholic Register* (Vol. 25, No. 14), comments on the spread of the "Big Brother" movement throughout America. He says Catholics ought not to be prejudiced against the idea because the name "Big Brother" has been popularized by Protestants. "The work is not an invention of any American Protestant, because it has been done under slightly different forms in Catholic Europe for ages past...In France the men and women doing this sort of work for boys and girls are called godfathers and godmothers. According to the old Catholic teaching, those who stood as sponsors for a child at Baptism assumed responsibilities towards the child of a parental character, to act as father or mother, or as big brother or big sister to the child, if that were ever necessary. All this is called social service, but it is traditionally religious and Catholic work, and it is our duty to see that it is done. Under present-day conditions of city life in this country, the work will not be done in quite the same way that served at other times and in other places. We need to adopt less individualistic and more organized, more cooperative methods. Our charitable action must be social, and we must realize that social work is not a modern fad of Protestants, but the traditional practice of the Catholic Church."

Our chief source of information about the life and labors of George Washington, up to the latter half of the nineteenth

century, was Jared Sparks' biography and his collection of Washington's letters. Most of us probably have never realized how defective and misleading a source this was. Dr. John Spencer Bassett, in his recently published work, "The Middle Group of American Historians" (Macmillan; \$2), shows what amazing and utterly indefensible liberties Sparks took with his documents. The outcome of his faulty method was the creation in the popular mind of an impression of Washington that was quite at variance with the truth. "The New England clergyman [Sparks]," says the N. Y. Times Book Review (Apr. 15), "gave to his contemporaries a Washington stiff, wooden, rather pompous, and quite unhuman. It is, indeed, quite possible that this Washington will never be wholly replaced by the real Washington whom his friends loved tenderly and even his foes respected. It was a terrible disservice to our country."

"If the average K. of C. council spent half as much each year for Catholic literature and Catholic social work as they do for refreshments, cigars, and soft drinks," sagely observes "Valerian" in the *Brooklyn Tablet* (Vol. XIII, No. 49), "the average member would know far more about the real purpose of his membership and the need there is of an enlightened Catholic laity in these troublesome times."

When it was announced, recently, that a public building somewhere in the East was to have its corner-stone laid by the Knights of Columbus, some Catholic editors commented upon the liberality of the community which conferred this unusual favor, while others went to the length of hoping that the example would be widely followed. The *Little Rock* (Ark.) *Guardian* (Vol. VI, No. 49) voiced the views of all sensible Catholics in commenting on the incident as follows:

"If memory serves us well, there return to us from the dim past the loud-voiced protestations of our Catholic people against the practice which permitted Masonic organizations to participate in

public functions of this character. The argument was that buildings erected by all the citizens should not be handed over to the tender ministrations of restricted bodies. We Catholics had a particular grievance because all the ceremonies were presided over by representatives of organizations forbidden to our members. It was an un-American practice to permit us thus to be ostracized and the only fair procedure would require all such affairs to be in charge of a citizen committee. Were we really convinced of this, or were we only enviously denouncing others because our claims to share in the ceremony, as a restricted body, were not recognized? If it was wrong for the Masons to participate in these public functions, to the exclusion of any others, it is just as indefensible for the Knights of Columbus to act the part. Let us at least be consistent when we attempt to assert our rights, grounding protest on American principles of equal citizenship and no partiality to clique or favor to any organization."

The *Ave Maria* (Vol. V, No. 18) quotes the (Methodist) *Christian Advocate* as saying that "the fight against drink is a Protestant fight," and, after pointing out that drunkenness had become a comparatively rare vice at the time of the "Reformation," and is even now practically unknown in Catholic countries, adds: "If the one who is responsible for spreading a destructive fire is under the greatest obligation to help in putting it out, then indeed the fight against drink should be especially energetic on the part of Protestant persons."

The *Brooklyn Tablet* (Vol. XIV, No. 4) registers "a horrible report" that "it is the intention of the government of the U. S. to draft the clergy into the army."

"The American priesthood," comments our contemporary, "will go into the army to a man if necessary, as priest chaplains and hospital attendants. There is where they are needed; but for them to take up arms for killing and maiming the enemy is unthinkable. There are plenty to do

that work. We trust that the rumor is untrue. Our Catholic people would cry out against the measure to a man."

This rumor has since proved to be unfounded.

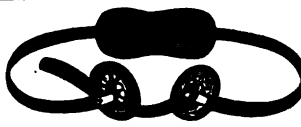
The *Catholic Citizen* (Vol. 46, No. 24) publishes a remarkable letter from Wm. S. Fitch, special agent of the U. S. Department of Justice, addressed to the Rev. George Meyer, pastor of Holy Angels' Church, Milwaukee, Wis. It appears that, as a result of a letter written to Mr. Fitch by a lady who stated she had overheard a man on a streetcar say that he knew there were 1500 rifles hidden in some German Catholic church in Milwaukee, an investigation of fifteen Catholic German churches in the city was made by government agents and no arms or ammunition were found. The *Citizen* regards this letter as "an important document," inasmuch as it makes effective answer to the constantly recurring rumor that arms are hidden in Catholic churches. The anti-Catholic agitators will not pay the slightest attention to Mr. Fitch's letter, or if they do, will dismiss it with the remark that the fact that no arms were found in fifteen odd churches in one city does not prove that no arms are stored in others. The Catholics of Milwaukee and of the whole country have a right to feel aggrieved that any government agent should have acted on the strength of such a flimsy rumor and subjected fifteen of their churches to a degrading search.

"The Menace of Japan" by Frederick McCormick (Little, Brown & Co.; \$2 net) is a notable, if somewhat wrathful, book. The author reviews, at length and with much detail (obtained from sources he considers it unwise to reveal) the history of American diplomatic intercourse with Japan, beginning with the negotiations carried on at the time of the Portsmouth Conference, and shows that the Oriental Empire is feverishly waiting for an opportunity to make war upon this country.

The specific issue, in Mr. McCormick's opinion, from which the eventual clash between the two countries must arise, is not the matter of the restrictive legisla-

tion passed by the U. S. and bitterly resented by Japan, but the determination of the latter to obtain a free hand and dominant influence in the Pacific. That intention, born shortly after the Russo-Japanese War, first came into conflict with American ideals and American policy, according to Mr. McCormick, when Japanese design was translated into action in Manchuria. "From that moment the United States, as the upholder of the doctrine of the Open Door, became an obstacle in the path of Japan, and hence the object of her hostility and her wiles."

The appearance of a new (the fourth) edition of "The Law of Automobiles," by Xenophon P. Huddy (Albany, N. Y.: Matthew Bender & Co.), is indicative of the rapidly growing importance of this new branch of legislation. Certain principles regarding the automobile have been established. It is not dangerous *per se*, like combustibles, explosives, and vicious animals. Nor is the owner of an automobile liable for acts of another, to whom his machine has been loaned, or for the acts of the chauffeur, who commits an injury when driving for himself, even though the employer permitted him to use the car. A valuable chapter on the highway treats its use from the point of view of the pedestrian and others. Special consideration is given to the use of streets by children, regarding whom automobile drivers are required to exercise the greatest diligence. The rule that a person before crossing a railroad track must "stop, look, and listen" does not apply in the same strictness to one who is about to cross a street upon which automobiles are operated. As these run in no settled course and are not legally

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distinguished from other vehicles, the measure of duty of a pedestrian in such circumstances is merely ordinary and reasonable care.

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According to the London *Tablet* (No. 4013, p. 435), the Children's Encyclopedia, edited by Arthur Mee, has been revised by a competent Catholic and "no longer contains anything that is offensive to Catholics." But the work's standard of human values remains Protestant. Thus there is a picture showing Luther in the act of burning the Pope's bull, with the legend, "His boldness inspired many weaker men," and another with an inscription telling how the father of "the monk who shook the world" prayed over the cradle: "O God, grant that he may become a refiner in Thy Church"—"We all know in what way this prayer was answered." Such things make the Children's Encyclopedia unfit to be put into the hands of Catholic boys and girls.

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In "The Biology of Twins," Horatio H. Newman sets forth many interesting facts and their bearings on the fundamental problems of biology. He has studied for eight years the most striking case of twin production known to science—that exhibited by the nine-banded armadillo of Texas (*Dasypus novemcinctus*) and devotes most of his space to the phenomenon of polyembryony in this species. A treatise on twins brings together more biological curiosities than is furnished by any other field of similar scope. While the study of the armadillo throws some light on the origin of human twins, the problem is not yet solved, and

"is likely to remain unsolved for a long time to come." A gruesome chapter is that on conjoined twins and double monsters, which are distinguished into two main types, (1) diplopagi and (2) autosites and parasites, i. e. "unequal and asymmetrical monsters, one component of which is smaller than and dependent upon the other." Sometimes the parasite is within the autosite. Such parasites form tumors and range from almost complete fetuses to mere masses of tissue, sometimes containing teeth or hair. Blundell cites the case of "a boy who was literally and without evasion with child," for the fetus was contained in a sac communicating with the abdomen and was connected on the side of the cyst by a short umbilical cord. The fetus made its appearance when the boy was eight years old; after much enlargement and subsequent flooding, the boy died. Mr. Newman's book forms part of the University of Chicago Science Series. (Price \$1.25).

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Some ten or more years ago there appeared serially in a number of our daily papers, and in book form, a remarkable story, entitled "When It Was Dark," by Guy Thorne. It pictured the supposed finding of a stone record in the Holy Land admitting the removal and hiding of Christ's body by Joseph of Arimathea, and the utter consternation into which Christian England was thrown in consequence of this discovery. Eventually the supposed record is exposed as an impious forgery; the scoffers are confounded, and Christian confidence is restored. "Suppose all this had actually

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happened," says the *Toronto Catholic Register* (Vol. XXV, No. 14), "what would be the attitude of Catholics pending the coming of the exposure, while men believed to be of great learning were proclaiming the genuineness of the supposed record?... We should know that it was an imposture, and we should know this with absolute certainty, even if the direct proof of its character as such were never discovered. It would cause no profound sensation or consternation among Catholics, for whom the resurrection of our Lord is a fact more incapable, if possible, of being disproved than the existence of Napoleon I or King Henry VIII of England." Mr. Thorne's book is recalled by the review, in the current *Dublin*, of a new novel by him, and the mention by the reviewer of the report that the author has become a Catholic.

Mr. Chauncy I. Depew, on the eve of his 83rd birthday, gave out some health and longevity advice that is worthy of attention. "Don't eat too much, don't drink too much, learn how to say no, cut out bad habits, and take up the knife at once," is the gist of his philosophy. "I have seen thousands of my friends and acquaintances," says Mr. Depew, "die of worry over things that never happened, things they thought would happen. Most of the other half dug their graves with their teeth. In both cases it was a species of suicide."

"All this is well said," comments the

Catholic Transcript (Vol. XIX, No. 46). "It would make a good rule of life for the man whose hopes and ambitions are circumscribed by the horizon of this world. If he looks beyond, he will do well to supplement Mr. Depew's philosophy with the philosophy of St. Paul. The will must be strong, and if grace can be brought to supplement what is wanting in the gifts of nature, then there is some hope of leading not only a long but a correct and meritorious life. What Mr. Depew says of indiscretions that militate against longevity, can with immense profit be applied to those that violate the moral law. 'Say no,' or 'cut it out.'"

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Commenting on the will of a certain Catholic millionaire (R. C. Kerens?) who left all his estate (more than six and one-half million dollars) to the members of his family, three of whom receive about two millions each, the Rev. Dr. John A. Ryan, of the Catholic University, says in an editorial article in the *Catholic Charities Review* (we summarize): The testator was the victim of a sad delusion concerning the benefits of wealth and its relation to life. The average person cannot reasonably devote the income from \$2,000,000 to the satisfaction of his

own wants. The maximum reasonable bequest is about \$250,000. Ten to fifteen thousand dollars a year is a reasonable family income. The overwhelming majority of families who spend more than this sum in supplying their wants, indulge in things which are of no real use, but rather obstacles to the development of the higher faculties. The rich man in question, therefore, did not confer a benefit on his children. Nor did he fulfil the Christian law of properly distributing his wealth, which requires that he give his superfluous possessions to needy persons, causes, and institutions.

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Books Received

- Character Sketches of the Rt. Rev. C. P. Maes, D. D., Late Bishop of Covington, Ky. Written by the Sisters of Divine Providence, Newport, Ky. With a Preface by Cardinal Gibbons. 187 pp. 12mo. Baltimore, Md.: John Murphy Co. \$1 net.
- Defamers of the Church. Their Character. [By the Rev. J. F. Noll, Editor of Our Sunday Visitor]. 12th (revised) edition. 64 pp. Huntington, Ind.: Our Sunday Visitor. 5 cts. (Pamphlet).
- A Flower for Each Day of the Month of June. By John J. Murphy, S. J. Edited by William J. Ennis, S. J. 64 pp. 16mo. New York: The Home Press, 331 Madison Ave. 10 cts., \$1 a dozen. (Pamphlet).
- The Rest House. By Isabel C. Clarke. [Novel]. 382 pp. 8vo. Benziger Bros. \$1.35 net.
- The Story of the Acts of the Apostles. A Narrative of the Development of the Early Church. By Denis Lynch, S. J. 295 pp. 8vo. With Illustrations and a Map. Benziger Bros. \$1.75 net.

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McLaughlin, Rev. W. Pope Adrian IV a Friend of Ireland. Dublin, 1906. \$1.

Wiseman, Card. Abhandlungen über verschiedene Gegenstände. Aus dem Englischen. (3 vols., bound in one). Katisbon, 1854. \$2 (A complete collection, in German, of Cardinal Wiseman's interesting and instructive essays on theological and other subjects).

Pohle, Jos. Lehrbuch der Dogmatik. Vol. I. 5th. ed. Paderborn 1911. \$1.75. Comprises the treatises On God, the Trinity, the Author of Nature and the Supernatural. Good copy. No German books can at present be imported from Germany).

Crooker, Jos. H. Religious Freedom in American Education. Boston 1903. \$1. (Based on the report of a committee of the Am. Unitarian Ass'n. A frank demand for the complete secularization of our schools and colleges).

Pohle-Preuss. Christology: A Dogmatic Treatise on the Incarnation. St. Louis, 1913. \$1.25.

Hockenmaier-Reudter. Confession Made Easy, A Manual of Instructions and Devotions for the Catholic Laity. Full leather, gilt edges. Techny, Ill., 1910. 50 cts.

Preuss, Edw. Zum Lobe der unbefleckten Empfängnis von einem, der sie vormalig gelästert hat. Freiburg, 1879. 60 cents, unbound. (Contains the remarkable history of the author's conversion).

The Fortnightly Review, St. Louis, Mo., Vol. XXIII (1916), 24 numbers, unbound, in good condition. \$2.

Dinnis, E. M. God's Fairy Tales. Stories of the Supernatural in Everyday Life. London, 1916. 85 cents.

Vassal, Abbé Auguste. Le Celibat, Ecclésiastique au Premier Siècle de l'Eglise. Paris, 1896. \$1.50, unbound.

Davidson, Thos. Aristotle and Ancient Educational Ideals. New York, 1892. 75 cts.

Hall, F. J. The Kenotic Theory, Considered with Particular Reference to its Anglican Forms and Arguments. New York, 1898. 75 cents.

Raumer, F. von. König Friedrich II. und seine Zeit. Leipsic, 1836. \$1.

Schmidt, Karl. Die Confession der Kinder nach den Landesrechten im deutschen Reiche. Freiburg, 1890. 75 cts.

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DR. LYMAN ABBOTT AND THE CATHOLIC CONCEPTION OF GOD

Dr. Lyman Abbott recently contributed to the *Outlook*, of which he is the editor-in-chief, a series of articles on "The Last Days of Jesus Christ." Speaking of our Lord before the Sanhedrin, he says that "in this trial were put in sharp contrast two conceptions of religion, the humanitarian and the ceremonial—two conceptions which have been in the world ever since Cain made an offering to Jehovah and almost simultaneously slew his brother. The one conception imagines that God is best pleased by a scrupulous obedience to certain carefully defined regulations and a punctilious observance of certain prescribed rituals. This it is that will save the world from the wrath of God or the gods. The other believes that God is best pleased by a spontaneous life of love, service, and sacrifice. This it is which will save the world from the terrible evils it brings upon itself by its selfishness, its self-seeking, its self-indulgence."

Dr. Abbott scores those who clung and still cling to the former conception, which, he finds, was held in the Old Testament, by those "who put emphasis on the importance of the Levitical code," and also in the New Testament, by those "who insisted on fastings and ablutions or synagogue services." Of course, the Catholic Church, which observes rites and has a ceremonial, comes in for condemnation. Dr. Abbott charges that the "ceremonial" conception of God was held "in the Middle Ages by priests who devoted their lives to masses and confessions, and by inquisitors who executed as criminals those who doubted the doc-

trines or neglected the services of the Church."

This insinuation is unfounded. The Middle Ages produced some of the greatest theologians, who wrote treatises on God and His perfections. These treatises, of which Dr. Abbott evidently knows nothing, are still studied in the schools. We have nothing that surpasses them in keenness of speculation and depth of argument. The Middle Ages gave us Bernard of Clairvaux, Anselm, Thomas Aquinas, and Bonaventure. They practically created the science of God and His perfections. In the light of this great fact alone Dr. Abbott's assertion is untenable.

The medieval priests who devoted "their lives to masses and confessions," were not thereby guilty of spreading a false and narrow conception of God. "Confession," in the Catholic sense, means an humble avowal of one's sins, joined with a firm resolution to strip off moral uncleanness and become more Christlike. The devout hearing of the Mass, which is the renewal of the sublime sacrifice of Calvary, is one of the powerful means given to the faithful, by which they can and should rise from the slavery of sin to the liberty of children of God. Priests who thus try to lead souls to Christ and to imitate His virtues, do not inculcate slavish adherence to the belief that "God is best pleased by a scrupulous obedience to certain carefully defined regulations."

Dr. Abbott furthermore overlooks the fact that the Middle Ages have also given us numberless instances of men and women who sacrificed their fortunes and laid down their lives for the good of their needy and afflicted brethren.

ren. The Middle Ages may not have heard of "social service," but they knew and practiced *charity*. St. Francis of Assisi and his little band did as much for the alleviation of human want and suffering, and contributed as much to the solution of the "social problem" of their time, as many a modern organization with unlimited means is doing to-day. In the Middle Ages there were societies for the ransom of captives, and there were noble men and women who devoted themselves entirely to nursing the sick and succoring the poor. But these devoted apostles of social service had no narrow one-sided view of God. They received their religious instruction and much inspiration and strength from priests, at whose masses they devoutly assisted, and to whom they confessed their sins and shortcomings.

EVIL ENVIRONMENT AS A CAUSE OF JUVENILE DELINQUENCY

If the conditions of the home are bad (see this REVIEW, No. 11, pp. 166 sqq.), the evil surroundings in which many of our boys and young men grow up, are worse. We have often thought that our youngsters, in order to withstand the pressure that is brought to bear upon them, should be of steel,—and yet they are of flesh and blood. Turn which way they may, they find themselves confronted by all sorts of temptations and dangers.

The boy and the average young man has a natural inclination to curiosity. He desires to see and hear all, and imitates the actions of his elders. God knows, and so do we, that he sees and hears altogether too much for his physical and moral well-being. Generally speaking, the boy is not alone in the streets. He will manage to be in company of others.—"with the gang." What one does not know the others do, and thus, if we follow closely upon their heels, we can often hear words and stories so disgusting that they can not be repeated in the presence of decent people.

Returning from a sick call one evening, I passed a crowd of boys, ranging in age from nine to sixteen, as far as I was able to judge. I pretended to be waiting for a car in order to listen to their conversation. What I heard there I had never heard or thought of before. Here was the very climax of moral depravity! Imagine these poor little fellows eagerly drinking in the terrible poison that was being poured out to them, and losing no opportunity of communicating the "news,"—not to father or mother,—but to scores of other boys, who had perhaps succeeded in preserving their innocence up to that fatal hour.

One day the proprietor of a retail store called me into his place of business and told me the following. His seven year old son came running into the house at top speed, shouting: "Pa, you lied to me; a few days ago you told me that the doctor brought my little sister, but it isn't true. Some boys told me to-day, that—" and the little fellow told his father things which caused the man to sit down and weep.

Corruption finds its way into the boy's mind and heart as through the ear, so also through the eye. The cult of the nude has become one of the evils of the age. In order to attract attention and admiration, the beautiful forms of women and children are presented as nature made them, that is to say, stripped of every stitch of clothing wherewith people ordinarily cover their shame. You may find various poses, the more suggestive the better, exhibited in show windows, in so-called art parlors, in news stores, in hotels, on the walls of palaces and hovels, and in the penny newspapers. I once noticed a crowd of boys, big and little, around a show window. Attracted by their exclamations, I resolved to take a look at the object of their interest. What did I see? Well, a large copy of "September Morn"! The boys, of course, expressed their opinions of the picture, and some of them appeared to be quite enraptured with the nude girl in the water. "Gee, kids," re-

marked one of them, "isn't she a peach?" I refrain from quoting more of the conversation, in order not to offend the reader, but if the parents of those lads had witnessed the sight and heard the remarks made, they would have lost no time in lodging an emphatic protest with the city council, insisting upon the removal of the offensive picture, in spite of the fact that a commission had officially endorsed it as "a work of art."

Examine the billboards of our vaudeville theatres, and what do you see? Photos of shameless women in tights, who exercise themselves in high kicking, disport themselves in all kinds of poses, and exhibit the extremities of their bodies for ten cents to anybody who has the desire of looking at them and is foolish enough to pay the price.

The youngsters cannot fail to see these pictures, because they are placed upon the sidewalks and invite everybody's inspection. What is the result? Statistics show a decided increase in criminality among boys and young men. The alarm has been sounded time and again in different parts of the country. Why, then, do we not remove the causes, in order to cure the disease?

The "movies," too, usually exercise an evil influence, first, because there are too many of them, and secondly, because in nearly every exhibition, there is too much either of love-making or of crime. Miss Jane Addams in her book, "A New Conscience and an Ancient Evil," states that some girls will barter their innocence in order to get into places of amusement. And so, unfortunately, will many boys. While the young men have the cash to go from show to show, penniless boys will hang around these places ready to do almost anything, even beg or steal, to obtain the coveted dime or nickel necessary for admission. And there they go, at an hour when they should be at home in bed, and fill their young minds with rot and poison.

Psychology tells us that the sensible species of things become intelligible and are transmitted from the intellect

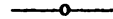
to the memory, where they remain indefinitely, perhaps as long as life endures. Almost inevitably, the memory of boys and young men who are exposed to these pernicious influences, becomes a storehouse of all kinds of moral filth. Under the influence of passion the images of the evil things they have seen or heard are constantly reproduced, thus proving an everlasting source of temptation and sin. More than one young man has admitted to me that, in consequence of a thoroughly poisoned imagination, he found it impossible to conceive, much less to retain, a single good thought.

No wonder that the only thing such boys are bent on having is more dirt. Talk to them as much as you please about God, prayer, the soul, death, hell, and throw heaven into the bargain, if you will; it's of no use. The boy or young man has acquired the evil habit, and is sure to return to the cesspool which is the cause of his misfortune.

We beg to call attention to the fact that we are not specializing. We are describing general conditions, which we know because we have studied them. Frequently the sons of excellent Catholic parents are infected. Do not tell us they are bad. No, their hearts are good; but their will-power is gone, and they drag along their awful burden, disgusted with themselves and frequently a prey to despair.

Such are the results of evil environment, to which we may partly ascribe the existence of "the boy problem" and the defection of so many boys and young men from their holy religion.

Fr. A. B.



In the *May Atlantic*, K. K. Kawakami discusses the outstanding problems between Japan and the United States. He asserts that should the former insist upon unrestricted emigration, or the latter upon interference in what Japan considers her legitimate activities in China, war between the two nations will be inevitable.

THE FALSE DECRETALS

The name "False Decretals," or "Decretals of the Pseudo-Isidore," is given to certain apocryphal papal letters contained in a collection of canon laws composed about the middle of the ninth century by an author who employs the pseudonym of Isidore Mercator. The forged letters number about one hundred, and many fragments of them found their way into the "Corpus Iuris Canonici." Their chief purpose was to win respect for the episcopal authority, not to increase the power of the papacy, as Protestants have claimed. There is a good account of the whole matter in Vol. V of the *Catholic Encyclopedia*. But we have hitherto lacked a satisfactory English treatise in book form. This need has now been supplied by Mr. E. H. Davenport, a non-Catholic lawyer, whose book on "The False Decretals" (Oxford: Blackwell), according to the *Catholic Book Notes* (London, No. 225, p. 82), is "the most complete answer to the common Protestant calumny about the influence of the False Decretals on the papacy that could be desired by any Catholic apologist."

Mr. Davenport's conclusions are summarized by our esteemed contemporary as follows:—

The forged texts fall into three classes—defensive, against aggression of the State in Church matters; constructive, about the administration of Church authority; aggressive, which, if urged, would lead to the supremacy of the Church over the State. Pseudo-Isidore is in no way concerned to magnify the papal office—indeed, in one point, his desire to restore primates is rather against the papacy. Nor does he make anything of the *Donatio Constantini*. His chief objects are defence of bishops and priests, and attacks on chorepiscopi and metropolitans. In no point was his work of any influence till the eleventh century. As far as the popes are concerned, they did not use the False Decretals, because they did not need them; there were already plenty of authentic documents from which they could quote. Thus Nicholas I and

Adrian II quote decrees of former popes, not according to Pseudo-Isidore, but from authentic sources. "The False Decretals were based upon ancient custom: so were the doctrines of papal supremacy: there was no need for them to be based on the False Decretals" (p. 57). It was only in the eleventh century, when the Church had already established all the rights that Pseudo-Isidore gives her, that he begins to be quoted as confirming what was already known.

Mr. Davenport will not admit the word "forgery." He explains the author's methods as exactly like those of compilers of legends of saints. He was not an innovator; he had little imagination and no originality. What he did was to make a mosaic of texts from all kinds of sources, and ascribe them to early popes; just as the legends of many saints are mosaics of incidents, gathered anywhere and ascribed, by a poetic fiction, to some early Fathers. This parallel seems most happy. The author then considers the Decretals as legends with a moral, just like the saints' lives. In the ninth century canons of synods were not observed. Pseudo-Isidore tries to obtain more respect for them by putting them under venerable names. It is a kind of legal fiction, on the imaginary basis that Canon Law does not change. The date is about 850; the object neither any one special case, nor a general change of principles for all future time. It was immediate practical reform and order in the disorderly Frankish Church.

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There appears to be an instinct in human nature, as effected by the modern press, which requires alternating oracles of hope and fear. We read on Monday that submarines have sunk a lot of ships, and we are at once plunged into dejection and woe. There's no stopping those fiendish Germans. But on Tuesday we are told that the figures of the day before were all wrong, and instantly rush off in elation. Anything like a calm view of the whole situation, taking it by and large, from month to month, seems too humdrum for our impetuous days.

HISTORY OF A GERMAN-ITALIAN PARISH IN NEW YORK

The "History of the Church of Our Lady of Sorrows, Pitt Street, New York," which Fr. Berchmans, O. M. Cap., has compiled as a souvenir of the golden jubilee of the parish, deserves special attention for several reasons: (1) because Our Lady of Sorrows' is one of the oldest non-English parishes in the metropolis; (2) because its founding synchronizes with the establishment of the Capuchin Fathers in the same city; and (3) because this parish (so far as we know) is the only example of a purely German parish developing into one overwhelmingly Italian. "Though at present the parish is regarded as German-Italian, the latter (Italians) far outnumber the former (Germans)" (p. 51). It was in 1902 that the Capuchin Fathers in charge of Our Lady of Sorrows at the request of Archbishop Farley, began to devote special attention to the spiritual needs of the Italians who had settled within the parish limits. At present, of the five Fathers in charge, two are Italians: "il Buon' Padre Raimondo" Tonini, of Serravezza, and Father Michele Gori, of Pratovecchio, "il simpatico Cappuccino." These two Fathers were sent from Rome in 1913, and now conduct regular services for the Italians on Sundays and holydays in a church which was built by and for Germans, and once entirely devoted to *their* needs. It is pleasing to note that the labors of these Fathers in behalf of the Italians are "meeting with fruitful response" (p. 49). This fact shows once again that many of our Italian immigrants can be saved or regained for the faith if earnest and intelligent efforts are made in this direction.

Like so many other German parishes in this country, that of Our Lady of Sorrows has an enviable record in the number of vocations to the priesthood and to the religious state that have developed under the guidance of its priests and teachers. The parish claims as its sons nine secular priests, four priests and nine Brothers of the Capuchin Order, and twenty-two Sis-

ters, all of the Order of St. Dominic, which is in charge of the parish school.

Our esteemed friend Chevalier Joseph Frey, K. S. G., President of the Catholic Central Society, who has been a zealous member of this parish for many years and is still enrolled among its pewholders (p. 93), contributes a chapter of interesting "Personal Reminiscences," from which we gather that the change in the complexion of the parish is owing to the Jewish invasion of the lower East Side, which set in about 1879 and has not yet reached its climax. It is to be hoped that this "invasion" will not ultimately convert Our Lady of Sorrows Church, once German, now practically Italian, into a Jewish synagogue.

Meanwhile we congratulate our friends of "the Pitt Street Church" on their zeal and tenacity, hoping that under the guidance of their "plattdeutscher-Italian" pastor, Father Venantius Buessing, O. M. Cap., they will continue to dwell in harmony and peace with their Italian brethren; that the latter will never forget the debt of gratitude they owe to the German Catholics of New York, and that the beautiful Church, now used by both nationalities will be preserved for at least another half century to its original purpose, that of a Catholic house of worship; and if the inevitable metamorphosis comes, that it will become the temple of a congregation of converted Hebrews and the nucleus of that great movement among the Jews, which according to Catholic belief, is to precede the Day of the General Judgment.

CARDINAL NEWMAN ON "A SHORT ROAD TO PERFECTION"

[The passage about Christian perfection which we quoted from Cardinal Newman in No. 9, page 141, of the FORTNIGHTLY REVIEW, but for which we were unable at the time to give "chapter and verse," occurs, as we have since been informed by Fathers W. Hackner and James A. Kleist, S. J., in the Cardinal's "Meditations and Devotions," published posthumously by Father Wm. P. Neville,

of the Oratory. The passage forms part of a little instruction, entitled, "The Short Road to Perfection," which we think we shall do many of our readers a favor by reproducing, as the volume containing it is not as widely circulated perhaps as Newman's other books.]

It is the saying of holy men that, if we wish to become perfect, we have nothing more to do than to perform the ordinary duties of the day well. A short road to perfection—short, not because easy, but because pertinent and intelligible. There are no short ways to perfection, but there are sure ones.

I think this is an instruction which may be of great use to persons like ourselves. It is easy to have vague ideas what perfection is, which serve well enough to talk about, when we do not intend to aim at it; but as soon as a person really desires and sets about seeking it himself, he is dissatisfied with anything but what is tangible and clear, and constitutes some sort of direction towards the practice of it.

We must bear in mind what is meant by perfection. It does not mean any extraordinary service, anything out of the way, or especially heroic—not all have the opportunity of heroic acts, of sufferings—but it means what the word perfection ordinarily means. By perfect we mean that which has no flaw in it, that which is complete, that which is consistent, that which is sound—we mean the opposite to imperfect. As we know well what imperfection in religious service means, we know by the contrast what is meant by perfection.

He, then, is perfect who does the work of the day perfectly, and we need not go beyond this to seek for perfection. You need not go out of the round of the day.

I insist on this because I think it will simplify our views, and fix our exertions on a definite aim. If you ask me what you are to do in order to be perfect, I say, first—Do not lie in bed beyond the due time of rising; give your first thoughts to God; make a good visit to the Blessed Sacrament; say the Angelus devoutly; eat and drink to God's glory; say the Rosary

well; be recollected; keep out bad thoughts; make your evening meditation well; examine yourself daily; go to bed in good time, and you are already perfect.

("Meditations and Devotions of the Late Cardinal Newman," New Impression, London, 1911, pp. 285 sq.)

NOTES AND GLEANINGS

Prior McNabb, of the English Dominicans, recently threw out a suggestion that has given rise to an interesting controversy. He said that, because of the scarcity of priests in England, caused by the war, married converts, who had been ministers, should be permitted to become priests. Sacerdotal celibacy is, of course, a matter of discipline, and the frightful toll of lives, especially in France, might make it advisable to enforce the ancient law less rigorously for a while. But it is hardly likely that the Catholic Church will surrender her ideal of a celibate clergy. As a converted Anglican minister points out in the *Liverpool Catholic Times* (we quote from the *Milwaukee Catholic Citizen*, Vol. 46, No. 26), raising married converts to the priesthood would greatly weaken the Church among Protestants as well as among Catholics. "After the loss of the sacraments," he says, "I believe nothing has caused Christianity to lose its grip on the nation so much as the cold and perfunctory ministrations of a married clergy."

A *motu proprio* of Benedict XV, dated March 25, and published in the *Acta Apostolicæ Sedis* (Vol. IX, No. 4, p. 167), establishes: (1) that the S. Congregation of the Index shall cease to exist; (2) that the censorship of books and other writings shall in future appertain to the Holy Office; (3) that the latter Congregation shall establish a special section, to be administered by the officials of the defunct Index Congregation; (4) that, lest the work of the Holy Office be unduly increased, all that

appertains to indulgences shall pass to the Apostolic Penitentiary, saving the right of the Sant' Uffizio to censor new prayers and devotions from the dogmatic point of view.

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"There's much more in the true observance of Baby Week than helping or teaching the foreigner how to care for her baby," observes Mrs. W. A. King, the talented widow of our friend, the late Wm. A. King, of Buffalo, in her always interesting "Pro and Anti Column" in the *Catholic Columbian* (Vol. 42, No. 18). "There's the learning from that stern teacher, conscience, how to care for your own baby from the first minute of its inception until it comes to enjoy God's great gift, life. There's much more spiritual importance attached to the saving of a baby *for life than from death*. In the one case the baby is denied its right to heaven, in the other it but 'goes to Heaven quick.'"

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Alfred Loisy has published another small volume ("Mors et Vita;" Paris: E. Nourry). It is reviewed at some length in the *New Republic* (Vol. X, No. 129, Part II, pp. 15 and 16). The author deals first with the "academic and worldly apologetic" of M. Paul Bourget, as expressed in the novel called "The Meaning of Death." In the second part of his book the ex-Abbé deals with Ernest Psichari, the grandson of Renan, whose conversion first to militarism and then to Catholicism were recorded in two novels of considerable literary quality, "L'Appel des Armes" and "Le Voyage du Centurion." Loisy deals with both in his usual subtle and ironical style. He says that it is not only the Catholics who have a high and sincere faith, but a *patrie des âmes*, a communion of souls "outside of creed and category," is being constituted in war-ridden France. It is the old modernist thesis of "a new and spiritual life that is breaking through all scientific definition and flows on towards an enlarging ideal of justice and fraternity." But we do not think it likely that the war will resuscitate the monster slain by Pius X.

Cardinal Newman valued the portraits of his friends and set store by their letters. Mr. Edward Bellasis ("Coram Cardinali," p. 84) describes how he once entered Newman's room when the latter was sorting a sea of papers on the floor. "Admitting their use in the Apologia, he agreed that on the whole it was sad work looking over old letters. 'I do not like to destroy them. I am like Hagar who would not see Ishmael die.'"

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Though Newman himself said that his poem entitled "The Pillar of the Cloud," more familiarly known as "Lead, Kindly Light," is "not a hymn" nor "suitable for singing," few lines have been oftener sung in English-speaking lands. Mr. Edward Bellasis ("Coram Cardinali," p. 117) mentions no less than thirty settings, to wit: By A. Allen, Canon Ballantyne-Dykes, Sir J. Barnby, T. W. Barth, Rev. Earle-Bulwer, J. A. Gardner, Archdeacon Gardiner (MS. adaptation from Schumann's Faust, Part II), C. T. Gatty, Dr. A. R. Gaul, Sir W. Hamilton and W. Hume, Mrs. Harvey (M. A. Wood), H. C. Layton (with 'cello, string quartet, clarinets, and bassoons), Dr. G. A. Macfarren, Dr. C. J. B. Meacham, W. Nicholson (lithographed), J. Otter, F. G. Pincott, C. Pinsuti, D. Pughe-Evans, J. W. R. (MS.), Sir A. Sullivan, Katherine Rowley, A. Somervell, J. Tilleard, F. Tozer (organ or harmonium *ad lib.*), W. H. Walter, Dr. S. S. Wesley, and three anonymous composers.

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"Jesus, the Christ, in the Light of Psychology," is the title of a pretentious work, in two volumes, by Dr. G. Stanley Hall, president of Clark University, who is famous at home and abroad for his studies in psychology. The new work is reviewed in the *Catholic World* for May. Dr. Hall holds that if Jesus ever existed, He was a great and beautiful soul, but the most deluded of human beings. The *Catholic World* reviewer says he "has read very many agnostic and atheistic works, but this is of them all absolutely the most devoid of reason and judgment. No intelligent friend of Stanley Hall but

will regret that he lived to write it; yet because it bears his name it will be lauded probably by many superficial reviewers who will not read twenty pages of it."

Commenting on the fact that our Catholic college publications give evidence of much talent which, somehow, never asserts itself in later life, the editor of the *Catholic World* magazine (No. 626, p. 285) asks: "What becomes of all this promising talent in the world of post-graduate years, in the world of Catholic literature?" He answers his own question as follows: "Some there are who fulfill the promise and attain. But they are comparatively few. The low estate of Catholic letters, as far as popular interest or paucity of writers is concerned, seems to argue that the last day of college signals the twilight rather than the morning of intellectual application, and that much of the fruit dies ere it is born."

One reason for this is that we have no first-class Catholic magazine and no Catholic daily press. Msgr. Kelley, of the Catholic Extension Society, comments on the want of a first-class Catholic magazine and its causes in the May number of the *Ecclesiastical Review* (pp. 518—521). He has been "through the mill" with the *Extension Magazine*, and describes the situation as hopeless. The existing Catholic monthlies, he says, "do not pay," first, because it is impossible to get the advertising that is freely given to the secular monthlies; second, because it is impossible to secure subscriptions by mail, and the method of sending out solicitors is expensive and unsatisfactory, chiefly because the great majority of subscribers coralled by agents do not renew their subscriptions after the first year. The result is that Catholic magazines cannot afford to pay for first-class literary and artistic contributions. "To get out a Catholic monthly as good as the average secular monthly would cost between twelve hundred and two thousand dollars a month for the literary work alone." "We can never hope to realize the ambitions that many

of us have for a magnificent up-to-date Catholic monthly, that, on its own merits, will win its way into the Catholic homes. We cannot compete financially with the secular publications. Catholic magazines are taken because they are Catholic, and for no other reason." More commonly, they are not taken, precisely because they are Catholic, and there lies the *ultima ratio* of many of our evils, including the lack of able writers in the Catholic field, and the fact that many a promising talent dies a-bornin.'

"There seems to be a great idea just now abroad in the land that nobody shall be permitted to express an opinion unless it agrees with your own. A whole lot of people here and elsewhere seem to think that if a man does not agree with you he is a traitor and is guilty of treasonable utterances. Some people seem to imagine that no one is right except themselves. The very principles of our government, the basis upon which we found our liberty, is the right of people to differ and express their opinions. Then the majority is supposed to have control of government, but not to oppress those who differ with them in opinion.... I am not prepared to let some men in this government tell me how I shall think or what I shall say, and thinking so myself, I have no desire to tell other people how they shall think or what they shall say. Freedom is to be attained by having liberty, not by curtailing it."—*Congressman Mann in the House of Representatives, Friday, May 4th.*

The Central Bureau of the Catholic Central Society in a recent press bulletin (Vol. IV, No. 43) calls attention to the fact that the government has given official recognition to the Y. M. C. A. as a welfare agency for the military forces of this country, and emphasizes the necessity of doing something for the spiritual welfare of our Catholic soldiers. "Our Catholic societies should organize an effective system of ministering to the spiritual needs and safety of our men.

They should see to it that after an adequate number of chaplains have been secured, these have at their disposal the means necessary to carry on effective spiritual ministration, that these spiritual ministrations be supplemented by such organized activities as will afford suitable pleasure, recreation, and sociability without danger to faith or morals." The bulletin says there is particular need of protecting our soldiers from the moral dangers by which they are surrounded. The most serious of these dangers, one which is both physical and moral, is that arising from illicit sexual indulgence. It is against this menace particularly that a new pamphlet published by the Central Society is directed. The title is, "Guide Right: Fundamental Tactics against the Soldier's Worst Enemy, by P. G. R." Its warnings are plain-spoken, earnest, and sincere. By distributing this timely brochure among those who are likely to be called into military service, any priest (or layman for that matter), will perform a truly patriotic act. (Price, 5 cts. the copy; \$3.50 per 100, postage prepaid).

We have received the First Annual Report of the Superintendent of Parochial Schools of San Francisco. It gives an idea of the educational progress that has been made in the westernmost archdiocese of this country. Besides the school statistics, the account of the Catholic Teachers' Institutes which have been held for several years in San Francisco, is of general interest.

Father A. G. Morice, O. M. I., has republished in book form his essays on the probable origin of the Déné Indians of North America, which Fr. Muntsch, S. J., summarized in this REVIEW, Vol. XXIII, Nos. 20 sqq. The extensive bibliography appended gives evidence of wide research. The learned author, who has devoted thirty-two years of study to his subject, modestly offers this work merely as a contribution to the important question, "Whence Came the American Indians?" He does not pretend to offer the final answer. We note that some ethnolo-

gists question the value of his arguments. Thus Mr. James Mooney of the Bureau of American Ethnology writes: "There is small importance in similarity of habit and culture among different tribes, unless backed by other stronger indications of common origin. Almost every factor in tribal life or thought may be matched a hundred times over in different parts of the world. Community of language is perhaps the best evidence of kinship, but even that may sometimes come from conquest or migration." This weighty objection deserves to be pondered, though it is easy to see, in view of the immense mass of evidence gathered by Fr. Morice, why he should insist on the conclusion that the ancestors of the Dénés of North America (and ultimately of all American Indians) "immigrated from Siberia to America, probably by way of Behring Strait." (*"Essai sur l'Origine des Dénés de l'Amérique du Nord;"* Published by the author, at St. Boniface, Man.)

We are requested by the Postmaster General to call public attention to the fact that, after July 1, 1917, it will be unlawful to mail letters, post-cards, circulars, newspapers, pamphlets or publications of any kind containing any advertisement of spirituous, vinous, malted, fermented, or other intoxicating liquors, or containing a solicitation of an order or orders for such liquors, to any address within the following States: Alabama, Arizona, Arkansas, Colorado, Georgia, Idaho, Iowa, Maine, Mississippi, Nebraska, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, South Dakota, Utah, Virginia, Washington, West Virginia, and portions of Connecticut, Delaware, Maryland, Ohio, Rhode Island, and Texas. Regarding the last-mentioned States more definite information is yet to be published. The act of Congress of March 3, 1917, under which this announcement is made, will practically put a stop to liquor advertising in the newspapers, excepting such as have only a local circulation in the States not included in the list. We cannot but wonder how some of our already hard hit Catholic weeklies are go-

ing to make up the deficit arising from the loss of liquor advertisements.

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We need little books and pamphlets showing what genuine joy comes from imitating the life of the Divine Master and practicing the virtues befitting one's state of life. Bishop von Keppeler has cheered tens of thousands by his "Mehr Freude," so excellently done into English ("More Joy;" B. Herder) by Fr. McSorley, C. S. P. This book has inspired a little work, entitled "A Casket of Joy," by Father J. T. Durward, which deserves recommendation. (The Pilgrim Pub. Co., Baraboo, Wis.; 15 cts. a copy; \$1 per 100).

—o—
"Veni, Sancte Spiritus!" is the title of a booklet by the Rev. Clement M. Thuente, O. P., which contains timely meditations on the Holy Ghost for priests and religious. (Society of the Divine Word, Techny, Ill.; 5 cts.; in quantities over 12, 3 cts. each).

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The Bishop of Sioux City, in an address delivered at Cherokee, Iowa, recently, pleaded for a more active participation on the part of Catholics in social reform work. He said, according to the report of one who was present, that unless the Catholic Church, through her lay members and organizations, goes out and convinces the poor people, especially those belonging to the labor organizations, that the Catholic Church is their friend and stands for justice and fair play for all, she will lose her hold on the working people. This is not a new truth, but it needs to be repeated and emphasized, because aside from the Catholic Central Society and (to some extent) the Federation, no Catholic organization among us has yet engaged in systematic social reform work.

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The Buffalo *Echo* (Vol. III, No. 16) in a leading editorial shows how, from the beginning of this Republic, hatred of "foreigners" (i. e. foreign-born Americans) and hatred of "Papists" (as "subjects of a foreign power") has always gone hand in hand. Our contemporary

warningly concludes: "The same element which is to-day denouncing German-Americans may to-morrow resume its pernicious activity of yesterday and cry, 'Down with the Catholics,' for hatred of foreign-born Americans has ever gone hand in hand with anti-Catholic bigotry." Is this perhaps the reason why some Catholics indulge in hyper-patriotic demonstrations just at present?

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The Bishop of Natchez said in his sermon at the funeral of Archbishop Blenk: "If anyone imagines the position of archbishop of New Orleans to be a sinecure, let him explain why it is a proverb here that no archbishop can survive ten years' work. How account for the short lives of men physically strong, like Blenk and Chapelle and Janssens? It is not climate,—it is not even the work. Is it want of responsiveness?"

The Milwaukee *Catholic Citizen* (Vol. 46, No. 28) thinks this question cannot be answered before the age of the several archbishops who took up work in New Orleans is known, and adds that from the experience of Boston, New York, Baltimore, and St. Louis it would seem that the life of an archbishop is conducive to longevity.

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Father Mainage, O. P., who some years ago gave us a volume on the psychology of conversion, now publishes another, in which he analyzes the cases of Luther, Julian the Apostate, Lamennais, Calvin, and Renan. ("Le Témoignage des Apostats;" Paris Beauchesne). A reviewer in *America* (Vol. 17, No. 7) sums up the author's conclusions as follows:

"At the outset of every apostasy there lurks in the mind or heart of the future apostate some evil inclination, some tendency which has not been completely checked and brought under subjection. The apostate, before violating the law of God and the obligations of conscience and thus bringing about his spiritual downfall, disturbs the harmony of the faculties of mind and soul which constitutes his perfection as a man. The fall therefore of the apostate and his re-

jection of his former faith, far from weakening the claims of the Catholic Church, only pay a striking and unmistakable tribute to its vitality and to that splendid equilibrium of all the faculties and powers which it causes in the soul, an equilibrium ever unbalanced by the apostate's fall and which he never regains outside of the Church which he has betrayed."

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Apropos of the searching of the German Catholic churches of Milwaukee by a Federal officer (see this REVIEW, No. 11, p. 172) the *Hartford Catholic Transcript* (Vol. 29, No. 49) agrees with us that this action was an insult to every Catholic. Says our contemporary:

"Milwaukee is largely a 'German city.' There are German Protestant churches there. Were they searched? Not at all. It was the Catholic churches that were searched, not because they were German churches, but because they were Catholic churches. It must be noted that Mr. Fitch in his letter to the Milwaukee rector congratulates, not the Germans of the city, nor the German Catholics of the city, but 'the Catholic people of Milwaukee upon the happy termination of the matter.' It was the Catholics of Milwaukee who were under suspicion. It was an insult to every one of them, whatever his nationality, that this investigation had to be made. In time of peace the conscienceless enemies of the Catholic Church and of those who see fit to ally themselves with the Catholic Church may prosecute their campaigns of slander without serious injury to anybody but themselves and those who are responsible for their abominable iniquities. But the practice becomes rather more serious in time of war."

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Professor Caspar René Gregory, of the University of Leipsic, fell fighting in the German army, April 9th. Gregory was a native of Philadelphia, but had resided in Germany for more than forty years. He was the only American who ever attained to an actual professorship in a German university. His work in

biblical text criticism made him famous all over the world and insured him a permanent place among New Testament scholars. At the beginning of the war, though 69 years old, he volunteered as a private. Gregory, by the way, was an example of the impossibility of perfectly mastering an alien tongue; for, according to one of his scholars, Mitchell Bronk, (see the *N. Y. Nation*, No. 2707), "the German that he spoke with exceptional fluency and correctness was somehow different from that of his native colleagues; and to the end the American, the Philadelphian, was evident underneath all his German veneer." Professor Gregory died fighting for his adopted country against the allies of his native land; but this should not give offense, for do we not expect the same and more of thousands of our German-born citizens?

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If the citizens of New York back up the legislature, no person who cannot read and write English may become a voter in that State. This concurrent resolution for a constitutional amendment seems belated even to the ultra-patriotic *Evening Post*. Some of the most dangerous Socialist agitators now in this country use the English language with consummate skill. Whether in normal times or abnormal, a good deal is to be said against taking the ballot from those who get their information exclusively from "foreign language" newspapers. It is said that non-English-reading groups are more easily swayed by agitators and political bosses than others. Yet Massachusetts, which has long had a literacy test, is not perceptibly freer from boss rule than her neighbors; and some purely "Anglo-Saxon" communities, as Adams County, Ohio, have been veritable paradises for grafters.

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Catholic scholarship sustained a heavy loss by the death, at Barnstaple, England, a few weeks ago, of Mr. Edmund Bishop. Mr. Bishop was the author of a number of valuable books, but somehow never received the recognition that was his due in England. In Germany, his signal ser-


vices to the "Monumenta Germaniae" won the praise of Mommsen, Waitz, Wattenbach, and the whole group of distinguished men associated in the production of that great work, to which Mr. Bishop contributed the "Collectio Britannica." the London *Tablet*, in an obituary of the dead savant (No. 4008), recalls the interesting fact that in his young manhood he was a kind of literary secretary to Thomas Carlyle. "The one compositor who could read Carlyle's manuscript had died, and it became necessary for him to have someone who would make fair copies of his writings for the press. This in itself called for some preliminary apprenticeship, and must have been a severe test of the intelligence of a lad fresh from school. Carlyle wrote on any odd slip that came to his hand, scribbled, scrawled, and added or corrected in every margin and corner of the paper, hooking together the scattered sentences with rapid slashes of the pen. The art of deciphering these neographical puzzles was acquired, and the young scribe appeared to present his first attempt. The sage cast an eye over copy and copyist, and then let fall the observation that the handwriting was out of the ordinary, and so, he was inclined to think, was the writer. Edmund Bishop's relations with Carlyle continued to be easy and pleasant, and always afterwards he cherished a most kindly recollection of 'the old Curmudgeon.'"

The cause of Catholic education sustained a severe loss, and the FORTNIGHTLY REVIEW mourned a sincere friend, when the Rev. Aloysius Carthoeffner departed this life, April 27, in this city. During the last seven years the deceased had been superintendent of the parochial schools of the Archdiocese of St. Louis, and did much to bring them up to their present high standard. He never believed in saying that our schools are the equal of any in the land—in fact he resented general claims of that kind,—but he believed in making them as good as the best. The first two reports which he issued as superintendent are models of accuracy and precision, and his study of elimination and retardation in the grades

proved helpful to many teachers. The public school authorities of the city of St. Louis rightly looked upon Father Garthoeffner as a great educational force. The funeral sermon, preached by the Rev. Albert Muntz, S. J., is to be published by the Catholic Education Association, of which Father Garthoeffner was for many years a distinguished officer. R. I. P.

The Sisters of Divine Providence, of Saint Jean-de-Bassel, whose American provincial house is at Newport, Ky., and who came to this country with the approbation and good will of Bishop Maes, for twenty-five years (1889-1915) the ecclesiastical head of the Order in the U. S., have published a volume of "Character Sketches" of their departed benefactor. The book, which bears a fine reproduction of the Bishop's photograph, quite naturally is in the nature of a panegyric and will stand as a monument to the gratitude of the good Sisters. (Benziger, Bros.; \$1.25 postpaid):

Our esteemed friend, the Rev. John A. Ryan, D. D., of the Catholic University of America, is hoping that the war will prove beneficial to the American people regardless of its final outcome. "The majority of all classes of persons in this country," he says in the *Catholic Charities Review* (Vol. I, No. 5), "are victims of the delusion that the chief business of life is physical and emotional enjoyment. We have an excessive longing for ease, comforts and luxuries, and our industrial resources and equipment enable a greater proportion of our population to satisfy that longing to a greater degree than is possible in any other country of the world. As a con-

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sequence, we are year by year losing our appreciation of the higher values of life, the things of the soul, the mind, the disinterested will. We are gradually losing our capacity for self-sacrifice and our power to subordinate the senses to the spirit. Should the war continue for any considerable time, it will have the effect of diminishing our selfishness, of increasing our capacity to struggle and suffer for ideals, and of compelling us to be content with a smaller amount and a simpler ration of food, clothing, household adornment, and the things that minister to the senses generally. If our participation in the war shall force us to realize that reasonable life and happiness can be obtained in larger measure through a greatly diminished expenditure for material satisfactions and through disinterested service of causes and ideals, it will not have been an un-mixed evil."

Incidentally, Dr. Ryan points to the duty of exercising charity of thought and speech towards those who belong by allegiance or by race to the nation against which we are fighting. "We Catholics," he says, "should be especially mindful of the opportunity pointed out by President Wilson, 'to prove our friendship in our daily attitude and actions towards the millions of men and women of German birth and native sympathy who live among us and share our life.' We should realize that our duties of Christian charity extend, moreover, to the inhabitants of Germany. Happily there is no likelihood that America will in-

dulge in those manifestations of racial bitterness which disgraced some of the belligerents during the first two years of the war. We shall write no 'hymns of hate.' Happily, too, it will be easy for Americans to refrain from such excesses, and to love our belligerent enemies. After all, they are our enemies only in a temporary and technical sense."

"Words of Encouragement" is the title of a neat pamphlet containing "A Heart-to-Heart Talk with Careless Catholics," by the Rev. John E. Mullet. Father Mullet has rightly perceived that an ounce of "encouragement" goes farther than a ton of chiding, so far as bringing careless Catholics back to the practice of their religion is concerned, and his pamphlet is replete with encouraging exhortations and kindly advice. It ought to be very effective in its earnest appeal to the conscience of the unfortunately all too numerous class for whom it is written. We know of no booklet more appropriate for the church book rack. Fr. Mullet's pamphlet has the imprimatur of the Bishop of Buffalo. It is published by The Good Counsel Press, Fredonia, N. Y., and sells at 5 cts. the copy; 30 copies for \$1; 100 copies for \$2.50.

A certain Chevalier Monti has furnished the Italian press with the text of another prophecy of St. Malachy, alleged to have been found in a 17th century MS. It says that there will be a terrible war in 1916 and that "the fierce beast which for two years and one month has been filling all the earth with blood, horror, and carn-

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age, now surrounded, smitten from all sides and roaring in vain,...shall die a fearful death" at the hand of "a virgin whose name contains two iotas, two alphas, a tau, and a lambda (Italia)."

This prophecy is manifestly just as authentic, and no doubt just as reliable, as the many other predictions that have at different times been ascribed to the saintly Maelmhaedloc O'Morgair, who ruled the see of Armagh in the twelfth century and is widely known by the Latinized form of his name, Malachy. One does not need to tag a prophecy with the name of a medieval saint nowadays to have it accepted by a large number of credulous people.

A National Board of Historical Service has been formed for the purpose of "directing historical energies into the sanest directions, of satisfying the demand for correct, interpretative information upon special European problems, and helping historians of the future to understand the activity and psychology of the American nation during the great war." If this Board goes at its work in the true historical spirit, one could wish that it had plenary powers; for, as the N.Y. *Evening Post* observed the other day, "there are facile historian-prophets exploiting the war whom we would gladly see assigned for the next five years to work on Kamchatkan history or Patagonia's foreign problems."

He'len Parker has addressed to the editor of the Chicago *New World* an ironic letter which deserves to be brought to the notice of all our Catholic weeklies, as they are nearly all offenders. "Your's," she writes, "can't be a bona fide Catholic newspaper. You have no Easter duty story. I mean the good old kind: Tearful wife urges lax spouse to make Easter duty. Angry refusal by lax spouse. Lax spouse killed in train wreck. Perhaps you realize that the unconverted who read such stories, don't believe them. When they have sinned nothing has happened to them. Nothing will happen to them if they sin again. Nothing, that is, except spiritual atrophy. You are right in holding up your press on the Easter duty story until you can find an author who can discuss spiritual atrophy successfully."

Cardinal Newman was repeatedly urged to visit Lourdes, but never did. Mr. Edward Bellasis, in his lately published book of reminiscences, "Coram Cardinali" (Longmans, \$1.25), tells the reason why. "[Newman] was hurt at the suggestion that for him to go to Lourdes would be beneficial and 'tell well': his notion seems to have been this. He did not deem it likely that with his life-long deep attachment and devotion to the Blessed Virgin under one invocation, she would be more powerful in his regard elsewhere under another" (pp. 79 sq.).



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There is an interesting reference to Orestes A. Brownson in Mr. Bellasis' book (pp. 80 sq.). Newman wrote in 1874: "In the room next to mine is a likeness of Brownson which some one sent me from America. Not that I have anything to do with him, for he began, on my conversion, by writing fiercely against me because I had not been converted just in the same way in which he had been converted a year before me himself. Many years after he confessed he had made a mistake, and therefore I respect and like him, because he is an honest man."

"The piling up of grievances," says a Catholic exchange, referring to the articles on the Mexican situation now running through a number of our weeklies, "is unpatriotic."—"Mamma," called Tommy to his mother in the next room, "come in and speak to Willie; he hollers every time I hit him on the head." Let us not "holler." It is unpatriotic. Besides, it disturbs the serenity of those who inflict grievances upon us. Let us be "patriotic"!

The singing of the "Marseillaise" in honor of Viviani and Joffre by the pupils of an American Catholic institution of learning has provoked sharp criticism. This reminds us of an article by Mr. Carl Blind, published in the *Nineteenth Century* magazine for July, 1901. Mr. Blind contended (and we never heard of his claim being refuted) that the

"Marseillaise" is of German origin, that the melody was originally that of the Credo of a mass composed by Holtzmann, Kapellmeister to the Elector of the Palatinate, in 1776, and was subsequently borrowed by a French maitre de chapelle for a patriotic song which achieved popularity through Rouget de l'Isle of Strassburg during the French Revolution.

In the present war we don't quite know which has developed the most noise: the big guns or the big lies.

Books Received

First Annual Report of the Superintendent of Schools of the Archdiocese of San Francisco, Cal. 1915-1916. 128 pp. 8vo. (Wrapper).

The Church and Science. By Sir Bertram C. A. Windle. xvi & 415 pp. 8vo. London: Catholic Truth Society; St. Louis, Mo.: B. Herder Book Co. \$3 net.

An Unwilling Traveler. By Mary F. Donovan. 240 pp. 12mo. B. Herder Book Co. 80 cts net.

The Church and the Worker Before and After the Encyclical *Rerum Novarum*. By Virginia M. Crawford. (C. S. G. First Text Books—No. 1.). 47 pp. 16mo. London: Catholic Social Guild; St. Louis, Mo.: B. Herder Book Co. 10 cts. net. (Wrapper).

New Subiaco Abbey (1892-1917). A Retrospect on the Occasion of the Silver Jubilee of Abbot Ignatius Conrad, O. S. B., 1917, by the Rev. Luke Hess, O. S. B. With an Appendix by the Rev. Vincent Orth, O. S. B. 125 pp. 8vo. Published by New Subiaco Abbey, Subiaco P. O., Ark. (Wrapper).

Golden Jubilee Souvenir and History of the Church of Our Lady of Sorrows, Pitt Street, New York. Commemorating the Fiftieth Anniversary of the Founding of the Parish. Compiled by Rev. Fr. Berchmans, O. M. Cap. With a Foreword by Peter Condon and Personal Reminiscences by Joseph Frey, K. S. G., President of the D. R. K. Central Verein. 94 pp. 8vo. Published by the parish. (Wrapper).

Guide Right. Fundamental Tactics of Warfare against the Soldier's Worst Enemy. By P. C. R. 20 pp. 32mo. St. Louis Mo.: Central Bureau of the G. R. C. Central-Verein. 5 cts. (Wrapper).

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- McLaughlin, Rev. W.** Pope Adrian IV a Friend of Ireland. Dublin, 1906. \$1.
- Crooker, Jos. H.** Religious Freedom in American Education. Boston 1903. \$1. (Based on the report of a committee of the Am. Unitarian Ass'n. A frank demand for the complete secularization of our schools and colleges).
- Pohle-Preuss.** Christology: A Dogmatic Treatise on the Incarnation. St. Louis, 1913. \$1.25.
- Hockenmaier-Reudter.** Confession Made Easy, A Manual of Instructions and Devotions for the Catholic Laity. Full leather, gilt edges. Techny, Ill., 1910. 50 cts.
- Preuss, Edw.** Zum Lobe der unbefleckten Empfängnis von einem, der sie vormals gelästert hat. Freiburg, 1879. 60 cents, unbound. (Contains the remarkable history of the author's conversion).
- The Fortnightly Review**, St. Louis, Mo., Vol. XXIII (1916), 24 numbers, unbound, in good condition. \$2.
- Dinnis, E. M.** God's Fairy Tales. Stories of the Supernatural in Everyday Life. London, 1916. 85 cents.
- Vassal, Abbé Auguste.** Le Celibat, Ecclésiastique au Premier Siècle de l'Eglise. Paris, 1896. \$1.50, unbound.
- Davidson, Thos.** Aristotle and Ancient Educational Ideals. New York, 1892. 75 cts.
- Raumer, F. von.** König Friedrich II. und seine Zeit. Leipzig, 1836. \$1.
- Wedewer-McSorley,** A Short History of the Catholic Church. St. Louis, 1916. 75 cts.
- Bridgett, T. E. (C.S.S.R.) and Knos, T. P.** The True Story of the Catholic Hierarchy Deposed by Queen Elizabeth. London, 1889. \$1.25.
- Grote, G. (tr. by Meissner),** Geschichte Griechenlands. 10 vols. in 5. Leipzig, 1850 sqq. \$2.50.
- McEnniry, C. D. (C.S.S.R.)** Father Tim's Talks With People He Met. Vol. II. St. Louis, 1917. 60 cents.
- Friedrich, Ph.** Der Christus-Name im Lichte der alt- und neutestamentlichen Theologie. 146 pp. 8vo. Cologne, 1905. 85 cents.
- Grisar, H. (S.J.).** Die römische Kapelle Sancta Sanctorum und ihr Schatz. Meine Entdeckungen und Studien in der Palastkapelle der mittelalterlichen Päpste. 156 pp, large 8vo. Richly illustrated. Freiburg i. B., 1908. 2.25 (cost \$3.60).
- Näcke, P.** Über die sogenannte "Moral Infrantry." Wiesbaden, 1902 65 pp. large 8vo. unbound. 35 cents.
- Leobner, H.** Die Grundzüge des Unterrichts- und Erziehungswesens in den Ver Staaten von Nordamerika. Eine pädagogisch-didaktische Studie. vii & 200 pp. large 8vo. Vienna and Leipzig, 1907. \$1.50.
- Gabriel, H. A. (S.J.).** An Eight Days' Retreat for Religious. St. Louis, 1916. \$1.25.
- Ignatius Ephraem II. Rahmani.** Testamentum Domini Nostri Jesu Christi nunc primum edidit, latine reddidit et illustravit. LII & 231 pp. large 8vo. Mayence, 1899. \$5. The Syriac text with a Latin translation and notes of this ancient and highly interesting document; contains prophecies of our Lord concerning the last days, followed by a lengthy ecclesiastical ordinance and an exposition of the liturgy).
- Sprigler, Rev. Aug.** Our Refuge. A Practical Course of Instructions on the Most Holy Eucharist. St. Louis, 1917. 50 cts.
- Semple, Henry C. (S.J.).** Heaven Open to Souls. Perfect Contrition Easy and Common in Souls Resolved to Avoid Mortal Sin. N. Y., 1916. \$1.60.
- Winterstein, Alfred.** Die christliche Lehre vom Erdengut nach den Evangelien u. apostolischen Schriften. Eine Grundlegung der christlichen Wirtschaftslehre. Mayence, 1898. \$1.
- Harnack, Ad.** Sprüche und Reden Jesu. Die zweite Quelle des Matthäus und Lukas. Leipsic, 1907. \$1.35.
- Rung, Rev. Albert.** The Seminarist: His Character and Work. N. Y., 1917. 65 cts.
- Pohle-Preuss,** The Sacraments Vol. III: Penance. St. Louis, 1917. \$1.30.
- Mercier, Cardinal, et al.** A Manual of Modern Scholastic Philosophy. Vol. I: Cosmology, Psychology, Epistemology (Criterionology) General Metaphysics (Ontology). Translated by T. L. and S. A. Parker. With a portrait and five plates. London, 1916. \$2.50.
- Dering, E. H.** Memoirs of Georgiana, Lady Chatterton. With Some Pages from her Diary. 2nd ed. London, s. a. 75 cts.
- Sisters of Divine Providence.** Character Sketches of the Rt. Rev. C. P. Maes, D. D., Late Bishop of Covington, Ky. With a Preface by Cardinal Gibbons. Baltimore, 1917. 75 cts.
- Lynch, Denis (S.J.).** The Story of the Acts of the Apostles. A Narrative of the Development of the Early Church. N. Y., 1917. \$1.50.
- Höpfel, Hild. (O. S.B.).** Beiträge zur Geschichte der Sixto-klementinischen Vulgata. Nach gedruckten und ungedruckten Quellen. Freiburg, 1913. \$1.50 (unbound).
- Bessmer, Jul. (S. J.).** Das menschliche Wollen. Freiburg, 1915. 75 cts. (unbound). (Fragen über Dasein, Gegenstand und Wesen des menschlichen Willens, über die Stellung des Willens im seelischen Haushalt).
- Uhde, Joh.** Ethik: Leitfaden der natürlich vernünftigen Sittenlehre. Freiburg, 1912. 50 cts.
- Rieder, K.** Zur innerkirchlichen Krisis im heutigen Protestantismus. Eine Orientierung über moderne, Evangeliumsverkündigung. 1910. 75 cts.
- McGovern, Jas. J.** The Life and Writings of the Rt. Rev. John McMullen, D. D., First Bishop of Davenport, Iowa. Milwaukee, 1888. \$2.
- Jörg, Jos. Edm.** Geschichte des Protestantismus in seiner neuesten Entwicklung. 2 vols. bound in one. Freiburg, 1857 and 1858. \$1. (Title page and table of contents of Vol. I missing).
- Rogala, Sig.** Die Anfänge des arianischen Streites. Paderborn, 1907. 50 cts.
- Görres, K. H.** Der Wahrspruch der Geschworenen und seine psychologischen Grundlagen. Halle a. S., 1903. 50 cts.
- Vogels, H. J.** St. Augustins Shrift De Consensu Evangelistarum, unter vornehmlicher Berücksichtigung ihrer harmonistischen Anschauungen. Eine biblisch-patristische Studie. Freiburg, 1908. 65 cts. (unbound).
- Sparks, Jared.** The Life of George Washington. Boston, 1860. With two copper plates. \$1.25.
- Erzberger, Math.** Die Säkularisation in Würtemberg von 1802-1810. Ihr Verlauf und ihre Nachwirkungen. Stuttgart, 1902. 75 cts.

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A STUDY IN PROSE RHYTHM

Students interested in questions of literary style will turn with keen expectation to Dr. William M. Patterson's latest book, "The Rhythm of Prose: An Experimental Investigation of Individual Difference in the Sense of Rhythm" (Columbia University Press; \$1.50 net).

But we fear they will be disappointed. The learned Doctor's experiments are excessively technical, his account of them is dry-as-dust, and the upshot, vague and dubious, to wit: "Prose rhythm must always be classed as subjective organization of irregular, virtually haphazard, arrangements of sound."

This "principle," (whatever it means), may apply to the ordinary run of prose, especially that which serves merely useful purposes. But there is in the world's best literature a vast amount of unmistakably and beautifully rhythmic prose. In fact, it would perhaps not be saying too much to assert that all classic prose is essentially rhythmical.

The oratory of the ancient Greeks and Romans is full of studied rhythm, the rules of which have been described in detail by Cicero.

The tradition thus established passed over into medieval Latin prose—liturgical, oratorical, and epistolary. The Roman Missal, *e. g.*, abounds in specimens of beautiful rhythmic prose. Thus the oration for the eighth Sunday after Pentecost, which is the first thing that strikes our eye upon casually opening the Missal, runs as follows:

"Largire nobis, quaesumus Domine, semper spiritum cogitandi quae recta sunt, propitius, et agendi ut qui sine te esse non possumus, secundum te vivere valeamus."

From the Latin, rhythmic prose found its way into modern literatures. Only the other week we read in the *New York Nation* that a distinct prose rhythm had been discovered in the Collects of the English Book of Common Prayer. No doubt it got into that Protestant collection by way of the Roman Missal.

Prose rhythm can be studied in the writings of the best modern authors. Take Gibbon, for example, or Landor, or Newman. Whose ear is so obtuse as not to take delight in the exquisite music of the concluding paragraphs of the "Apologia":

"I have closed this history of myself with St. Philip's name upon St. Philip's feast-day; and, having done so, to whom can I more suitably offer it, as a memorial of affection and gratitude, than to St. Philip's sons, my dearest brothers of this House, the Priests of the Birmingham Oratory, Ambrose St. John, Henry Austin Mills, Henry Bittleston, Edward Caswall, William Paine Neville, and Henry Ignatius Dudley Ryder? who have been so faithful to me; who have been so sensitive of my needs; who have been so indulgent to my failings; who have carried me through so many trials; who have grudged no sacrifice, if I asked for it; who have been so cheerful under discouragements of my causing; who have done so many good works, and let me have the credit of them;— with whom

I have lived so long, with whom I hope to die.

"And to you especially, dear Ambrose St. John; whom God gave me, when He took every one else away; who are the link between my old life and my new; who have now for twenty-one years been so devoted to me, so patient, so zealous, so tender; who have let me lean so hard upon you; who have watched me so narrowly; who have never thought of yourself, if I was in question.

"And in you I gather up and bear in memory those familiar affectionate companions and counsellors, who in Oxford were given to me, one after another, to be my daily solace and relief; and all those others, of great name and high example, who were my thorough friends, and showed me true attachment in times long past; and also those many younger men, whether I knew them or not, who have never been disloyal to me by word or deed; and of all these, thus various in their relations to me, those more especially who have since joined the Catholic Church.

"And I earnestly pray for this whole company, with a hope against hope, that all of us, who once were so united, and so happy in our union, may even now be brought at length, by the Power of the Divine Will, into One Fold and under One Shepherd."

A careful analysis of this and similar passages in our best authors would lead to results more interesting and, we believe, more valuable than those produced by the flat and unprofitable experiments of Professor Patterson.

I have been deeply interested in the study of prose rhythm since my boyhood, when my father, himself a master of literary style, and one of my most beloved teachers, the Reverend Nicholas Leonard, O. F. M., also long since gone to his reward, called my attention to the importance of rhythm as an element of effective prose composition. Acting upon the suggestions of these capable masters, I have never once, in all the well nigh thirty years of my

journalistic and literary career, allowed a single important paragraph to go into print without "first testing its rhythm by the ear."

Of course, no writer is always at his best. But I love to imagine that in the more polished editorials and treatises that have come from my pen, observant readers will have noticed that there was, if not "a sort of runic rhyme," at least a trace of that rhythmic movement which makes a spoken sentence pleasing to the ear and, through the ear, almost imperceptibly to the intellect that lies behind and activates both ears and eyes. Opening one of the twenty-three bound volumes of the REVIEW quite at random, I light upon the following:

"In the indulgent view of kind friends, who harbor for the Catholic editorial fraternity Newman's 'feeling of real sympathy for men who are under the rod of a cruel slavery,' the REVIEW has been of some help to the Catholic cause; yet I am well and painfully aware that it has not been what it should have been; and I am free to confess that it has fallen infinitely short of my own ideal of a Catholic journal. Its temper has not been uniformly—I except many valuable contributions of wise and excellent men and speak of my own work only—the truly Catholic temper,—majestic, calm, charitable; but, on the contrary, it was often, I fear, violent, vainglorious, uncharitable....

"My physical condition is not such as to encourage me in the hope that I shall be able for many years more to stand that wear and tear of mind, that distressful grind and toil which Newman has so well described, of those whose profession compels them to 'flaunt their intellects daily before the public in full dress, and that dress ever new and varied, and spun, like the silkworm's, out of themselves.' But as long as I can wield a pen, I faithfully promise, with the grace of God, that I will turn it to good uses, and with all the power at my command, and all the light that prayerful and conscientious

study can bring me, untiringly champion the sacred cause of Catholic truth and justice, to defend which, even with limited ability and in a narrow circle, I consider a greater thing than to occupy the Presidential chair.

"The older I grow, the more I become convinced that, as the venerable Horace Greeley put it years ago, fame is a vapor, popularity an accident, riches takes wings; that the only real happiness and glory is in doing one's duty faithfully and strenuously, without fear or favor. And like the founder of the *Tribune*, I cherish the hope that, when I am gone and my ashes moulder into forgotten dust, the REVIEW which I projected and established and built up with so much labor and sacrifice, will still serve the Lord and fight His battles, being guided by a larger wisdom, a more unerring sagacity to discern the right, though not by a more unfaltering readiness to embrace and defend it at whatever personal cost." (Vol. VIII [1901], pp. 1 sqq.)

I have been led to quote a little more extensively than I had intended from this article of mine, written over sixteen years ago, first, because the "Heart-to-Heart Talk With the Readers of the Review," from which the sentences are taken, is "programmatic;" secondly, because the passage quoted will give my subscribers an opportunity to judge for themselves whether I have lived up to my principles and kept my promise; and, last but not least, because the reference to my health, then extremely delicate, but now apparently much improved, though by no means robust, reminds me what strong reasons I have for being thankful to God for having spared and sustained me these sixteen years, and for consecrating the still remaining portion of my life, whether it be long or short, to His service in the sublime though arduous and exhausting Apostolate of the Press. A. P.

—o—
Though we are actually preparing for war, there is no reason why we should not keep on praying for peace.—*Sacred Heart Review*, Vol. 57, No. 22.

A LIST OF BOOKS FOR A CATHOLIC STUDENTS' HISTORICAL LIBRARY

Books written by Catholics, or in a Catholic spirit, are marked *. Those not so marked will be found reliable and instructive, and, on the whole, unobjectionable, though there may be a passage here and there to which exception can be taken. Only such books are listed as seem to the compiler fit to be placed in a students' library.

I. HOLY SCRIPTURE

Copies of the whole Bible (Catholic or so-called Douay version) are for sale at low prices. But the following partial editions, in handy little volumes, are more practical for students' libraries.

* Coppens, Charles, S. J. *Choice Morsels from the Bread of Life, or, Select Readings from the Old Testament*. B. Herder, St. Louis, Mo. \$0.60.

* The New Testament. Benziger Bros., New York. \$0.25.

* Ecker, James, D. D. *The Catholic School Bible*. B. Herder. \$0.45. (Though intended for elementary schools, this book deserves a place in a high school library on account of the copious information which its many pictures, maps, and explanatory notes are calculated to impart).

* Messmer, S. G., Archbishop. *Outlines of Bible Knowledge*. With 70 illustrations and several maps. B. Herder. \$1.80. (An excellent reference book for high school and college libraries).

II. EVOLUTION

* Cortie, Aloysius, S. J. *The Ages of the Sun: An Argument against Darwinism*. B. Herder. \$0.10.

* Proctor, A. E. *Science and the Evolution of Man*. B. Herder. \$0.05.

* Muckermann, H., S. J. *Attitude of Catholics towards Darwinism and Evolution*. With four plates. B. Herder. \$0.75.

* Wasmann, Eric, S. J. *Modern Biology and the Theory of Evolution*. B. Herder. \$1.60.

* Houck, Frederick, Rev. *Our Palace Wonderful, or, Man's Place in the Visible Creation*. D. P. Hansen & Sons, Chicago. \$1. (Many chapters of this work will serve as illustrative reading).

III. EARLIEST TIMES OF MANKIND— RELIGION—CIVILIZATION

* Lectures on the History of Religions. Five volumes. Catholic Truth Society, London; B. Herder, St. Louis. \$3. (Volumes I and II are especially useful).

* Hull, Ernest R., S. J. Archaic Religions. B. Herder. \$0.30.

* Devas, Charles Stanton. Key to the World's Progress. Longmans, Green & Co., New York. \$1.60; popular edition, \$0.20. (A brilliant philosophy of history. The first chapters are a lucid discussion of the nature of civilization).

* Hull, Ernest R., S. J. Civilization and Culture. B. Herder. \$0.30.

Joly, N. Man Before Metal. Appleton. \$1.75.

Starr, F. Some First Steps in Human Progress. Flood & Vincent, Meadville, Pa. \$1.

IV. ORIENTAL HISTORY

Baikie, James. Story of the Pharaohs. (Illustrated). Macmillan, New York. \$2.

Davis, William Stearns. Readings in Ancient History. Allyn & Bacon, Boston. Two volumes, "Greece and the East" and "Rome and the West," each \$1. (This work is instructive in the highest degree and contains only a few passages offensive to Catholics, the worst being in Vol. II, pp. 345—348, on what Protestants call the development of the Church).

Ebers, M. George. Uarda. Thos. Crowell & Co., New York. (A very instructive historical novel of ancient Egyptian life).

Jackson, A. V. W. Zoroaster. Macmillan. \$1.50. (A good book on the founder of the Persian religion. Written by a believing Protestant without undue glorification of the hero).

Sayce, A. H. Assyria, its Princes, Priests, and People. Revell, Chicago. \$1.

V. JEWISH HISTORY

The Bible. See above.

* Gigot, Francis E. Outlines of Jewish History from Abraham to Our Lord. Benziger Bros. \$1.50.

* Gigot, Francis E. Outlines of New Testament History. Benziger Bros. \$1.50.

Morrison, W. D. The Jews under Roman Rule. Putnam's, New York. \$1.50.

VI. CIVILIZATION IN ANCIENT CRETE
Baikie, James. Sea Kings of Crete. (Handsomely illustrated). Macmillan. \$2.
Hawes and Hawes. Crete, the Forerunner of Greece. Harper, New York. \$1.50.

VII. GREEK HISTORY

A. Source Material

Davis, W. S. Readings in Ancient History. (This work is described above, under No. IV. It is particularly valuable for the history of ancient Greece).

Aristotle. On the Constitution of Athens; tr. by Kenyon. Macmillan. \$1. (This is the least readable of the books mentioned in this list; but it can be used in parts under a teacher's direction).

Herodotus. Rawlinson's translation, edited by Grant. Two volumes. Scribner. \$3.50.—Macaulay's translation, two volumes. Macmillan. \$4.50.

Homer's Iliad, translated by Lang, Leaf, and Myers. Macmillan. \$0.80.

Homer's Odyssey, translated by Butcher and Lang. Macmillan. \$0.80.—Translated by Palmer. Houghton. \$0.75.

Plutarch's Lives, translated by Clough. Everyman's Library (Dutton, New York). Three volumes, each \$0.75.

Thucydides, History of the Peloponnesian War. Jowett's translation. Clarendon Press, Oxford. Four volumes. \$3.50.—The same, edited in one volume, Lothrop, Boston. \$2.50.

Everyman's Library (Dutton, New York) gives several volumes of the classics at cheap rates. Constant additions are made to this collection. Herodotus and Thucydides can be obtained in cheaper, but less desirable, translations in Harper's Classical Library.

B. Modern Works

Bury, J. B. History of Greece to the Death of Alexander. Macmillan. \$1.90.

Cox, G. W. The Athenian Empire. (Epochs Series). Longmans. \$1.

Cox, G. W. Greeks and Persians. (Epochs Series). Longmans. \$1.

Gulick, Chas. B. Life of the Ancient Greeks. (Illustrated). Appleton. \$1.40.

Mahaffy, J. P. Alexander's Empire. Putnam, New York. \$1.50. (This is a

splendid book. One undesirable illustration can easily be removed).

Mahaffy, J. P. *Old Greek Life*. (Primer). American Book Co. \$0.35.

VIII. ROMAN HISTORY

A. Source Material

Davis, W. S. *Readings in Ancient History*, as above, No. IV.

Munro, D. C. *Source Book in Roman History*. Heath. \$1.

Tacitus. Two volumes. Macmillan. \$2.

B. Modern Works

Beesly, A. H. *The Gracchi, Marius and Sulla*. Longmans. \$1.

Bury, J. B. *The Roman Empire to 180 A. D.* American Book Co. \$1.50.

Fowler, Warde. *Caesar*. Putnam. \$1.50.

How and Leigh. *History of Rome to the Death of Caesar*. Longmans. \$2.

* Muenchgesang, R. *In Quest of Truth. Glimpses of Roman Scenes*. B. Herder. \$0.80. (Gives information, in the form of a loose narrative, on a great variety of Roman conditions, as the production of books, meals, relation of children to parents, tenement houses, etc.).

* Joy, John C., S. J. *The Emperor Marcus Aurelius. A Study in Ideals*. B. Herder. \$0.35.

Ihne, William. *Early Rome*. Longmans. \$1.

Pelham, H. F. *Outlines of Roman History*. Putnam. \$1.75.

Platner, Samuel B. *The Topography and Monuments of Ancient Rome*. Allyn & Bacon. (A lucidly written work; very useful).

Smith, R. B. *Rome and Carthage*. Longmans. \$1.

* Guggenberger, Anthony, S. J. *A General History of the Christian Era*. Three volumes. Vol. I: "The Papacy and the Empire." B. Herder. \$1.50 per volume. (The period from Christ to Charlemagne is covered by the first part of this volume. In some public libraries this work is listed under Ecclesiastical History. It is meant to be a *secular* history. But during most of the nineteen centuries it covers, the Church with her doctrines and institutions permeated all conditions, po-

litical conditions and relations included. Hence the history of these centuries naturally is to a large extent ecclesiastical).

IX. CHRISTIANITY

The New Testament. See above under Scripture.

* Gigot, F. E. *Outlines of New Testament History*. Benziger Bros. \$1.50.

* Fouard, Constant. *The Christ, the Son of God*. Longmans. Two volumes. \$2.50.—Cheap edition, without notes and appendix, \$0.25.

* Fouard, Constant. *St. Peter and the First Years of Christianity*. Longmans. \$1.25.

(The three last-named works have lengthy descriptions of the religious, political, and moral conditions of the Jews and Romans.)

* Shahan, Thos. J., Bishop. *The Beginnings of Christianity*. Benziger Bros. \$2. (Lectures on various topics connected with this period).

* Barnes, Arthur S. *The Early Church in the Light of the Monuments*. Longmans. \$1.50. (A very interesting book, dealing chiefly with the catacombs).

* Wiseman, Nicholas, Cardinal. *Fabola; or, The Church of the Catacombs*. Benziger Bros. Prices from \$0.50 to \$1.50. (A classical novel dealing with the life of the early Christians).

* Rampolla, M., Cardinal. *Life of St. Melania*. B. Herder. \$1.50. (The greater part of this book has the character of a source, because it is the reproduction of writings of the Saint's time).

* Allies, T. W. *Monastic Life from the Fathers of the Desert to Charlemagne*. B. Herder. \$3.50.

* Riguet. *Life of St. Patrick*. B. Herder. \$1.

* Brou, F. X., S. J., *Life of St. Augustine of Canterbury*. B. Herder. \$1.50.

* Willibald, *Life of St. Boniface*. Translated by Geo. W. Robinson. Harvard University Press. \$1.15. (Written in Latin three years after the Saint's death).

Most of the books enumerated under "Christianity" contain information on various topics of contemporary secular life and might as well be mentioned under other headings of this list.

X. ROMAN-TEUTONIC PERIOD

Davis, Readings. See above, No. IV.

* Grisar, Hartmann, S. J. History of Rome and the Popes in the Middle Ages. Three volumes, each \$4.50. (This splendid work is richly illustrated with pictures and maps. The narrative begins A. D. 394).

* Einhard, Life of Charlemagne. Translated by Turner. Harper's Classics. \$0.50.

* Guggenberger, Anthony, S. J. A General History of the Christian Era. See above, No. VIII.

It would be impossible to compress into a brief list all the good and recommendable books on this subject. But it is hoped that the present list will be found serviceable in making selections for a students' historical library.

One publication is still to be mentioned. It is too bulky and expensive for many schools, but accessible to most students in public or private libraries.

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. The Encyclopedia Press, New York. Fifteen Volumes, with a supplementary sixteenth volume, containing a general index, readings, etc.

Its numerous scholarly articles on historical subjects make this work the foremost Catholic historical publication in the English language.

(REV.) F. S. BETTEN, S. J.
St. Ignatius College, Cleveland, O.

THE CHURCH AND INTEREST TAKING

An article in the mid-May issue of the FORTNIGHTLY REVIEW, on "The Question of Interest Taking," concludes as follows: "The whole question remains an open one, at least speculatively. Practically the Church has admitted the title of the civil law as a sufficient reason for lawfully receiving interest."

Lest this statement be misunderstood, let me say a few words in elucidation.

Interest taking is not a fundamental question, but a secondary one. The fundamental question is: How does God wish men to acquire the means of

living? If we can answer that question, then the question of interest is decided, so far as its moral side is concerned, because interest taking is but one means of "making a living."

Man was made to work. Labor became a burden after the Fall, in punishment of sin. This punishment was appropriate because man had aspired to be like God and had now to acknowledge that by his folly he had gained nothing, but lost much.

Our Divine Savior voluntarily chose for His foster father a humble carpenter, who had to make a living for his wife and Child "in the sweat of his brow." Jesus Himself, as soon as He was able, worked for His daily bread, thus inculcating by example that this is the divinely instituted way for all men.

Legal interest is a means of making a living and acquiring wealth without labor. Modern business is built entirely on this practice. The men who own our factories, mills, and mines as a rule do not work for or in them. All they do is to collect and spend the dividends. History and experience show that these men are a danger to society. Sacred Scripture says: "He who will not work, let him not eat," thereby condemning all gain without work as unchristian. This applies squarely to interest taking.

But our Savior did not establish an earthly kingdom, and hence His Church cannot be expected to solve purely earthly questions. This is the business of the State. In Western Europe, where a Christian civilization developed after the migration of nations, slavery disappeared and the people were free and happy. In the East, on the other hand, where the old pagan laws remained in force, conditions went from bad to worse, and eventually the Saracens were sent to punish a government and people who professed Christianity with their lips but were pagans in practice.

Our Lord willingly obeyed the laws and advised His disciples to pay taxes to the Romans. "Give to Caesar the things that are Caesar's," He said, "but

to God the things that are God's." We must obey both commands, and assuredly the former comes first. As Christians we must not revolt, but we may employ the means which the early Christians employed—passive resistance. If we cannot win by that, or if we do not employ it, the Almighty will come to our assistance. Pastor Bollinger of Zurich has written a book ("Weltkrieg und Gottesreich") to prove that the terrible war is a punishment inflicted by God upon the nations for their refusal to obey His commands. I share that opinion. A small group of men have subjugated their neighbors, and becoming wealthy, have grown immoral and by their bad example corrupted many others. Now a just and avenging God compels them against their will to punish one another and themselves for their sins.
Little Rock, Ark. C. MEURER

NOTES AND GLEANINGS

From "A History of Music," by Charles V. Stanford and Cecil Forsyth (Macmillan), the *Catholic Book Notes* (No. 226, p. 118) quotes an account of church music at the beginning of the fourteenth century which shows that things were even worse then than they are now:

"If the reader wishes a modern analogy with the state of church music at that time, he may imagine one of our church composers taking for his bass an Anglican chant and spreading it out so that each note occupied three or four bars: then for his treble using *Take a pair of sparkling eyes* (allegro molto); and for his alto part fitting in as much as he could of *Tipperary* or *Onward, Christian Soldiers*, or both. What the church service sounded like under these conditions can be better imagined than described. It has been described by contemporary sufferers, and if half of what they say is true it must have been like rag-time gone mad" (p. 139).

But if things were worse, they were more easily reformed. Pope John XXII,

in 1322, "held up his little finger at Avignon and the tumult ceased!...In effect his decree said... 'Go back to plain-song. For great occasions you may add consecutive fourths, fifths, and octaves, but the plain-song must be heard if it is to do good to the singers and congregation.' And back they went to plain-song."—In later days, Pius X said something of the same sort, but with very different result.

A reader writes to inquire whether the letter of Benedict XIV prefixed to a recent edition of Voltaire's writings is authentic, and if so, how this great and learned Pope came to praise the notorious arch-infidel. The letter is authentic. We explained its origin sixteen years ago, when the American edition of Voltaire's works was published (*THE REVIEW*, Vol. VIII, No. 21, p. 335). Voltaire was not only an arch-infidel; he was also an arch-hypocrite. At one period of his career he publicly assisted with every appearance of devotion at religious ceremonies, while mocking them in private. At that time he wrote several dramas that were quite religious in tone. A copy of one of these was sent to Benedict XIV. Acknowledging its receipt, the Pontiff wrote the letter in question. To reprint this letter, without an explanation, for advertising purposes may be "good business," but it is as dishonest as the conduct of the newsboy who sells his "extra" by crying out, "All about the great battle," and leaves the unwary purchaser to hunt in vain for that particular piece of news.

The Bishop of Spokane says in a pastoral letter dated May 30 (see *Catholic Northwest Progress*, Vol. 20, No. 23):

"Even the clash of arms should not make us forget that we are children of the same Father in Heaven, that we all have the same destiny to dwell together hereafter in the house of the common Father, and the duty to live in brotherly sentiment upon earth. This admonition of Christianity has a material significance for our country. To an extent which is without parallel in history, the

various nations of Europe have poured their blood into the veins of our political body, they have all contributed to our present greatness and prosperity. It must be our aim to preserve the best qualities of the different races, and by combining them produce a national character and national endowments approaching to perfection as nearly as human limitations will permit. We censure the past for the wanton waste of the marvelous material resources Providence has stored up for us in this our native land. Shall future generations censure us for wasting the golden opportunities, the rich resources more valuable than gold and land, the endowments which the various nations have poured into our lap? Let us, then, strive so to pass through the present crisis that we shall have no regrets in after years for having been carried away by base passions, and may we emerge from this crisis more closely united, the various races bound more intimately together, no matter where their cradle stood."

The work of "reforming the catechism," begun by Pius X, will be continued by Benedict XV, according to a Rome correspondent of the *Baltimore Catholic Review* (Vol. IV, No. 29). His Holiness intends to appoint a commission to examine into the various catechisms now in use and to compile a new text, based on the Catechism of Pius X. The new catechism will be written in Latin and proof-sheets will be sent to every bishop in the world for whatever suggestions he may see fit to make. When the Pope has approved and promulgated the work, its editors will be authorized to publish editions in the different vernacular languages.

No. 10 of the current volume of the *Catholic Mind* (New York: America Press) is partly devoted to the protest made by the Mexican bishops against the new constitution promulgated at Querétaro, Feb. 5th. The new constitution "gives final form and sanction to religious persecution" and thus places the Catholics of our neighboring republic "in a most

trying dilemma." They are "pariahs in their own native land." The bishops express the conviction that "only when a sound democracy prevails will our land enjoy a stable and lasting government which will respect, balance, and adjust the rights of all, and give to each his due." Uncle Sam, unfortunately, is so busy carrying the blessings of democracy to Europe that he has no time to devote to remedying the intolerable situation of Liberty in Mexico—a situation for which, moreover, he himself is in no small measure responsible.

We note, in this connection, that Mr. Henry Lane Wilson's suit against *Harper's Weekly* has been decided in favor of the plaintiff. Our readers will remember that that now defunct weekly had permitted R. H. Murray to make the charge (March 25, 1916) that our former ambassador to Mexico had betrayed the good faith of the administration by conniving with Huerta to seize the Mexican government and compass the downfall of Madero. Taken in connection with the things reported by Mrs. Nelson O'Shaughnessy, wife of the American Chargé d'Affaires at Mexico City during the "ten bloody days" and afterwards, this court decision considerably weakens the case of those who would defend the policy of the Wilson administration towards Huerta and that amiable cutthroat, Venustiano Carranza. We have no reason to withdraw the remark we made in our issue of Oct. 15, 1916: "It is becoming more evident from day to day that the administration's recognition of Carranza was a diplomatic blunder quite as inexcusable and possibly even more fatal than the same administration's refusal to recognize Huerta."

Our esteemed contemporary the *Feuilles Romaines*, in a leading editorial (Vol. II, No. 6), discusses the peace that must, sooner or later, conclude the present war. Our confrère is of the opinion that, whatever form this peace may take, and whatever its conditions may be, it will not spell tranquillity for the Catholic Church, but continued controversies within and re-

newed persecution from without. Masonry and other anti-Christian forces will make greater efforts than ever to destroy the Church. And they will, perhaps, find less resistance than before, for the war and other influences are causing a condition that may be justly described as "religio depopulata." This feeling of apprehension among Catholics seems to be pretty general all over Europe. Here in America, some Catholics are trying to stave off the inevitable Kulturkampf by re-echoing the ignoble cry, "Our country, right or wrong." This tendency but increases the danger. We have nothing to gain by toadying to the Liberalistic spirit of the age.

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The *Effeta*, of Bologna, April 15, quotes from a conversation which a Protestant minister, Dr. T. Campbell, had in the spring of 1914 with Cardinal Merry del Val, then Papal Secretary of State. This was at a time when nothing yet indicated the coming of the great catastrophe that set in a few months later. It appears from the Cardinal's words that he and his master, Pope Pius X, clearly foresaw the world war. The *Feuilles Romaines* (Vol. II, No. 6), to which we are indebted for this information, adds that Dr. Campbell's statement agrees with the well-known fact that during the Boer and the Balkan wars the late Pontiff repeatedly said to those who believed that a lasting peace would follow: "These are but petty conflicts; the great war (*il guerrone*) is still to come!"

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Mr. H. G. Wells, in his latest book, "God the Invisible King" (Cassell, London) furiously denounces Christianity and all its doctrines, revelling especially in those bitter asperities which have been the unfortunate accompaniment of religious controversy in all ages, but with an added vulgarity that is all his own. Thus the God of the Old Testament is a "bickering monopolist," a "bogey," and "a fetish," and the God of the Nicene Creed is "a stuffed scarecrow of divinity," an "incoherent accumulation of antique theological notions." Mr. Wells makes

fun of the Trinity, which he describes as "that fantastic, unqualified *danse à trois*," and writes of "the cold, superb humor" of the "burlesque creed" ascribed, "no doubt facetiously," to Athanasius, "a little red-haired, busy, wire-pulling man." Nor is he content to air his dislike of sacramentalism without reference to "the obscene rite" and "symbolical cannibalism" of the Holy Communion. All this and more after first blandly assuring the reader in a smug preface that there is nothing in his statements "to shock or offend anyone," and that he himself is "sympathetic with all sincere religious feeling." Does it not occur to Mr. Wells that there are people who, after such an exhibition, might feel disposed to doubt whether he is a safer guide in matters of religion than he shows himself in matters of taste?

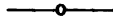
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Mr. Bernard Holland, the British writer whose conversion to the Catholic faith was lately chronicled in this REVIEW, in a letter addressed to the *Tablet* (No. 4019) protests against Father Bernard Vaughan's assertion that the English "are fighting... in the interests of humanity against barbarism, civilization against savagery, freedom against slavery, and Christianity against Paganism. In a word, they are fighting for the Gospel of Christ against the evangel of Thor and Odin."

Mr. Holland calls attention to the fact that in the German and Austrian empires there are some seventy or eighty millions of Catholics, who cannot in justice be written down as barbarians, savages, slaves, pagans, and worshippers of Thor and Odin, and adds: "I venture to think that it is enough, and strictly within the limits of truth and charity, to say that we are fighting in defence of our honor, our pledged word, our island's security, our position at sea, and our empire.... It surely is not necessary to use language of a vague, grandiose, and inflated kind.... I have a very English distrust of this kind of oratory, nor do I think it well to work the bellows to blow up still more national hatred."

—o—

Several books have been published in England on the "Raymond manifestations" and the conclusions arrived at by Sir Oliver Lodge (see this REVIEW, Vol. XXIV, No. 8). The *Catholic Book Notes* reviews two of the more important of them in its No. 227. "Raymond: a Rejoinder," by Paul Hookham (Blackwell, Oxford) is an adverse criticism by an uncompromising sceptic, who assigns an almost infinite range to the possibilities of telepathy and clairvoyance and declares that all that comes from a medium's lips may be derived by her from some record existing either in the memories of living men or in books or material objects, and consequently no information imparted through a medium can ever be proved beyond doubt to emanate from any intelligence external to this world. Such radical scepticism cannot win our assent. "'Raymond' — Some Criticisms" (Mowbray) is the title of a lecture by Viscount Halifax, who compares the revelation of the future state given in "Raymond" with that which is found in Newman's "Dream of Gerontius," saying that the latter fits in best with Scripture and Christian tradition, and warning against the dangers connected with Spiritism.

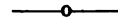


We have referred to the fear of some of our coreligionists that the agitation against German-born citizens may develop into a persecution of Catholics, because the hatred of the "foreigner" inspires both (see the quotation from the *Buffalo Echo* in our No. 12, p. 186). That this apprehension is not entirely unfounded appears from the subjoined editorial note of the *Catholic World* magazine (No. 627, p. 427):

"*The New Republic*, a weekly periodical in New York . . . solemnly announced, some months ago, that its attitude towards the Catholic Church in this country would have to be different from its attitude towards Protestantism or Judaism. The latter it would regard favorably: the former unfavorably. Why? 'Because,' the *New Republic* stated with sophomoric ignorance, 'the Pope is a sovereign of a state none the less real because it is unterritorial in character. He is aiming

at the victory of certain principles conceived as ultimate, and he is prepared to provoke conflict with all who come into antagonism with his aims. Ruler as he is by divine right, holding in his hands the power of the keys, the gateway to salvation, infallible in every *ex cathedra* pronouncement, knowing no limit to a power which he only can define, he is without doubt a formidable antagonist. It is as a great sovereign that he must be treated. His subjects are in the same position as those mistaken Germans who have viewed the United States as a colony of their fatherland. Like them, Catholics are told that their attitude must succeed because of the universal rightness. But just as what we term Prussianism contained, by reason of its very violence, the seeds of its own disintegration, so is this militant Catholicism destined to a similar destruction.'

Need we wonder that the Rev. Dr. Leighton Parks, of St. Bartholomew's, New York, and other Protestant preachers are publicly demanding that Catholics, too, be treated as "alien enemies," because "the Kaiser and the Pope are in league to secure, one for Germany, the other for the Catholic Church, the domination of Europe in order to restore the Holy Roman Empire"!!!

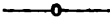


The famous Jesuit review *Stimmen der Zeit* (formerly *Stimmen aus Maria-Laach*) is happily still published, though not a single copy has reached America for over a year. We are reliably informed that six numbers were issued last year, together with three "Ergänzungshefte," of which one, by Father Eric Wasmann, deals with "Ernst Haeckels Kulturarbeit." This brochure must be quite popular, for it has already passed through three editions. Another volume of this series, so highly esteemed by Catholic savants, contains a discussion, by Father Otto Zimmermann, of the question, "Soll die Religion national sein?" (Ought religion to be national?).

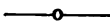
Father Christian Pesch, by the way, has published a new (the fourth) edition of Vol. V of his "Praellectiones Dogmaticae," dealing with grace and the

positive divine law, while Father Joseph Fröbes has given to the public the first volume of a text-book of experimental psychology ("Lehrbuch der experimentellen Psychologie;" xxviii & 606 pp. 8vo., with 59 pictures and a colored plate).

It would seem that now that we Americans are fighting with and for John Bull, he ought kindly to allow at least scientific books from Germany to pass across the Atlantic.

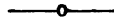


The *Christian Science Monitor* (Boston, daily edition of May 19, Vol. IX, No. 147), calls attention to one phase of the sojourn of the British mission in this country which, it says, "is not generally known to the world."—"It [the British mission] has brought the Masons of England and the United States into closer union." When the Masons of Washington learned that F. P. Robinson, one of the members of Mr. Balfour's party, was master of a lodge in London, they invited him to a meeting of the Grand Lodge of the District of Columbia, where "the English brother" was received by the Grand Master, James W. Witten, "in a speech expressing the feeling of fraternity that exists between the two nations." By a unanimous vote of the Grand Lodge, "Mr. Robinson was given a message of greeting to the Grand Lodge of England, which he is to bear back to his native land and deliver to the proper authorities." At a session of St. John's Lodge, in the same city, two days later, Mr. Robinson presented a Masonic apron and in return received a suitably inscribed loving cup. The *Monitor's* report continues: "The visitor, in an address to the lodge, but which was in reality intended as a message to the Masons of the United States, referred to the great crisis which now besets civilization and spoke of the great hope English Masons entertain that their brethren of the United States will stand by their side in the struggle for free governments and for democracy."

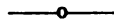


Cardinal Gasquet, at the presentation ceremony on the occasion of his golden jubilee as a religious, according to the

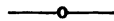
Tablet (No. 4019), after a touching reference to Pius X, who raised him to the sacred purple, "spoke of the present Holy Father's unfailing kindness in that he himself need never hesitate to speak all the truth frankly to His Holiness, even if need be to the extent inculcated by St. Bonaventure as a cardinal's duty of 'making himself disagreeable to the Pope.'" One does not exactly associate that idea with Cardinal Gasquet; but it is pleasant to know that Benedict XV is habitually willing to hear the truth, no matter how disagreeable it may be. This trait proves that, in one respect at least, the present Holy Father is a great man.



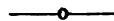
The Rev. Stephen Coubé, ex-Jesuit, has had a communication from His Satanic Majesty, according to which the great war will end this month (July, 1917). The message is reprinted with much detail of the Spiritistic séance at which it was received, from Coubé's *Idéal* by the *Sentinel of the Blessed Sacrament*, New York, May 1917, pp. 342—47. Our contemporary prudently adds, however, that Auld Clootie can never be trusted!



Wanted to buy, a copy of Selbst, "Die Kirche Christi nach den Weissagungen der Propheten." Apply to (Rev.) Adolf Frenay, Box 445, Santa Fe, N. Mex.—*Adv.*



We see from the *Semaine Religieuse de Québec* (Vol. 29, No. 40) that the *Paris Univers*, which was compelled to suspend publication at the beginning of the war, is now re-appearing, though only as a weekly. We are assured that "in its new form the *Univers* will remain faithful to the programme laid down for it by Louis Veuillot." We wonder who makes this promise. The *Univers* of late years was very unlike the *Univers* of Louis Veuillot.



Mother Mary de Chantal, for the past thirty-four years directress of St. John's Home, Brooklyn, N. Y., one of the largest Catholic orphanages in the United States, died the other day at the ripe

age of eighty-four. She was one of the most remarkable women this country has ever seen. Her maiden name was Jane Keating. She came to this country from Ireland, in 1852, and joined the Sisters of St. Joseph in 1857. "Her death," says the *Brooklyn Tablet* (Vol. XIV, No. 10), "will be felt as a personal bereavement by thousands of men and women the world over.... The impress of her personality was upon every one with whom she dealt." Among those who sincerely mourn Mother de Chantal's death is the editor of the FORTNIGHTLY REVIEW, who was for many years honored by her friendship and to whom she transferred the affection, confidence, and good will she had cherished earlier in life for James A. McMaster of the *Freeman's Journal*. We became acquainted with this rare nun some twenty years ago through the kind offices of a bishop in far-off India, who told us that according to a certain prelate in very high standing, "there are only two men in America—Archbishop Fabre of Montreal and Mother Mary de Chantal." Since that time we corresponded more or less regularly with Mother de Chantal and found her a never-failing source of information, inspiration, and encouragement. Her association with ecclesiastics and public men made her, in the *Tablet's* phrase, "a well-read, widely informed woman, with well digested opinions upon the questions of the day." It was a privilege to be admitted to her confidence, and like the 25,000 men, now holding more or less

prominent positions throughout the country, whose character she helped to mould in the great institution over which she so long and ably presided, we will hold her memory in grateful and pious remembrance. R. I. P.

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By a majority of four to one the House of Lords has definitely decided that Christianity is not part of the law of England. The *Tablet* (No. 4019) comments on the matter as follows: "The decision is a painful one, not because it creates any new situation, but because it forces us to realize and admit the position to which we have already descended."

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"The Outline of Applied Sociology," by Dr. H. Pratt Fairchild (Macmillan) is a scientific treatise on the philosophy of human society and social progress, not a worker's handbook, as the title might suggest. The author's discussion of social conditions and their amelioration is often lucid and stimulating, but his philosophy is vitiated by a false notion of religion and the moral law. Of the former he says that it is concerned exclusively with individual phenomena and has nothing to do with social life. Of the latter, that it has been discarded with "other impedimenta of a past epoch." With principles such as these it is obvious that "the task of devising practical expedients to reduce altruistic sentiments to a practical working basis is by no

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means easy, nor altogether an encouraging one."

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Instead of elevating the stage, England, it seems, is reviving the Restoration comedies "in all their unexpurgated grossness." The phrase is William Archer's, who reports from London to the *New York Nation* (No. 2708) that "they began with Farquhar's 'Recruiting Officer,' went on to Congreve's 'Double Dealer,' and surpassed themselves last week with the same author's 'Love for Love.'" Mr. Archer adds that the audience were forced every now and then to "hold their noses." The revival of these grossly obscene plays can hardly be regarded as a symptom of that "moral awakening" of which we hear so much.

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A correspondent of the *Tablet* (No. 4019) asks why members of Parliament (with their £400 a year) should be allowed to take their seats—even if elected—without passing some examination to test their knowledge and intellectual capacities. "Priests, parsons, barristers, solicitors, and medical men," he says, "have to pass some examination before they are thought fit to take up their

work. But when it comes to Parliament—not the least important institution in the country—any Dick, Tom, or Harry has only to get elected by a lot of people (inferior or superior to himself) and he is straightway accommodated with a distinguished place in the world and a still more distinguished annual sum of cash." The same query might be put with regard to the members of our American legislative bodies—the various city councils, State legislatures, and Congress, which are so largely made up of incompetent men.

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Msgr. Wilpert's monumental work, "Die römischen Mosaiken und Malereien der kirchlichen Bauten vom 4.—13. Jahrhundert," appeared last year in four richly illustrated folio volumes (Freiburg: Herder), and despite the high price of \$250 net, the first edition was sold before it had left the press. A second edition is now on the market. Not a single copy has so far found its way to this country, but we see from a stray issue of the *Theologische Literaturzeitung* (1917, No. 3) that Harnack hails Wilpert's work as an epoch-making achievement. "Most of the originals of the ancient mosaics and paintings still extant in the churches of Rome (Santa Maria Maggiore and others)," he says, "are mere blotches . . . Now they are accessible in clear and splendid reproductions and can be studied here [in Wilpert's plates] to-day and for all time;—only here, for this work can-



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not and need not be done again. It is more than a mere monument of reproduction. Wilpert's plates take the place of the originals, which have returned to the obscurity from which they had been temporarily rescued by means of scaffoldings, electric lights, various cleansing processes, and numerous official *permessi*, difficult to obtain.... The work has been finished in the midst of the great war and stands a shining proof that scientific and artistic labor is not at a standstill in Germany."


Those who have read the FORTNIGHTLY REVIEW for a long time need not be reminded how uncritical is some of the popular literature circulated with reference to certain modern "miracles." In a foot-note in Dr. Bertram C. A. Windle's latest book, "The Church and Science" (London, The Catholic Truth Society, 1917, page 151), the learned author points out that the account of the case of Pierre de Rudder in that well-known book, "Heaven's Recent Wonders," "is vitiated by the fact that the cut of the sound leg is described in the text as that of the injured and healed member." Little reliance can be placed on the statements of writers who are guilty of such gross blunders.

Commenting on the fact that France has only 1,820,000 boys and young men of from twelve to seventeen years, as against Germany's 4,600,000, the *Semaine Religieuse de Québec* (Vol. 29, No. 40) says: "Thus, in the trenches, five sons of the German family will lie in wait for the only son of the French family. If France is to have a future, it will have to restore the family. The dilemma is inevitable: either raise more children or make way for other nations. To restore the family, France must first and above all return to the teachings of the Gospel, and, secondly, the government must repeal all those laws which are calculated to discourage the rearing of large families." It will not be long, we fear, before America will be in the same predicament. Were it not for the immigrants, our country would even now be well ad-

vanced on the way to self-destruction, for "birth control" flourishes here as perhaps nowhere else in the world.

The *N. Y. Evening Post* (May 3) expresses wonder at the details that some Congressmen select for their autobiographies. Thus a member from Kansas lets it be known in the Congressional Directory that after he returned from diplomatic service abroad, he "was given the Grand Cordon of the Medjidieh by the Sultan of Turkey." We like better the all-around democracy of the Mississippian who characterizes himself as a Mason, Odd Fellow, Woodman, Beta Theta Pi, Knight of Honor, Elk, and Knight of Pythias. Quite naturally, the "jiners" are numerous among the politicians who make up our national legislature. The Mississippian just described is outdone by a Brooklynite, who enumerates among his connections: "Kings County Lodge No. 511, F. and A. M.; Brooklyn Chapter No. 148, R. A. M.; Brooklyn Council No. 4, R. and S. M.; Clinton Commandery No. 14, Knights Templar; Suydam Council No. 1746, Royal Arcanum; Ceres Lodge No. 225, I. O. O. F.; McKinley Lodge No. 396, Knights of Pythias." It is to be hoped that the Russian revolutionists do not get hold of this list and send us a letter suggesting that we, too, rid ourselves of feudal distinctions.

We often hear it quoted as "an old saying" that "A man convinced against his will is of the same opinion still." There is no such saying, and, moreover the phrase is absurd. When a man is convinced, he is convinced, whether with or against his will, and whatever his

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opinion may have been previously. The student who remembers his "Hudibras" knows that what Butler really wrote is:

"He who complies against his will
Is of his own opinion still."

Every student of literature is aware of the fact that there are certain themes which run through all literature and which have found expression in the prose and song of many nations. Miss Georgina Pell Curtis has written a number of chapters along this line and published them under the title, "The Interdependence of Literature." (B. Herder; 60 cts. net). There is an occasional looseness of expression, as when it is said (p. 11) that "Sanskrit is now acknowledged to be the auxiliary and foundation of all civilized speech." Teachers will find the work serviceable for a rapid review of other literatures than English.

Many of our people are much interested in the phenomena of Spiritism and are sometimes worried by the strange revelations that are said to be made in séances. Mr. J. Godfrey Raupert, who has been studying these and allied phenomena for years, and whose previous works have been discussed in this REVIEW, comes to the help of such perplexed persons in a booklet recently published. Those who have read his earlier works know his position on the subject—"Don't meddle with these things, they are evil." He takes the same stand in the present essay. He states his belief that "the phenomena of Spiritism...are a revival, in scientific and systematic form, of that practice of necromancy and magic with which most pagan races were and are only too well acquainted and which was discontinued

wherever the light of true Christianity found entrance." The first section, entitled "Facts," is especially interesting, for here we are told that "the spirit-manifestations, here under consideration, are not phenomena which *spontaneously and unsought-for* intrude themselves upon our notice, nor are they the normal result of the exercise of any natural gift or constitutional power, but they are phenomena deliberately invited and invoked by means of unwholesome and physically-disastrous practices." The booklet ought to be widely read. ("Spiritistic Phenomena and their Interpretation"; Buffalo, N. Y., Catholic Union Store, 682 Main Street; 20 cts.)

Books Received

The Sacraments. A Dogmatic Treatise by the Rt. Rev. Msgr. Joseph Pohle, Ph. D., D. D. Authorized English Version, with Some Abridgment and Additional References by Arthur Preuss. Vol. IV: Extreme Unction; Holy Orders; Matrimony. iv & 249 pp. 12mo. B. Herder Book Co. \$1.50 net.

Eschatology, or The Catholic Doctrine of the Last Things. A Dogmatic Treatise by the Rt. Rev. Msgr. Joseph Pohle, Ph. D., D. D. Authorized English Version, with Some Abridgment and Additional References by Arthur Preuss. iv & 164 pp. 12mo. B. Herder Book Co. \$1. net. (This volume, the twelfth, completes the Pohle-Preuss Dogmatic Series).

The False Decretals. By E. H. Davenport, B. A. xx & 111 pp. 12mo. Oxford: B. H. Blackwell. 1916. \$1.50 net.

A Memorial of Andrew J. Shipman. His Life and Writings. Edited by Condé B. Pallen, Ph. D., LL. D. lxy & 362 pp. 8vo. New York: The Encyclopedia Press, Inc. 23 E. Forty-first Str. \$2.

The Sisters of Charity of Nazareth, Kentucky. By Anna Blanche McGill. xvi & 436 pp. 8vo. With 32 half-tone illustrations. The Encyclopedia Press, Inc. \$2.

Catholics and the Confederacy. 32 pp. 32mo. Augusta, Ga.: Phoenix Printing Co. Distributed free by the Catholic Laymen's Association, 107 Ninth Str., Augusta, Ga. (Pamphlet).

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Crooker, Jos. H. Religious Freedom in American Education. Boston 1903. \$1. (Based on the report of a committee of the Am. Unitarian Ass'n. A frank demand for the complete secularization of our schools and colleges).

Pohle-Preuss. Christology: A Dogmatic Treatise on the Incarnation. St. Louis, 1913. \$1.25.

Preuss, Edw. Zum Lobe der unbefleckten Empfängnis von einem, der sie vormals gelästert hat. Freiburg, 1879. 60 cents, unbound. (Contains the remarkable history of the author's conversion).

Vassal, Abbé Auguste. Le Celibat, Ecclésiastique au Premier Siècle de l'Eglise. Paris, 1896. \$1.50, unbound.

Raumer, F. von. König Friedrich II. und seine Zeit. Leipzig, 1836. \$1.

Wedewer-McSorley. A Short History of the Catholic Church. St. Louis, 1916. 75 cts.

Bridgett, T. E. (C. SS. R.) and Knox, T. P. The True Story of the Catholic Hierarchy Deposed by Queen Elizabeth. London, 1889. \$1.25.

Grote, G. (tr. by Meisner). Geschichte Griechenlands. 10 vols. in 5. Leipzig, 1850 sqq. \$2.50.

Grisar, H. (S. J.). Die römische Kapelle Sancta Sanctorum und ihr Schatz. Meine Entdeckungen und Studien in der Palastkapelle der mittelalterlichen Päpste. 156 pp, large 8vo. Richly illustrated. Freiburg i. B., 1908. 2.25 (cost \$3.60).

Näcke, P. Über die sogenannte "Moral Insanity." Wiesbaden, 1902. 65 pp. large 8vo. unbound. 35 cents.

Leobner, H. Die Grundzüge des Unterrichts- und Erziehungswesens in den Ver. Staaten von Nordamerika. Eine pädagogisch-didaktische Studie. vii & 200 pp. large 8vo. Vienna and Leipzig, 1907. \$1.50.

Gabriel, H. A. (S. J.). An Eight Days' Retreat for Religious. St. Louis, 1916. \$1.25.

Sprigler, Rev. Aug. Our Refuge. A Practical Course of Instructions on the Most Holy Eucharist. St. Louis, 1917. 50 cts.

Semple, Henry C. (S. J.). Heaven Open to Souls. Perfect Contrition Easy and Common in Souls Resolved to Avoid Mortal Sin. N. Y., 1916. \$1.60.

Winterstein, Alfred. Die christliche Lehre vom Erdengut nach den Evangelien u. apostolischen Schriften. Eine Grundlegung der christlichen Wirtschaftslehre. Mayence, 1898. \$1.

Harnack, Ad. Sprüche und Reden Jesu. Die zweite Quelle des Matthäus und Lukas. Leipzig, 1907. \$1.35.

Dering, E. H. Memoirs of Georgiana, Lady Chatterton. With Some Pages from her Diary. 2nd ed. London, s. a. 75 cts.

Sisters of Divine Providence. Character Sketches of the Rt. Rev. C. P. Maes, D. D., Late Bishop of Covington, Ky. With a Preface by Cardinal Gibbons. Baltimore, 1917. 75 cts.

Höpfl, Hild. (O. S. B.). Beiträge zur Geschichte der Sixto-klementinischen Vulgata. Nach gedruckten und ungedruckten Quellen. Freiburg, 1913. \$1.50 (unbound).

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A "PATERNAL CRY FOR PEACE"

LETTER OF POPE BENEDICT XV TO THE
CARDINAL SECRETARY OF STATE

By a letter of April 27, 1915, addressed to the Rev. Father Crawley-Boevey, We extended to all who should consecrate their homes to the Sacred Heart of Jesus the indulgences granted two years ago for this act of piety by Our predecessor, Pius X, of venerated and holy memory, to families of the Republic of Chili. We then cherished a lively and confident hope that the Divine Redeemer, thus besought to reign visibly over hearths and homes, would pour out upon them the infinite treasures of sweetness and humility of His loving Heart, and would prepare all hearts to welcome the fatherly invitation to peace which We, in His Holy Name, proposed to make to the peoples at war and their rulers on the first anniversary of the outbreak of this terrible conflict. The ardor with which Christian families and soldiers of the various belligerent armies from that day offered to Jesus their homage of loving subjection, so pleasing to His Divine Heart, strengthened Our hope and encouraged Us to make Our paternal cry for peace with a louder voice.

We then pointed out to the nations the only way in which their divergent interests could be honorably adjusted to the benefit of each; and whilst setting forth the base on which the equilibrium of States should be established if peace were to be durable, We be-

sought them, in the name of God and of humanity, to abandon their projects of mutual destruction, and to come to an equitable agreement.

But then, as since, Our voice, calling so earnestly for an end to the frightful conflict, which is the suicide of Europe, remained unheard. The dark tide of hate flooding the belligerent nations seemed to rise higher and higher, and the war, enveloping other countries in its terrible vortex, has multiplied ruins and massacres.

And yet Our confidence has never failed, as you know, Lord Cardinal, who have lived with Us in Our anxious expectation of the peace desired. Amid the unspeakable anguish of Our soul and the bitter tears which We shed over the frightful sorrows brought upon the combatant nations by this horrible tempest, We would still fain hope that the happy day is not far distant on which all men, sons of the same heavenly Father, will again regard each other as brothers. The sufferings of nations, now become almost unbearable, have rendered the general desire for peace more keen and intense. May the Divine Redeemer, in the infinite goodness of His Heart, make counsels of meekness prevail also in the minds of the rulers, so that, conscious of their responsibility before God and man, they shall no longer resist the voice of their people calling for peace.

For this end, may the prayer of the afflicted human family rise up before

Jesus more frequently, humbly, and confidently than ever, and especially during the month dedicated to His Sacred Heart, that this scourge may cease. Let each one purify himself more frequently in the salutary waters of sacramental confession, and with loving persistence pour forth his prayers to the loving Heart of Jesus, united to his own in Holy Communion. And because all the graces which the Author of all good deigns to bestow on the poor sons of Adam are, by a merciful disposition of Divine Providence, distributed through the hands of the Blessed Virgin, We desire that the earnest and confident prayer of her afflicted children may be more than ever addressed in this dreadful hour to the Mother of God. We therefore lay upon you, Lord Cardinal, the duty of informing all the bishops of the world of Our ardent desire that prayer shall be offered to the Sacred Heart of Jesus, throne of grace, through the mediation of Mary. With this object We order that from June 1 there shall be permanently introduced into the Litany of the Blessed Virgin the invocation, "Queen of Peace, pray for us," which, by a decree of the Sacred Congregation of Extraordinary Religious Affairs, of November 16, 1915, We allowed the bishops to add temporarily to the Litany.

May this pious and devout invocation arise from every corner of the earth; from the great temples as from the lowliest churches, from the palaces and rich mansions of the great as from the humblest cottages wherever dwells a faithful soul, and from the blood-stained fields and seas. May it rise up to Mary, who is the Mother of Mercy and allpowerful by grace; and may it carry to her the agonizing cries of mothers and wives, the wails of innocent children, and the sighs of all noble hearts; may it prevail with her, in her loving motherly solicitude, to obtain for the stricken world the peace that is asked, and in the times to come remind mankind of the power of her mediation.

With this hope in Our heart, We pray God to pour forth upon all peoples whom We embrace in equal affection, the most precious graces, and We accord to you, and all Our sons, the Apostolic Benediction.

May 5, 1917 BENEDICT XV, POPE

The Pope's Prayer for Peace

Dismayed by the horrors of a war which is bringing ruin to peoples and nations, we turn, O Jesus, to Thy most loving Heart as to our last hope. O God of Mercy, with tears we invoke Thee to end this fearful scourge. O King of Peace, we humbly implore the peace for which we long. From Thy Sacred Heart Thou didst shed forth over the world divine charity, so that discord might end and love alone might reign among men. During Thy life on earth Thy Heart beat with tender compassion for the sorrows of men; in this hour made terrible with burning hate, with bloodshed, and with slaughter, once more may Thy divine Heart be moved with pity. Pity the countless mothers in anguish for the fate of their sons; pity the numberless families now bereaved of their fathers; pity Europe over which broods such havoc and disaster. Do Thou inspire rulers and peoples with counsels of meekness, do Thou heal the discords that tear the nations asunder; Thou who didst shed Thy Precious Blood that they might live as brothers, bring them together once more in loving harmony. And as once before to the cry of the Apostle Peter, "Save us, Lord, we perish," Thou didst answer with words of mercy and didst still the raging waters, so now deign to hear our trustful prayer, and give back to the world peace and tranquillity.

And do thou, O most holy Virgin, as in other times of sore distress, be now our help, our protection, and our safeguard.—Amen.

AMERICAN HISTORIES AND HISTORIANS

Mr. Benjamin M. Read, of Santa Fe, N. Mex., has compiled a "Chronological Digest of the Documentos Ineditos del Archivo de las Indias." These "Unedited Documents" are contained, as many of our readers are no doubt aware, in a collection of forty-two volumes published in 1864 sqq. by a committee of Spanish scholars under a royal decree of Dec. 4, 1862. They are indispensable for anyone who desires to write a complete, accurate, and authentic history of the discovery of the new world. The late Dr. Woodbury Lowery, Mr. Read himself, and others have already re-written part of our history in the light of these documents. But much still remains to be done. Mr. Read's digest offers valuable help to the student and the historian, especially since the compiler has access to the famous "Collection" and offers to furnish certified copies of any document contained therein, in Spanish or English, at a reasonable price. The "Chronological Digest" is a 12mo volume of 161 pages. It is published by the author and sells for \$1.

To the same savant we are indebted for a copy of his "Illustrated History of New Mexico" (Santa Fe, 1912) and also for a copy of his "Popular Elementary History of New Mexico," which condenses the information given in the larger work for school children and ordinary readers. Mr. Read is a competent, honest, and painstaking historian. "Only a bookworm and one who, like myself, repeatedly visited the scene of action and scanned the old records," says no less an authority than Father Zephyrin Engelhardt, O. F. M., "can appreciate the immense labor, the close application, and the painstaking research involved in the compilation of a work of such magnitude;" adding that "most of what has been printed, except the works of Bandler, Lummis, Hodge, Cushing and those of the same historical school, may be called trash, nay worse than trash, because of the wilful misrepresentations circulated as facts."

The average school history is full of errors with regard to New Mexico. Thus Barnes (Brief History of the U. S., p. 29), says that "New Mexico was explored and named by Espejo, who (1582) founded Santa Fe." In matter of fact, as Mr. Read proves, Espejo did not give New Mexico its name; nor did he found the city of Santa Fe. "Nueva Andalucia" was the name he gave to what is now New Mexico, and Santa Fe was founded by Oñate about 1606-7, some twenty-four years after Espejo's entry. Mr. Read has gone to the sources for his facts and publishes them without fear or favor. What an interesting cross-section of American history his books deal with may be seen from the fact that they embrace the famous journey of Cabeza de Vaca (1536), the expeditions of Fray Marcos de Niza (1539) and of Coronado (1540), Espejo's explorations, the early missionary labors of the Franciscans, the conquests of Oñate, etc. Needless to add, Mr. Read does full justice to the Catholic Church. We wish we had as fair and full a history of every one of our States as is his History of New Mexico. Unfortunately, in spite of all the advances of history as a science, much current history-writing is still "a conspiracy against the truth."

We recently (No. 11, pp. 170 sq.) called attention to Mr. John Spencer Bassett's book, "The Middle Group of American Historians" (Macmillan; \$2) and his sharp condemnation of the methods of Jared Sparks, the chief biographer of Washington. Another famous prevaricator was "Parson" Weems, whose "Life of Washington," published within a year of the death of the first President, went through at least forty, and possibly seventy editions. Mason Locke Weems was the "Billy Sunday" of his day. "He was a curious combination of preacher and buffoon," says Mr. Bassett (p. 20), "a fiddler for a country dance or a minister preaching in any church, chapel, country-house, tavern, or bar-room that he came across. His facile wit, vigorous figures, and rather coarse il-

lustrations made him popular with a class of people who nearly a century later were to find attractive the sermons of some of our unconventional evangelists." Weems's religious tracts had sensational titles, e. g., "Onania," "The Bad Wife's Looking-Glass," "God's Revenge against Adultery," "Hymen's Recruiting Sergeant, or the Matrimonial Tat-too for Old Bachelors." Of his biographical writings (lives of Washington, Marion, Franklin, Penn, etc.) Mr. Bassett says: "All were full of inaccuracies. In fact, no writer of biography in America ever drew more freely on his imagination in composing his books. What he did not know he invented, if it seemed good to him. His works are utterly worthless as books of fact" (p. 21).

Weems was perhaps the worst writer of his class. But he found many imitators, and until very recent times, few American historical works have been worth the paper they were printed on. Even George Bancroft, whose shortcomings we have pointed out more than once in this REVIEW, was a partizan and a romancer. "He crystallized all the hero worship of the old Fourth-of-July school into a large work written in a style acceptable to the time," says Dr. Bassett (p. 184.) How completely Bancroft played the rôle of party servant is seen in his words written when sending Martin Van Buren, from whom he held an appointment as collector of the port of Boston, a portion of the manuscript of a life of the President, written to bring about his renomination. "I look to you," he said, "that not one word escapes that is not true, and further, that is not free from the censure of being unwise. Erase, add, explain, comment, give me hints. I have no pride of authorship. I am a calm, tranquil friend of the cause."

"It is hard to have patience with a spirit so little in harmony with the attitude of a true historian," comments Dr. Bassett.... For 'the cause,' the author, it is evident, doffed his garb of historian and took the habit of party hack" (p. 186).

Of Prescott there is no need of saying much. Dr. Bassett contents himself with the remark that "he was not critical in the modern sense," and that this defect was "due to the ideals of the time" (p. 221). The fact is, as most of our readers know, that Prescott allowed his imagination to run wild and his historical writings are novels, not history.

The last of the prominent historians of the early period, John Lothrop Motley, though "modern in the deep devotion he showed for research," "had not the modern historian's sense of detachment. He frankly took sides. He hated the absolute government of the Spanish monarchy, he disliked the dogmas of the Roman Church, and he could not abide the repressive spirit of the Roman hierarchy. His histories were Protestant through and through.... Motley was a one-sided historian" (p. 229), and therefore, as Catholic critics have all along contended, he was no true historian at all.

Dr. Bassett's book, written with entire competency and sans prejudice, confirms the estimate impartial readers have long since formed of "The Middle Group of American Historians," and we hope it will be duly read and pondered by those who have hitherto been unwilling to accept this estimate as correct.

Prof. Paul Hamelius has a paper in the current *British Quarterly* on "The Travels of Sir John Mandeville," so well known to every student of early English literature. The Professor contends that these fictitious wanderings were in all probability fathered by Jean d'Outremeuse on an English physician who was as innocent of first-hand knowledge of the Eastern lands of which he was made to write, as was their actual chronicler.

According to the *Catholic Charities Review* (Vol. I, No. 6, p. 180), the late Mrs. Zilda Forsee, of St. Joseph, Mo., left \$25,000 as a fund for the support and comfort of aged priests.

EARLY SEDUCTION AS A CAUSE OF JUVENILE DELINQUENCY

Every river has a source, and every story a beginning. Some people forget this and judge the young man or boy by the misdeed of the present, without taking into consideration that in most cases the cause and explanation are to be looked for in the past in infancy or early boyhood. This is a fatal mistake, and the judgment so formed is sure to be unjust. A prudent physician will not confine himself to the examination of the body; he will study the history of the patient, and even that of his parents, in order to be able to form a correct diagnosis. Being mindful of this, we have made it a rule to investigate the antecedents of delinquent boys and young men whom we found in the clutches of the law, or who came to us to state their case, because they trusted us and to seek advice and help. We found that, aside from adverse conditions at home and bad surroundings, early seduction has a great deal to do with the downfall of many.

The development of sin as described in Färber's Catechism is quite correct. Evil conversation and looks are bound to produce evil thoughts. These thoughts cause evil desires which, in most instances, result in evil actions. I gladly concede that an evil disposition may be a child's wretched inheritance; but it may also be acquired, and from the histories of the scores of boys and young men as well as of girls, from the many testimonies I have heard and read, I am forced to draw the conclusion that early seduction is by far more frequent than parents and priests ordinarily suspect. How often have I heard parents remark that others had led their sons and daughters astray. They are not altogether wrong, but why were they (the parents) blind? Why did they not exercise vigilance over their children, restricting them as to hours and company?

Many of the judges of our juvenile courts are aware of the fact that seduc-

tion at an early age has much to do with the deplorable conditions existing among the young. Sincere social workers who investigate and study the causes of aberration among children, perhaps know more than they care to tell. And priests can easily ascertain the fact that seduction to all kinds of vices is a fruitful cause of delinquency and apostasy among the young of their flock.

If this is not true, why the persistent demand for the teaching of sex hygiene in the schools?

The American Medical Association of Chicago has issued a booklet entitled, "The Boys' Venereal Peril," for boys and young men. Some years ago I placed a copy into the hands of the young men and boys of fifteen under my care. I feel it to be my duty to express my sincere thanks to those doctors because, realizing the great peril, they have made an effort to warn and protect our youth. The indiscriminate teaching of sex hygiene in schools is dangerous, I think. However, younger children should be apprised of and warned against the danger threatening them and, in addition to this, the eternal vigilance of parents, teachers and priests is an absolute necessity.

I may be permitted to add a few words about the dangers of "company keeping."

In August, 1915, I witnessed a strange case in the Juvenile Court of Chicago. A boy of fourteen and a half, and a girl of the same age, were arraigned for being the parents of a two-months old baby. The boy admitted his guilt, but excused himself by declaring that he was not the only one who had sinned with the girl, but that he had been caught, while the others escaped. The judge stated that "such things could not be helped," and sentenced the boy to the reformatory. Now this was wrong, for if the lad sinned of necessity, he merited no punishment.

In St. M.'s Home a little girl of

fourteen buried her baby in September, 1915. Mary, a lass of fifteen, was in the waiting-room of the court in an advanced stage of pregnancy. When questioned how this had come about, she said that the parks were used for such purposes, that the boys when returning from the movies would take the girls into the alleys, or make it a practice to visit them at home during the absence of their parents.

Something evidently was wrong. We studied the cause and found that in some of the residence districts boys in knickerbockers paraded the streets arm in arm with girls until late at night. The result is: boy fathers, child mothers, and illegitimate weakling children. Usually when a boy has managed to seduce a girl, he will tell his comrades, and they, of course, will also visit the girl, and the result in many cases is early prostitution. Police matrons and probation officers have often told us that the girls are as much to blame as the boys, and we believe this to be true. To resist when a girl presents herself, requires an amount of will power which the ordinary boy does not possess.

This evil is quite general, and the only way to do away with it is to call the attention of parents to the facts.

Company keeping among young people of marriageable age is perfectly lawful, provided the following rules are observed:

- a) The young people should have some conception of the responsibilities of the married state.
- b) The young man must be able to support a wife and family.
- c) The couple must have the intention of contracting marriage, within a year, as a rule.
- d) There must be a possibility of marriage, that is, no diriment impediment.
- e) There must be proper supervision.

We refrain from specifying the age at which company keeping should be permitted. There is room for a difference of opinion on this point. But

company keeping among mere children, (boys in knee-pants and girls in short dresses) is a disgrace and a source of great danger. If parents will not heed the warning, they must accept the sad and serious consequences—ruined daughters and depraved sons.

FR. A. B.

ORIGIN OF THE "MARSEILLAISE"

[Apropos of the brief note on the probable origin of the "Marseillaise," on page 191, No. 12, of the FORTNIGHTLY REVIEW, Dr. L. Hacault, the venerable and eminent Belgian journalist, sends us the following from his haven of refuge in Brussels (Holland P. O.), Manitoba].

Some thirty years ago I had in my hands a curious book, "L'Histoire de la Marseillaise, Documents Inédites." The author, whose name has unfortunately escaped me, maintained that Rouget de l'Isle, (who by the way, was a Freemason), at the suggestion of his Masonic brethren, undertook to furnish a popular military song against the German coalition. After composing the words as we know them (with the exception of the last stanza, which was written by a fallen-away priest), he set them to the music of a Credo by the Italian composer Lulli, which he had heard at a church at Lille, in 1789. The song became the favorite of all the republics that succeeded one another in France,—that of 1792-99; that of 1830; that of 1848, and that of 1871, still in existence.

At the time I read the "Histoire de la Marseillaise," I had a competent musician friend, the Flemish composer Edgar Tinel, founder of the Schola Cantorum of Malines. I went to his sanctum and, without a previous explanation, asked him to play for me on the pianoforte Lulli's Credo, as printed in the book which I had brought with me. He did so and declared it a great piece of religious music, somewhat analogous to the Marseillaise, but in quite a different key and measure. Then I had him play Rouget's Marseillaise. Tinel rendered it *con gusto* and *al trion-*

fo, and then exclaimed: "Well, did you ever!—The whole thing is plagiarized from Lulli, especially the chorus; 'Aux armes, citoyens! Formez vos bataillons!'" etc.

Mr. Carl Blind claims that Lulli's Credo owes its *leitmotiv* to a Mass composed in 1776 by Holtzmann, Kapellmeister to the Elector of the Palatinate, and that, consequently, the Marseillaise is of German origin. The truth of this claim can only be ascertained by comparing the Credo which Rouget de l'Isle heard at Lille with the Credo from Holtzmann's mass and establishing their respective dates. Unfortunately, owing to the infernal war, this cannot be done at present.

L. HACAULT

NEED OF A CATHOLIC BOOK REVIEW

Thinking of your remark that there is slight encouragement for honest literary criticism among us, I am moved to say that you are right; honest literary criticism is not wanted; but I would add that it is needed all the more, and I am optimistic enough to think that if we did not try to serve two masters—to give excellent literature and make money—a Book Review that was fearlessly honest and at the same time of broad sympathies and of broader knowledge, would win its way in time.

It is not to be expected that one man can cover the whole field. It would require several pens, though each one should have some knowledge in every domain of literature.

I would suggest the following division of the field:

- I. Fiction;
- II. Religion and Philosophy;
- III. Poetry and Art;
- IV. History (including Biography), Geography and Travel;
- V. Science and Education.

In the multiplicity of books, the attempt should not be made to notice all, but to treat intelligently and adequately of a few, and those the more important ones, either for good or evil.

The greater number could be reviewed by bunching together works on cognate subjects, as is done in many Reviews.

Again, if in the review of a book some one point of ethics, esthetics, history, etc., were particularly elaborated, economy would result in reviewing future works in the same field, merely noticing their individual qualities but adding a reference to the principles brought out in the article previously published. This would save repetition and encourage the preservation of the Review.

A satisfactory Book Review will not aim exclusively at praise or blame; it will not be the lazy notice by a few lines from the preface or the publisher's circular. It must touch the core and kernel of the work. As all material objects are extended in three dimensions, and measured by them, so is a book measured by the three questions:

1. Is it *true* philosophy?
2. Is it *beautiful* art?
3. Is it *good* morality?

Some books will be great in one or two of these dimensions, but the highest must excel in all three.

With the rock of Catholic Faith and morals underneath them, Catholic writers have the advantage in Nos. 1 and 3, but unfortunately are often sadly deficient in No. 2. The very reverse is true of many non-Catholic authors.

Incidentally, something of an author's personality may sometimes be advantageously introduced in a review to awaken interest and sympathy, not to prejudice the judgment as to the absolute value of the work; and commercially, the prospective buyer ought to be informed whether the book was needed or is published only to supplant one "just as good," and whether its price is proportionate to the expenditure necessary to supply it.

How do our Catholic magazines measure up to these standards? Is there one that would even publish these suggestions?

Baraboo, Wis. (Rev.) J. T. DURWARD

NEGRO EDUCATION AT THE SOUTH

Besides the causes mentioned in our recent article on "The Problem of Negro Migration" from the South to the North (No. 6, pp. 90 sq.), there is another factor co-responsible for the phenomenon in question, *viz.*, the unjust treatment of the blacks with regard to education in the Southern States. For the first time we now have definite information on this subject, furnished by Dr. Thomas Jesse Jones, expert in the education of racial groups, who, with a staff of specialists, has just completed an exhaustive study of school conditions in the South. The work was done under the joint auspices of the Federal Bureau and the Phelps-Stokes Fund of New York.

The Southern States apportion their school funds among the counties on the basis of population. The counties then divide the money between the two races as they see fit. The result is that the Negro gets for his schools one-fourth of the amount due him in an equitable division on the basis of relative numbers. This is the average for 1,055 Southern counties, and as one gets away from the border States and into the so-called Black Belt, the inequality grows, until counties where the population is more than three-fourths colored, spend \$22.22 on the education of each white child and but \$1.78 for each negro child. As regards public high schools, the whole South, with a population one-third colored, spends six and a half millions on its secondary schools for whites, and one-third of a million dollars on those for negroes.

To meet the obvious gap there have grown up 625 negro schools, lower and higher, supported by private philanthropy. But they are mostly inferior, there is little or no co-operation between them, and their curricula are not properly adjusted to the needs of the colored community.

No wonder the South is calling on the rest of the country for farm products and the colored laborers are leaving by the thousand.

Of course, we do not mean to intimate that better educational facilities would make the black man happier or more content with his lot. But the popular fallacy that education is the only means of progress and happiness has been dinned into his ears so long that he smarts under the unjust treatment meted out to him at home and is beginning to look to the North as the Land of Promise.

The fact of the whole matter is that it was a grievous blunder to free the slaves and then leave them to shift for themselves. Here is a home problem that ought to be settled before we undertake to carry the "blessings of democracy" to foreign countries.

MR. EDISON'S MISTAKE

In the July number of *Pearson's Magazine* (p. 13) Mr. Thomas A. Edison is quoted as saying that "If every church were replaced by a school house, the country would go ahead by leaps and bounds." This utterance seems to indicate that the great inventor still entertains that extreme view of the functions of education which was popular a generation or more ago, but which practically all independent thinkers have now relinquished. A day or two before reading the July *Pearson's* we came across the following passage in the latest biography of Herbert Spencer by Mr. Hugh Elliot. Speaking of Spencer's views on universal education, Mr. Elliot says:

"It was generally believed [in Spencer's time] that universal education would finally abolish all the evils of social life. Immense things were expected of it, not one-tenth part of which have been realized. The sanguine temperament of mankind is always ready to believe in a high-sounding remedy, which will lift humanity out of its vulgar barbarism into a race of supermen. Inventors may know that not one in a thousand of the inventions that are patented ever achieve success; but inventions continue to be patented in undiminished number.

Authors may know that not one in a hundred of the books that are written ever find a publisher; yet books continue to be written in the inexpugnable hope that large profits may accrue from them. The columns of our newspapers are filled with advertisements of patent medicines, for which the most absurd and extravagant claims are made. Yet year after year humanity squanders huge sums in the purchase of these drugs, of which some are injurious, most are useless, and nearly all vastly inferior to the remedies publicly recognized by the science of medicine.

"If men are thus irrationally sanguine in the simpler matters of life, it is natural they should be still more so in the complex affairs of social government, where the guidance of experience is less available. The people who advocated national education thought that it would be the forerunner of permanent peace; for as people knew more and became refined, they would naturally be less addicted to war. The belief, like so many *a priori* convictions, seemed eminently reasonable; and the reformers would have utterly declined to believe that, after half a century of compulsory education throughout Europe, the inhabitants of that continent would have embarked upon the bloodiest war in all history, and a war in which a larger proportion of the people rushed to engage than in any previous period known to history, with the possible exception of the first crusade. The reformers figured to themselves an enlightened public, reading useful and edifying works: they did not anticipate that universal reading would call into existence an enormous flood of villainous literature and journalism, by which for a few half-pennies the people would be able to debauch their minds to the lowest pit of degradation." ("Herbert Spencer," London, 1917, pp. 102 sqq.).

If virtue be a mastery over the mind, if its end be action, if its perfection be inward order, harmony, and peace, we must seek it, not in schools, libraries, and reading rooms, but in those "graver and holier places" which Mr.

Edison would fain wipe from the face of the earth.

"If in education we begin with nature before grace, with evidence before faith, with science before conscience, with poetry before practice," says Cardinal Newman ("Discussions and Arguments," pp. 274 sq.), "we shall be doing much the same as if we were to indulge the appetites and passions, and turn a deaf ear to the reason. In each case we misplace what in its place is a divine gift. If we attempt to effect a moral improvement by means of poetry, we shall but mature into a mawkish, frivolous, and fastidious sentimentalism;—if by means of argument, into a dry, unamiable longheadedness;—if by good society, into a polished outside, with hollowness within, in which vice has lost its grossness, and perhaps increased its malignity;—if by experimental science, into an uppish, supercilious temper, much inclined to scepticism. But reverse the order of things: put Faith first and Knowledge second; let the university minister to the Church, and then classical poetry becomes the type of Gospel truth, and physical science a comment on Genesis or Job...."

The latest addition to Benziger's Standard Fifty Cent Library is "Names That Live in Catholic Hearts," a series of sketches of Cardinal Ximenes, Michael Angelo, Charles Carroll, and other Catholic leaders, by Anna T. Sadlier. This work was originally published, we believe, in 1882. It is well to have cheap reprints of good books, but it would be better to have them revised, corrected, and brought up to date.

The woman asked the negro his name when he applied for a job. "Mah name is Poe, ma'am." — "Poe? Perhaps some of your family worked for Edgar Allen Poe."—The negro's eyes opened in surprise. "Why," he gasped, "why, Ah am Edgar Allan Poe."

NOTES AND GLEANINGS

Apropos of the bestowal, by Notre Dame University, of the title of LL. D. on the editor of the *Catholic Citizen* and the former associate editor of the *Catholic Standard and Times*, the *Catholic Advance* (Vol. XXVII, No. 13) arises to remark that LL. D. stands for "Doctor of Laws" and "why a man who runs a Catholic paper well or writes good verse should be rewarded with a law doctorship is not easy to understand." Our contemporary,—somewhat inconsistently, it seems to us,—adds that, since "that little knocker of the Catholic press, Thomas C. O'Hagan, of Toronto, Can., was given his LL. D. this year by Notre Dame," "half a dozen Catholic editors, at least, have the right to look forward for special mention next year," foremost among them "the Editor of the FORTNIGHTLY REVIEW, who deserves the best that can be given."

A well-meaning friend of ours sends us this "puff" with the comment: "The Editor of the FORTNIGHTLY REVIEW will round out a quarter of a century of brilliant and courageous service in the Catholic press next year, and if some Catholic University does not recognize his merits by the bestowal of a degree, all of these institutions ought to be forever prohibited from conferring honorary degrees. In my opinion, (which is shared by many priests and at least two bishops), it is humiliating that no public recognition has come to him who has often and justly been called 'the Louis Veuillot of America,' while honors and titles have been handed out right and left to nobodies and, in a few instances, even to unworthy persons."

Lest any feeling be engendered in the matter, or fruitless steps undertaken, the Editor of the FORTNIGHTLY REVIEW seizes the opportunity to declare that (1) if he had desired honors and titles, he could have had them long ago, and (2) if an honorary degree were peradventure bestowed on him now, he

would decline it as respectfully and as firmly as his dear departed father declined the Laetare Medal more than thirty years ago. Whatever the merits or demerits of Edward Preuss may have been, and whatever may be the deserts of his son, the latter feels like the former that this is a matter for the omniscient Judge to determine, and that whoever is called to the Apostolate of the Press should be content with *sacrifices*.

The *Ave Maria* (New Series, Vol. V, No. 26, p. 831) comments as follows on the completion of the Pohle-Preuss Series of Dogmatic Text-Books:

"The Pohle-Preuss series of works on dogmatic theology (B. Herder) is brought to a close with volumes XI and XII. The first of the two (volume iv of the special series on the Sacraments) deals with Extreme Unction, Holy Orders, and Matrimony; the second treats of Eschatology, or the Catholic doctrine of the 'Last Things.' We have so frequently called attention to the many numbers in this series that we need say no more of these two concluding treatises than that they are up to the high standard set by the previous volumes. As a comprehensive statement of dogmatic theology in its various ramifications, thoroughly lucid and authoritatively documented, the work as a whole deserves entrance into the library of every priest in the country."

Director wanted for a band and orchestra at a large Catholic boarding school in the Northwest. Must teach violin and one or the other wind instrument, but need not give piano lessons. The position offers steady and attractive work, especially to a man who would like to make his home at the college. Should he prefer to board outside, there are plenty of facilities in the immediate neighborhood. Address J. A. Y., care of the FORTNIGHTLY REVIEW.—*Adv.*

The London papers are trying to explain to their readers the noble slogan of the American soldiers, "Can the

Kaiser." They say that to "can" means to seal up hermetically. Nix, nix, it doesn't mean that at all! It means merely that the boys in khaki purpose to decorate the Emperor with hardware; to show him where he gets off; to put him on the pan; to slip him one in the wind; to kidnap his angora; to take his taw to pour the leather into him. To but it more plainly, having bought chips in a game where the custom has been to play 'em close to the waistcoat, the boys have taken off the limit and propose to copper all bets, see the raises, and the very first time the Kaiser gets his feet wet, to call him off the Christmas tree. Whatever may be the consequences of Yankee intervention in the war, our British cousins will no doubt find their knowledge of "English" handsomely increased.

The Archbishop of Milwaukee thinks it is time for the Catholics of this country to make a concerted effort to safeguard the use of wine for sacramental purposes. He writes to the *Catholic Citizen*:

"According to an answer given by the solicitor of the post-office department at Washington, on June 12, 1917, by the new postal law going into effect on July 1, 1917, any advertisements, solicitations, order blanks, orders for wine, *not excepting wine for sacramental purposes*, cannot be forwarded any more by the United States mail in all the States and territories that have gone or shall go dry. This naturally affects all the Catholic clergy in these States, now twenty-seven, and it seems to become necessary that the Catholics of the country make every effort to bring about a modification of the law in favor of wine for sacramental purposes. Let the Catholic press take up the matter at once."

The Non-Partisan League, which under the name of "Equity Society" captured the State of North Dakota at the last election, is developing a strong propaganda in Kansas, Minnesota, Oklahoma, Iowa, and several other western States. The League frankly aims at becoming an important factor in next

year's campaign. It is a farmers' organization on a Socialistic basis, though its members are not all farmers or Socialists. It resembles the Grange and other organizations that have mutual coöperation for their basis. The League is not a political party, but an organization for enforcing the political aims of the farmers through either one of the existing parties. "We work through the dominant party," says one of its leaders, "by voting solidly for the party which indorses our slate." Conditions are favorable for such a movement just now, and we believe that, by aligning itself with the Republican party, the Non-Partisan League will be able to exercise a wide influence at the next election. There is no blinking the fact that the war is making many Socialists and Socialist sympathizers all over the country.

This is how the effusive loyalty of some American Catholics impresses a Canadian Catholic observer, the editor of the *Antigonish (N. S.) Casket* (June 28):

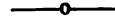
"Some of our Catholic exchanges from the United States look rather absurd these days. They are so anxious to establish the fact that Catholics are loyal to the American government, and to show what they are doing in the war. When will our friends cease this mean custom of coaxing the world to believe they are loyal? If their Protestant neighbors will not assume them to be loyal till the contrary appears, why not tell them to go to Jericho and think what they like. Catholics loyal! Does it need to be argued? They fought the Spanish Armada when Elizabeth was stretching Catholics on the rack. The Duke of Wellington told the House of Lords that without his Irish regiments he could never have won his victories. And Ireland never got, from that day to this, one single political concession because of her loyalty. American Catholics loyal to their government? We should say so. Their suffering co-religionists in Mexico can bear sorrowful testimony that they are not only loyal, but furiously and unreasoningly partisan."


"The False Decretals," by E. H. Davenport, reviewed at some length in our No. 12, can be purchased through the B. Herder Book Co. for \$1.50. Catholics should see to it that a copy of this useful book is placed in every public library.



"The Church and the Worker before and after the Encyclical Rerum Novarum," by Virginia M. Crawford, forms No. 1 of a new series of "C. S. G. First Text Books," published by the Catholic Social Guild of England. The brochure (47 pp. 16mo.) gives a short sketch of the development of social conditions, chiefly in Great Britain, centering around Leo XIII's famous Encyclical. Mrs. Crawford writes with competence and impartiality. The fact that England

is at war with Germany does not prevent her from gratefully acknowledging that "it was in Germany that a strong Christian movement first arose in protest against the evil conditions and false theories that prevailed in the industrial world, and the man who led the movement was the great Bishop of Mainz, Wilhelm Emmanuel von Ketteler (1811-1877)," whose social reform teaching was not in any real sense new, but "simply the application to modern conditions and modern evils of Catholic doctrine at a time when no one had seen clearly just how these principles should be applied." The little pamphlet is a good popular introduction to the study of the social question, and we hope it will find a large sale. (B. Herder Book Co.; 10 cts. net).



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Sir Bertram C. A. Windle's "The Church and Science" is eminently readable and useful, though less carefully polished than that learned writer's previous productions. The book is not a compendium of apologetics, but deals solely with the question: "Assuming that the Church is what she claims to be, what are the exact relations which she

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bears to the science of the day and those which the science of the day bears towards her?" The chief lesson which Dr. W. wishes to inculcate, and does inculcate quite effectively, is that while the Bible is a divine revelation given once for all to show us how we may go to heaven and "not to teach us how the heavens go"—(p. 13), scientific theories are constantly changing, and there is absolutely nothing in the ascertained facts that cannot be squared with the Bible. "The really important thing to get into men's heads—difficult as the task seems—is that there is all the difference in the world between a Fact and a Theory, and more especially all the difference in the world when we come to consider their respective bearings upon the dogmas of religion" (p. 82). One who carefully studies this volume is not likely to confound theories with facts, but will see clearly through the specious objections raised against revelation by glib and wary sciolists. Dr. Windle's arguments also furnish matter for meditation to "the sharp-shooters of apologetics," who haul out mighty guns against the strawmen set up by infidel writers, and by their unenlightened zeal injure the Catholic cause rather than help it. (B. Herder Book Co.; \$3 net).

view (Vol. I, No. 6, p. 190) says the suggestion "is one that should be taken to heart by every writer of economics texts."

Wanted to buy, a copy of Selbst, "Die Kirche Christi nach den Weissagungen der Propheten." Apply to (Rev.) Adolf Frenay, Box 445, Santa Fe, N. Mex.—*Adv.*

The late Bishop McFaul, of Trenton, will live in history as "the Father of Federation." Mr. Nicholas Gonner, who had the honor of coöperating with the deceased prelate through part of the storm and stress of the Federation movement, doubts (*Dubuque Catholic Tribune*, semi-weekly ed., Vol. II, No. 172, p. 4) whether that movement will prove of lasting benefit to the Catholic cause, as the present organization is inefficient. Be that as it may, the attempt to unite the forces of Catholicity for the most powerful influence possible on the public life of the U. S. was worth making, and Dr. McFaul was the prime mover in it. We are glad to have had him for the last dozen years or so among our appreciative subscribers. Though he doubtless differed from us on some subjects, we were one with him in advocating the necessity of lay Federation and of Catholic schools for Catholic children, on which latter subject the Bishop issued an impressive pastoral letter in 1907. R. I. P.

In the humorous column of the *Princeton Tiger* there recently appeared an "ad" asking for an English translation of the textbook in economics used by the junior class. The *Catholic Charities Re-*



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America (Vol. XVII, No. II, p. 259 sq.) vigorously castigates those Catholics who attend Billy Sunday's meetings and, *quod minime reris*, "hit the trail," as no less a personage than the President of the Catholic Federation is reported to have done in New York recently. Mr. Sunday, our esteemed confrère points out, is a regularly ordained Presbyterian minister, whose services consist of prayers and hymns quite foreign to Catholicism and whose "tabernacle" is a Protestant meeting house dedicated to its purpose by the invocations of Protestant ministers. To attend heretical services in a conventicle cannot be justified; it is a sign of weakness, of that same contemptible weakness which leads the descendants of Irish Catholic ancestors, who risked everything to worship God under hedges and in caves, to send their children to fashionable Protestant schools and colleges with the sad result that they lose the faith. "History repeats itself. The great-grandchildren of many of our Catholics will be Protestants or agnostics or infidels, every one of them. The writing is on the wall, it can be interpreted by the history of the descendants of Dominick Lynch and Mathew Carey and a hundred and one others.... The whip of God is needed and it will come."

One of our readers writes that Fr. Tierney's invective "sounds like a homily from the pages of the FORTNIGHTLY REVIEW." We wish *America* would preach more such "homilies."

The recreation stations and field headquarters erected by the Knights of Columbus for the National Guards along our Mexican border, which had become useless in consequence of the withdrawal of the troops, are now being converted into Catholic schools and mission stations. As such, it is hoped they will help to solve the problem of taking care of the thousands of neglected Mexicans who have crowded into the U. S.

The *Catholic Sun* (Vol. XXVI, No. 2) calls attention to the fact that Salt Lake, Utah, is "the largest diocese, in area, in America." The statement is approximately true if limited to the United States, for there is but one larger independent ecclesiastical subdivision in this country, viz.: the Apostolic Vicariate of Alaska, which comprises 586,000 square miles. Salt Lake has 153,768. Other dioceses of more than 100,000 square miles are: Tucson, 133,058; Santa Fe, 104,168; Denver, 103,645; Cheyenne, 100,906. The territorial magnitude of these western sees may be realized by recalling that the Archdiocese of Boston has only 2,465 and the Diocese of Brooklyn only 1,007 square miles. We are indebted for these figures to the Official Catholic Directory (P. J. Kenedy & Sons, New York).

The report that Thomas A. Edison has found a means of effectively meeting the submarine danger, is characterized

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by his son Charles as false. Mr. Edison, he says (*Pearson's Magazine*, July, 1917, p. 13), merely expressed the belief that "if a certain oil be floated over the surface of the sea surrounding a traveling ship, the periscope of an approaching submarine would be clouded, the submarine would have to submerge and clean its periscope before coming to the surface again. This process would give the steamer plenty of time to escape. Experiment alone can show whether this theory can diminish the U-boat danger."

ature will not prove convincing to cultured Protestants unless we adopt more scholarly methods. (Huntington, Ind.: *Our Sunday Visitor*; 75 cents: bound in cloth; 25 cts., in paper covers).

According to the *Literary Digest* (No. 1419, p. 2014) it is the belief of many Englishmen that Lord Kitchener was not lost when the "Hampshire" sank off the Orkney Islands about a year ago, but was picked up and is now held a prisoner "somewhere in Germany."

Father John F. Noll, of *Our Sunday Visitor*, has published a new (the third) edition of his book "For Our Non-Catholic Friends—The Fairest Argument." It is a useful compilation, in which important points of Catholic faith and practice are defended by Protestant witnesses. The book has been revised to its advantage, but it is susceptible of much further improvements. Of what value, *e. g.*, is a citation credited to "Martin Luther apud Unleber" (p. 206)? Some of the "witnesses," moreover, are not Protestants at all, as, *e. g.*, the *Kölnische Volkszeitung*, Dr. J. J. Walsh, Dr. Döllinger (when he wrote his History of the Reformation), etc. Not a few references are unscientific and hard to verify, *e. g.*, Bellarmine, De Rom. Pont., Vol. 2, p. 29 (p. 365). We are fairly conversant with the great Cardinal's "Disputationes de Controversiis Christianae Fidei," yet it took us ten minutes to locate the passage quoted by Fr. Noll, and when we found it we saw that it had been inaccurately translated. These examples could be multiplied. Our apologetic liter-

Names That Live in Catholic Hearts. Memories of Cardinal Ximenes, Michael Angelo, Samuel de Champlain, Archbishop Plunkett, Charles Carroll, Henri de Larochejacquelein, Simon de Montfort. By Anna T. Sadlier. New Impression. 265 pp. 12mo. Benziger Bros. 50 cents.

The Poems of B. I. Durward. Illustrated Centenary Edition, 1917. With Life and Criticism on Poetry. Second Edition. [By the Rev. John T. Durward]. xlvii + 250 pp. 12mo. Baraboo, Wis.: The Pilgrim Pub. Co. Silk cloth, \$2; cheaper edition, \$1.50.

England and her Critics. By Mario Borsa. Translated from the Italian. 48 pp. 12mo. London: T. Fisher Unwin. Threepence. (Wrapper).

The New German Empire. A Study of German War Aims from German Sources. Reprinted from *The Round Table* for March 1917. 32 pp. 8vo. London: Hodder & Stoughton. Threepence. (Wrapper).

The Czecho-Slovaks, an Oppressed Nationality. By Lewis B. Namier. 24 pp. 12mo. London: Hodder & Stoughton. One penny. (Wrapper).

For Our Non-Catholic Friends. The Fairest Argument. By Rev. John F. Noll, LL. D. 3rd edition. 399 pp. 12mo. Huntington, Ind.: "Our Sunday Visitor." Cloth 75 cts.; paper 25 cts.

The Catholic Church in Waterloo County, with a Summary History of the Diocese of Hamilton and a List of the Clergy who Labored in its District from the Beginning to the Present. By Rev. Theobald Spetz, C. R., D. D. xiv + 262 pp. large 8vo. Toronto, Canada: The Catholic Register and Extension. 1916. Illustrated, \$2. (For sale by the author at 64 Young Str., Kitchener, Ont., Canada).

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Preuss, Edw. Zum Lobe der unbefleckten Empfängnis von einem, der sie vormals gelästert hat. Freiburg, 1879. 60 cents, unbound. (Contains the remarkable history of the author's conversion).

Raumer, F. von. König Friedrich II. und seine Zeit. Leipzig, 1836. \$1.

Wedder-McSorley, A. Short History of the Catholic Church. St. Louis, 1916. 75 cts.

Grote, G. (tr. by Meisner). Geschichte Griechenlands. 10 vols. in 5. Leipzig, 1850 sqq. \$2.50.

Grisar, H. (S. J.). Die römische Kapelle Sancta Sanctorum und ihr Schatz. Meine Entdeckungen und Studien in der Palastkapelle der mittelalterlichen Päpste. 156 pp, large 8vo. Richly illustrated. Freiburg i. B., 1908. 2.25 (cost \$3.60).

Leobner, H. Die Grundzüge des Unterrichts- und Erziehungswesens in den Ver. Staaten von Nordamerika. Eine pädagogisch-didaktische Studie. vii + 300 pp. large 8vo. Vienna and Leipzig, 1907. \$1.50.

Gabriel, H. A. (S. J.). An Eight Days' Retreat for Religious. St. Louis, 1916. \$1.25.

Winterstein, Alfred. Die christliche Lehre vom Erdengut nach den Evangelien u. apostolischen Schriften. Eine Grundlegung der christlichen Wirtschaftslehre. Mayence, 1898. \$1.

Harnack, Ad. Sprüche und Reden Jesu. Die zweite Quelle des Matthäus und Lukas. Leipzig, 1907. \$1.35.

Dering, E. H. Memoirs of Georgiana, Lady Chatterton. With Some Pages from her Diary. 2d ed. London, s. a. 75 cts.

Sisters of Divine Providence. Character Sketches of the Rt. Rev. C. P. Maes, D. D., Late Bishop of Covington, Ky. With a Preface by Cardinal Gibbons. Baltimore, 1917. 75 cts.

Höpfl, Hild. (O. S. B.). Beiträge zur Geschichte der Sixto-klementinischen Vulgata. Nach gedruckten und ungedruckten Quellen. Freiburg, 1913. \$1.50 (unbound).

Uhde, Joh. Ethik: Leitfaden der natürlich vernünftigen Sittenlehre. Freiburg, 1912. 50 cts.

Rieder, K. Zur innerkirchlichen Krisis im heutigen Protestantismus. Eine Orientierung über moderne Evangeliumsverkündigung. Freiburg, 1910. 75 cts.

McGovern, Jas. J. The Life and Writings of the Rt. Rev. John McMullen, D. D., First Bishop of Davenport, Iowa. Milwaukee, 1888. \$2.

Rogala, Sig. Die Anfänge des arianischen Streites. Paderborn, 1907. 50 cts.

Vogels, H. J. St. Augustins Schrift De Consensu Evangelistarum, unter vornehmlicher Berücksichtigung ihrer harmonistischen Anschauungen. Eine biblisch-patristische Studie. Freiburg, 1908. 65 cts. (unbound).

Sparks, Jared. The Life of George Washington. Boston, 1860. With two copper plates. \$1.25.

Fraud, Sigm. Über den Traum. Wiesbaden, 1901. 50 cts. (unbound).

Le Plat, J. Canones et Decreta SS. Oecumenici et Generalis Concilii Tridentini, etc. Antwerp, 1779. (Large quarto volume, beautifully printed; binding slightly damaged). \$2.50.

Hollweck, Jos. Das Testament des Geistlichen nach kirchlichem und bürgerlichem Recht. Mayence, 1901. 75 cts.

Martin, Konrad. Katechismus des römisch-katholischen Kirchenrechts. 2nd ed. Münster, 1875. (Binding damaged). 55 cts.

Von Murr, Chr. G. (ed. by J. B. Hafkemeyer, S. J.). Geschichte der Jesuiten in Portugal unter der Staatsverwaltung des Marquis von Pombal. Aus den Handschriften. Freiburg, s. a. (Unbound). 75 cts.

Barrows, J. H. The World's Parliament of Religions. An Illustrated and Popular Story of the World's First Parliament of Religions, Held in Chicago in Connection with the Columbian Exposition of 1893. 2 vols. richly illustrated. Chicago, 1893. \$2.00.

Benedicti XIV, Pontificis Maximi, De Synodo Dioecessana Libri Tredecim. Ed. 2a Mechlinensis. 4 vols. Malines, 1842. \$3.50. ("This classical work, published after his elevation to the papacy, [is] an adaptation to diocesan administration of the general ecclesiastical law; [it] is called by Schulte, because of its influence, one of the most important, if not the most important, modern work in Canon Law."—*Cath. Encyclopedia*, Vol. II, p. 435).

Titii Livii Historiarum ab Urbe Condita quod extat, cum perpetuis C. Sigonii et J. Fr. Gronovii Notis. Editio nova. 3 vols., beautifully printed and bound in parchment. Basle, 1740. \$5. (A rare bargain).

McDonald, John, Gen. Secrets of the Great Whiskey Ring, containing a Complete Exposure of the Illicit Whiskey Frauds culminating in 1875, etc. Chicago, 1880. \$2. (This work, written by the former supervisor of internal revenue for the Missouri district, contains facsimiles of confidential letters and telegrams and much other documentary evidence).

Autobiography of Ma-ka-tai-me-she-kia-kiak, or Black Hawk, embracing the Traditions of his Nation and his Account of the Black Hawk War of 1832. Dictated by himself to Antoine LeClair, U. S. interpreter, Rock Island, Ill., 1833. Also Life, Death, and Burial of the Old Chief, together with a History of the Black Hawk War, by J. B. Patterson. St. Louis, Mo., 1882. \$2.50. (Rare).

Sparks, Edwin E. The Lincoln-Douglas Debates of 1858. Full text with introduction and notes. (Collections of the Illinois State Historical Library). Springfield, Ill., 1908. \$2.00.

The Official Catholic Directory for 1916. Complete Edition, bound. 65 cts.

Peace, Edw. A. and Wynne, J. J. (S. J.). The Mass Every Day in the Year. The Roman Missal translated and arranged for the use of the laity. New York, 1916. Flexible leather binding. \$1.

McGill, Anna B. The Sisters of Charity of Nazareth, Kentucky. Illustrated. New York, 1917. \$1.50.

The Fortnightly Review, St. Louis, Missouri

The Fortnightly Review

VOL. XXIV, NO. 15

ST. LOUIS, MISSOURI

August 1, 1917

Naturalism in Literature

Ever since the Royal Prophet uttered his condemnation of those who live only for the fleeting joys of time and who are eager to fill every hour with pleasure, the woes and sorrows that befall those who strive for such frivolous pursuits have been a favorite theme in literature. Catullus tells the gilded youth of his day to quaff the cup of pleasure, for "Nobis cum semel occidit brevis lux, nox est perpetua una dormienda." Horace phrases the same advice more bluntly when he tells the aristocrats of Rome who assemble around his board: "Carpe diem,"—enjoy to the full the brief moments of the rapidly speeding day. The Hebrew Singer had likewise known men for whom life held out no larger ideal than enjoyment of the senses. He heard them saying: Let us eat and drink and be merry, for tomorrow we die. Come let us crown ourselves with roses, let no field escape our riot.

In the last century there grew up a literary tendency which prompted writers to lay bare in minutest detail the gross broodings of such corrupt hearts as live only for the quest of frivolous pleasure. This tendency is known as Naturalism. It prompted its devotees to spare no detail, no matter how nauseating, no circumstance, however revolting. This tendency did not enrich literature. It did not spring from a sane and wholesome view of life. It has

lain like a blight upon letters ever since Zola became its apostle in a series of works which have become models for a host of writers, some of whom even sought to outdo their master in the piling up of sordid detail.

Naturalism betrays a false and mean standard of life and art. It is at bottom nothing new and nothing original in literature. It has not widened the purview of men, nor broken new ground. It is merely a new name for something very old and very ugly,—for Realism, or better, the grossest sensualism as it is in evidence in the portrayal of Roman manners in the works of Catullus and Petronius. It merely means giving free rein to the most debasing phantasies and the most revolting animalism.

Zola, Ibsen, and Dostoyevsky—representing three different nationalities: French, Norwegian, and Russian—are largely responsible for the spread of Naturalism in modern literature. All three took up some of the manifold "problems" of our complex modern life and tried to arrive at a solution. But all three, especially Zola, dealt almost exclusively with the hideous plague spots of the social body. Their followers clung to the unfortunate conclusion that such restriction in the choice of themes rather deepened than impoverished and crippled their outlook upon life.

There were two prolific sources to which the Naturalists frequently resorted for "material:" the social ills and the social distress which weigh upon large sections of humanity, and the life of the workers in the congested, poverty-stricken quarters of our great cities. It is true that both these aspects of modern life present dark and forbidding pictures. Yet they are not without their lights and redeeming features. But these do not attract the attention of Zola and of some of his English disciples, like George Moore, and of his American followers, Theodore Dreiser, Owen Johnson, etc.

In their attitude towards poverty and its train of evils, the Naturalists differ entirely from those who follow the standard of sane realism. Dickens is a splendid example of the novelist who could detect the charm and serene contentment that often grace the lives of the poor. The Naturalists, however, emphasize those sordid and repellent traits that especially shock persons reared in luxury and comfort. Even Gissing follows in this respect the guidance of the Naturalist school of fiction. "Poverty to Dickens," says a writer in the *Cambridge History of English Literature*, "was a soil rich in picturesque or sentimental idiosyncracies; its vulgarity he transformed to magical humor; its evils, he thought, could be remedied by large-hearted humanity. To Gissing, who was bred in the north of England, poverty was a desolate, mirthless waste on the borders of the evil kingdom of commerce." Dostoyevsky, the most noted of Russian realists, "the Shakespeare of the madhouse," depicts poverty as it seized upon the student Raskolnikoff. It is the painful, ill-smelling poverty that thrives especially in the slums of the great city.

This man becomes wretched and ridiculous on account of his poverty. Even in the slum neighborhood where Raskolnikoff dwelt his hat had become a subject of comment. "It was a high-crowned hat that had been originally bought at Zimmerman's, but had become worn and rusty, was covered with dents and stains, slit and short of a brim, a frightful object, in brief."

The "defense" is quite often set up that delving into the worst excesses and aberrations of modern life is legitimate because they really exist, and that literature does not go beyond its sphere in dealing with these crudities and horrors. This argument is not convincing. True literature should give us a "cross-section of life," but with a due regard for both its harmonies and its harsher side, its lights and shadows. Naturalism, as opposed to sane realism, does not observe this precept. For, says a critic in the *New York Evening Post*: "A realistic novel is a representation based upon a theory of human conduct. If the theory of human conduct is adequate, the representation constitutes an addition to literature and to social history. A Naturalistic novel is a representation based upon a theory of animal behaviour and consequently altogether inadequate."

A visitor to a lunatic asylum may perhaps be allowed to see some of the wreckage of humanity—decrepit specimens of the race and horrid examples of the degradation into which vice or dissipation may hurl man—man made to the image of God. But all must and will admit that these are deplorable exceptions. It were a sad comment on our civilization were such abortions to be regarded as typical of the culture, the progress, the enlightenment, the moral, mental and physical sanity of the race as a whole. But the Zolaesque writer does not consider

this obvious truth. He will grovel and drag his readers with him into the mire, with the result that he gives not a normal representation of mankind, but a sorry portrait of some wretched failure.

Writers of this type, therefore, fall short in the first office of literature, which is to present a true picture of life. They would do well to ponder the advice of W. D. Howells in his essay "Fiction and Life." He says: "Let fiction cease to lie about life; let it portray men and women as they are, actuated by the motives and the passions in the measure we all know; let it leave off painting dolls and working them by springs and wires; let it show the different interests in their true proportions; let it forbear to preach pride and revenge, folly and insanity, egotism and prejudice, but frankly own these for what they are, in whatever figures and occasions they appear; let it not put on fine literary airs, let it speak the dialect, the language, that most Americans know—the language of unaffected people everywhere—and there can be no doubt of an unlimited future, not only of delightfulness but of usefulness, for it."

On the other hand, the stern rebuke administered by a reviewer in the *Nation* (Dec., 1916) to Cosmo Hamilton, apropos of his latest screed on a sex-theme, applies to a goodly number of the same school of writers: "Let him write a tract if he will, but let him not try to fool his public into the impression that he has written a story. The people in question are very absurd, not one of them rings true; and the action in which they are supposed to be involved is a purely mechanical contrivance. There is something strained and hectic about the whole performance; and however sincere its purpose, it is impossible not to feel that it is the prod-

uct of a species of sex-obsession, and therefore a product far from wholesome."

ALBERT MUNTSCHE, S. J.

A Plea for the "Bad Boy"

Knowing all the odds against the boy, passion from within and temptations from without, is it right and just to condemn the young offender? Is he not "more sinned against than sinning"? We firmly believe that the great majority, at least in the beginning, were ignorant of the malice of sin and its serious consequences. When, later on, they were told in church or school that such and such actions are bad, that by indulging in them a boy will ruin himself, body and soul, they were horrified and perhaps resolved to quit, but alas, it was too late. With the mind poisoned, the will power reduced to a minimum or, perhaps, completely gone, the poor fellows made good resolutions which they never kept, and ultimately went down. And where was the friend to help them rise again? They did not dare to appeal to father or mother. Overcome by shame and fear, they dared not disclose the awful secret to their spiritual Father, anticipating, instead of encouragement, consolation, and advice another scolding in addition to the many they had already received on previous occasions.

The next best thing to do, then, according to their conception, was to lie and to drag along the terrible physical and spiritual burden until crushed beneath its weight. And so they died, thousands of them, died the spiritual death. But a voice is heard on high, it is penetrating the heavens, the voice of Rachel weeping for her children, and refusing to be comforted for them because they are no more. It is Holy Mother Church, deploring the loss of the lambs of Christ's flock. Thousands

have strayed away, and thousands more will stray away, unless we, Catholic parents, priests and teachers, are roused to concerted action.

Do not let us blame the boy. If he is unable to stand his ground alone, why do we not come to his assistance, to help him wage and win the battle? Are not parents the natural guardians of their children, and are not priests obliged to make every possible effort to safeguard the eternal interests of the souls committed to their care?

We point with satisfaction to the many converts who annually find their way back into the Church, and forget that the gain from without is offset by losses from within.

A venerable priest and friend once remarked to me: "I think you are foolish to bestow your care upon those wretched boys. Let them alone, the rascals are no good anyhow." Our answer was: "Father, please do not forget that if you and I had grown up under similar circumstances, we should be as bad, and perhaps worse." Whereupon the reverend gentleman replied: "You are right; I did not think of that. Go and help them all you can."

In a Juvenile Court I once found a Protestant boy of twelve, who had been arrested and was booked for the reform school, erroneously so called. Jimmie admitted that he was what is generally known as "a hard case." "But, Father," he said, when he had finished his story (we admired him for telling the plain and simple truth against himself), "is there no excuse for me? Listen, please. My father was always drunk; my mother is in the insane asylum. My little brothers and sisters were put into the home for the friendless; the furniture was stored away; I had no home and not a single friend. Say, Father, don't you think I was up against it?" Jimmie was right. We thought

him too good a boy for the reformatory, and so advised the judge. Jimmie was given a chance and turned out to be a good man.

I do not believe in pronouncing condemnation on such unfortunate boys. Our mission is not to condemn but to redeem the fallen, more particularly, to ferret out and raise up those poor ones who have been thrown into the mud by others. I gladly admit that the poorest boy—some would call him the *worst* boy—had the distinction of being my best boy, as long as he told the truth, the whole truth, and nothing but the truth. Why? Because I reasoned that the poorest, simply because he is poorer or worse than all the rest, has the first claim to our sympathy.

In February, 1915, when passing through the streets of C., I detected a boy sleeping upon the door steps of a mansion. He sat on one stone and his weary little head rested upon another. It developed that he had a name, and that was all, except the rags upon his body. "I have not a single friend in the world, Father," he said, tearfully. Imagine, dear reader, a lad of ten, practically abandoned in a big city. "My boy, cheer up," I answered, "though you have nobody on earth, you have a Father in Heaven, who has sent me to find and help you." Perhaps, dear friend, you have some boys of this kind living in your neighborhood; or kind Providence will place one in your way on the street or elsewhere. If you are a close observer, you may read in his face the story, perhaps not so much of physical as of moral suffering—possibly of both—a story of temptations, of seduction, of vice, of wretchedness. If you are a priest you may find them in the church, close to the Master and the Master's servant. And if you do, then please be kind to them and help them along. Bear in mind that evil conditions are

general, and that we must wage war against a horde of evil spirits for the possession of the souls of our young men and boys. And let us never forget that the only power which will open human hearts and give us human souls—especially those of the young—is the charity of our Lord and Saviour Jesus Christ.

FR. A. B.

Washington's Warning

In a notice of "French Policy and the American Alliance of 1778," by Edward S. Corwin, Ph. D. (Princeton University Press, 1916), the *Catholic Historical Review* (Vol. III, No. 2, p. 240) says: "While it is generally true that most writers of American history have been willing to concede that, were it not for the aid which France gave to the struggling American colonies in the Revolutionary War, this conflict would have ended without the colonies achieving their independence; nevertheless, American writers have been all too prone to regard this alliance as an outcome of the struggle between France and England for preëminence in the western hemisphere. This is but half truth. Dr. Corwin's exhaustive studies of Doniol's monumental work, 'Histoire de la Participation de la France à l'Établissement des États-Unis d'Amérique, Correspondance Diplomatique et Documents,' leads him to shift the emphasis to where it more rightly belongs. This is that the alliance was not the result of the fact that France and England were striving for colonial domination in the western hemisphere alone, but that this struggle was but an incident in the more deeply laid conflict for supremacy in Europe."

It does not require great perspicacity to see that the present war, too, is at bottom but a phase of the continued struggle for su-

premacy in Europe, with militant Germany in the place of decadent France. In this struggle our beloved country is about to pour out blood and treasure; and who knows but what it will emerge from the conflict terribly weakened?

"As we contemplate this prospect," asks the *New York Freeman's Journal* (No. 4345,) "does not the wisdom of Washington, as manifested in his warning to his countrymen against the very thing they are doing at present, stand out in impressive conspicuousness?"

"Europe," said the Father of his country in his famous Farewell Address, "has a set of primary interests which to us have none, or a very remote relation. Hence, she must be engaged in frequent controversies the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves by artificial ties in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities."

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Los Angeles is now our largest city, if size is reckoned in area and not in population. By reason of its recent annexations the California city has now a total area of 337.92 square miles. New York has 314.72; Chicago, 129.

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Important parts of the famous Mammoth Cave in Kentucky are now lighted by electricity.

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An old book of sermons in the Boston Public Library has these lines on its fly-leaf:

If there should be another flood,
For refuge hither fly;
Though all the world should be submerged,
This book would still be dry.

Foreign Languages in Our Schools

The *Catholic Columbian* (Vol. 42, No. 25) says editorially:

"The public schools of Xenia, Ohio, will drop the German language from their course of studies. This is carrying the war spirit too far. The German language will continue to be useful for centuries to come, and German literature, of which it is the key, is full of noble works of learning of surpassing beauty and imperishable interest."

If the war is to last for any length of time, and we are to take an active part in it—as unfortunately seems to be probable—our soldiers and diplomats will need German. Only the other week the London *Saturday Review* spoke of the immense advantages accruing to the German army from the fact that practically all of its officers, and many of its private soldiers, have a speaking knowledge of French and English. And not long before that the Washington correspondent of the N. Y. *Evening Post*, Mr. David Lawrence, in a letter to that paper (May 18), commented strongly on the humiliation to which our government was subject when the French commission paid its visit, because "most of our officials not only do not speak French, but most of our ambassadors cannot even read it. . . . Not an official conversation could be conducted without an interpreter." This practically meant that nothing much could be accomplished, because, as one high official is quoted as saying, it is neither customary nor advisable to risk a diplomatic conversation unless the persons engaged therein can thoroughly understand one another.

What we need is at least a conversational knowledge of the leading European languages—French first, (because it is the diplomatic language *par excellence*), Spanish second (because of our inevitable deal-

ings with Latin America), and German third (because it is spoken by the inhabitants of the mightiest empire in the world). So much for the purely practical aspect of the question. Ideally and culturally, the claims of these languages, and especially of German, are even stronger, but this point of view has been sufficiently emphasized on previous occasions.

French, Spanish, and German should be taught, at least optionally, in every common and compulsorily in every high school and every college.

A Model Students' Sodality

The "livest" sodality we know of is the Immaculate Conception and St. Aloysius Gonzaga which flourishes in St. Xavier College, Cincinnati, O. According to its "Directory" for 1916-17, this Sodality, made up of senior students, not only promotes the individual piety of its members, but vigorously cultivates the spirit of the lay apostolate. For this purpose it has divided itself into six sections. The Entertainment Section furnishes entertainment for Catholic audiences. The Eucharistic Section promotes frequent Communion. The Federation Section endeavors to keep the members informed of, and to secure their interest and cooperation in, the work done by Catholic Federation. The Goerres Section concerns itself mainly with Catholic literature. The Mission Section collects funds, stamps, and tinfoil for the support of the missions and keeps alive interest in missionary work at home and abroad among the students by the regular distribution of mission literature. The Ozanam Section devotes its energies chiefly to charity work.

Quite naturally we are most deeply interested in the Goerres Section. This Section has three committees. The Committee on the

Catholic Press procures subscriptions for, contributes articles to, and creates an interest in, Catholic newspapers and magazines. The FORTNIGHTLY REVIEW can testify to its efficiency because we have obtained a number of new subscribers during the past year through the efforts of this committee. The Committee on Dissemination sends Catholic reading matter to places where it is instrumental in doing good. The Committee on the Public Library strives to have Catholic books placed on the shelves of the Public Library and,—what is equally important,—to create a demand for them.

The Ozanam Section, which introduces its members to social work, also deserves special notice. This Section has four committees. The members of the Committee on the Juvenile Court act as probation officers for Catholic boys. The members of the Committee on Public Institutions visit hospitals and the Home for the Aged to console and cheer the inmates, and conduct catechism classes in the city Reformatory. The Committee on Social Work looks after the poor, provides relief, and assists them in any way possible. The Committee on the Collection of Waste Material cooperates with the St. Vincent de Paul Society in the collection of discarded clothing and other useful articles.

If the other sections of this Sodality are as assiduous and efficient as the Goerres Section,—as we have no doubt they are,—the Senior Sodality of St. Xavier College deserves to be set up as a model for others. We hope it will find many imitators.

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A man is immortal till his work is done.

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If you wake up with a toothache, look under the bed for a German spy.

NOTES AND GLEANINGS

To illustrate the inefficiency of the public school system of New York City the *Evening Post* (June 28) quotes the following passage from a recent report of the Committee on Commercial Education of the Chamber of Commerce: "The schools are overcrowded, and the children are taught in too large groups. The teaching is necessarily hurried, and small attention is paid to the child as an individual. Children are passed up to a higher grade repeatedly with insufficient knowledge.... Such a system is bound to develop carelessness, indifference and inefficiency in the pupil, who knows he will be advanced, whether he tries or not."

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No. 13 of the current volume of the *Catholic Mind* (New York; The America Press) contains three contributions to the old and yet ever new problem of mixed marriages. Father Dwight calls attention especially to the moral danger of mixed marriages,—an aspect hitherto somewhat neglected, we fear. "The superior of one of our houses of the Good Shepherd," he says *inter alia*, "learned on questioning a number of young girls whom the courts found it necessary to commit to the care of the Sisters, that ninety out of one hundred and twenty were the fruit of mixed marriages."

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It is refreshing just now to see the constitutional right of criticizing the government upheld by the courts. According to the N. Y. *Evening Post* (July 17, p. 1), Justice P. J. Hendrick, of the New York Supreme Court, in discharging a man who had been arrested for circulating a broadside with extracts from the Declaration of Independence and the Constitution, together with the question: "Does our government live up to these principles?" said: "Every one in this country has the right to criticise the government and the laws that exist, and has the right to agitate for a repeal of a law so long as those acts are not accompanied by violence or state-

ments which might be interpreted as inciting the people to break the law."

When the prosecuting attorney pointed out that the defendant had printed in slightly larger letters the sentence from the Declaration of Independence, asserting that it is the right of the people to abolish oppressive governments, Judge Hendrick said sharply: "Why, that's in the Declaration of Independence. We all believe that, and it is what the united press of the country is urging upon Germany at the present time. It is what the people have done in Russia."

That the true-blue Prohibitionists would like to forbid the sale and use of alcoholic liquors absolutely is a well known fact, though efforts are made to dissimulate it. A few Prohibition organs are honest enough to reveal their ultimate aims in this regard. Thus the *Gazette-Times*, Pittsburgh's Prohibition daily, showed the cloven hoof the other day when it asked editorially: "Wouldn't war time be a good season in which to abolish alcoholic beverages for sacramental purposes?" (Quoted by the *Pittsburgh Observer*, Vol. XIX, No. 2). Manifestly Archbishop Messmer's warning (see our No. 14, p. 219) was well founded and timely.

"The idea of keeping the public in good spirits may be a good plan, but, speaking for myself, I am against the idea, and think the best way is to tell the truth." Thus the unimaginative Marconi. What we really need to win the war is, of course, inspiring rhetoric. In line with this is the demand for a first-class slogan, "a fighting phrase," as a Chicago newspaper calls it. It must be an American invention. And the Chicago editor breaks the news that he has found the right device for Uncle Sam's banner. It is "Berlin or Bust!" Its peculiar force, according to the *N. Y. Evening Post* (July 17), lies not in its effect upon us, but in the dismay with which Germany will learn that our gigantic preparations for the struggle, far from exhausting our energies, leave us time for efforts to out-slogan the world.

A very effective leaflet to put into the hands of Protestants, especially after some ex-priest or other agitator has tried to stir up trouble in a community, is "A Plea for Peace and Friendship among Catholics and Protestants," published by the Catholic Laymen's Association of Georgia. Taking for his motto Dr. Washington Gladden's remark that "We must live together in this country — Protestants and Catholics; the only question is whether we shall live together in peace or in enmity," the author sets forth the necessity and the advantages of living together in peace and incidentally tries to remove some of the chief prejudices harbored by Protestants against their Catholic fellow citizens. Here is a specimen of his simple yet convincing method of argumentation: "Let us have a little common sense about one another. Is it possible that Catholics would suffer their wives and daughters to go to confession if there were a particle of truth in the obscene stories anti-Catholic propagandists circulate? Is it possible that Catholic mothers and fathers would suffer their children to become priests and Sisters if there were any truth in such stories?... Remember, every priest and every Sister is somebody's child, and likely somebody's brother or sister. Remember, too, every Catholic wife and daughter goes to confession to some priest. These falsehoods, therefore, outrage every Catholic household and every member of the household. Can Catholics be expected never to protest against these wholesale outrages? Are they not of the same common clay as other men?"

Copies of this leaflet can be procured from the Catholic Laymen's Association of Georgia, 107 Ninth Str., Augusta, Ga.

Has any systematic study ever been made of the actual results of Billy Sunday's "campaigns"? Why not make the "trail-hitters" the subject of a "survey"? How many of them are Christians already, at least nominally? How many simply obeyed the human impulse to "go up and shake hands"? Then, of the number who professed a desire to give up drink and vice, how many stuck to it? How many were brought in touch with church-work-

ers and led to seek a permanent religious connection? This "follow-up" work ought to be done thoroughly and systematically before a just opinion can be gained of Billy Sunday's efficiency. We were told not long since (N. Y. *Evening Post*, June 18) that something of the sort has been attempted in certain cities where Mr. Sunday has preached, and "the findings were not entirely satisfactory." Why not publish them?



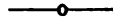
How the members of certain prominent Catholic organizations harm their religion is explained by Rev. P. M. H. Wynhoven, until recently manager of the New Orleans *Morning Star*, in a sermon printed in that paper July 14 (Vol. 50, No. 22). We quote:

"The detrimental mistake made by a good many members of our national organizations is that they act as Catholics of some higher order, self-sufficient, being inflatedly convinced that the membership in their order carries with it a guarantee and through-ticket to Heaven. They need not bother about their parish priest and whatever he does or says; they go to Sunday Mass in some fashionable church; make their Easter duties God knows where; the Fifth Precept of the Church was not meant for them; parish societies are good enough for the simple kind of Catholics. What is the effect of this, their indifferent attitude as parishioners? The lukewarm members of that congregation will gauge their Catholicity by the example of these supposedly leading members of the Catholic Church, for they often have read and heard it said that such or such an order is composed of the cream of Catholic laity. They will only too readily use the argument that, as long as these cream-Catholics seemingly do not take any interest in what the parish priest correctly declares to be the most important affairs of our religion, they don't see why they should bother their heads about it. Hence, incalculable harm is done to our religion by members of our prominent Catholic orders by not being good, faithful and exemplary parishioners."



The Jesuit weekly, *America*, says in a notice of the last two volumes of the Pohle-Preuss Series of Dogmatic Text-Books (Vol. XVII, No. 141, p. 358):

"Dr. Pohle and Mr. Preuss have done a fine piece of work. Intellectually and spiritually, the task accomplished by them is of the utmost value. Brevity combined with comprehensiveness, method and clearness of presentation and soundness of doctrine everywhere mark these treatises."



The Central Bureau of the Catholic Central Society has not issued any patriotic manifestoes, but is quietly doing effective work for our soldiers, present and future. We have already noticed its pamphlet, "Guide Right: Fundamental Tactics against the Soldier's Worst Enemy." (F. REVIEW, Vol. XXIV, No. 12, p. 185). To this has now been added, "God's Armor, a Prayer Book for Soldiers." It is intended as a daily companion and contains specially written prayers for ordinary as well as extraordinary occasions, together with brief instructions regarding Baptism, Confession, and Communion. The foreword emphasizes the soldier's need of prayer and loyalty to God, and warns him against hatred, revenge, and cruelty. A Catholic "Sammy" who goes out with these two booklets in his knapsack will be fortified against many dangers. (Central Bureau of the Catholic Central Society, 201 Temple Bdg., St. Louis, Mo.; 12 cts. per copy; 25 copies, \$2.25).



The New Jersey *Monitor* (Vol. XI, No. 23) says that "the leading metropolitan [presumably New York] papers refused to publish the protest of the American hierarchy against the persecuting spirit of the new constitution which the infamous Carranza has inflicted on Mexico," and deduces from this incident the necessity of a Catholic press. The lesson is all the more impressive when we consider that the protest in question was ignored not only by the New York papers but by the entire daily press of this country. Nevertheless, the Catholic masses do not feel the need of a Catholic press, for the simple reason that they depend for their

information wholly on the secular press and hence know nothing of what is going on beyond what that press sees fit to tell them. It's the same old cul-de-sac which we have pointed out so often—American Catholics sorely need a Catholic daily press, but are ignorant of their need and therefore refuse to be interested. What are you going to do about it?

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War has been declared against whiskey, beer and wine have been made to tremble for their existence, but no one has threatened even mildly the bitters, tonics, cordials, remedies, and elixirs which contain large percentages of alcohol. This fact recently drew some caustic remarks from Representative Meeker, of Mo. He read into the *Congressional Record* a list of 746 patent medicines containing alcohol; very few indeed less than 10 per cent., more than half 20, and four actually over 90. As he said, the spread of prohibition is favorable to the sale of these nostrums, though doubtless a large portion of their consumption is by people who believe in their medicinal value. To exempt alcohol used medicinally from the operation of a general prohibition law without giving a clear definition of what constitutes a medicine would be almost farcical. The Pure Food Law made it much more difficult for obviously fraudulent compounds to prey upon the ignorance and desparation of poor and ailing people; but it made clearer than ever their appeal to the tippler. Doubtless the day of reckoning for these nostrums approaches, but it comes slowly.

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An organist desires a good position in Chicago or neighborhood. Address J. S. L., FORTNIGHTLY REVIEW. — *Adv.*

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The newest third party (see this REVIEW, Vol. XXIV, No. 14, p. 219) has made its debut in national politics by electing John M. Baer to Congress. It is stated that Mr. Baer is a Socialist, but the farmers whom he will represent are conservative in as many ways as they are radical. Perhaps the most significant fact in connection with his victory is that, like R. N. Elliot

of the sixth district of Indiana, and Sherman Burroughs of the first district of New Hampshire, who were elected about the same time to fill seats made vacant by death, the Hon. John M. Baer is strongly opposed to the war. All three of these Congressmen were elected by big majorities against opponents who were backed by the administration (President Wilson went so far as to write a personal letter in Elliot's favor). In one case (New Hampshire) the election hinged entirely on the war issue, and the Democratic spokesman did not scruple to assert that a vote for Burroughs would be "a vote for the Kaiser"! (See the N. Y. *Freeman's Journal*, July 7th, p. 4).

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The following compliment, coming from a French priest of high standing, gave us more than ordinary pleasure: "Le rédacteur de la FORTNIGHTLY REVIEW de St-Louis me paraît un des rares écrivains catholiques, qui ne perd pas la tête, en parlant de l'horrible guerre actuelle. Il continue à parler en vrai catholique; ce que ne font pas la plupart des écrivains catholiques Anglais, Français ou Belges. Je prie Dieu le bénir."

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The London *Saturday Review* has had a vision. "What is stirring in Russia," says our British contemporary (No. 3217), "will be stirring in all countries, entente, neutral, and enemy alike: the masses will want more bread, more land, more money. [It would be more correct to say that the masses demand social justice]. Merely to give them flowery sentiments about 'democracies' and to pledge them that 'the autocracies' shall one and all be put away, will not be enough. Some countries will meet the demands of the masses and, by wise and bold acts of State before the war and the settlement are over, will satisfy in a large degree the demands of the poor and less fortunate: in those countries there will not be bloody and confiscatory revolutions. Whereas in those countries where the demands of the masses are not attended to, but merely fobbed off with phrases about Democracy, Democracy, and so on, and where reaction-

(Continued on page 236)

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ists have their way, there will be revolutions, perhaps bloody, and certainly confiscatory. This war is sure to be followed by the greatest turnover in economics and in society that has ever been dreamed of even, and this turnover cannot be confined within the boundaries of the late Russian Empire. It will no doubt spread to Saxony in due season—so far our soi-disant 'optimists' who are predicting a revolution of the German people are right. *But we must never quite forget that there are masses of poor in Anglo-Saxony too, on both sides of the Atlantic, and they are a tremendous and ever-increasing national problem.*"

Liberty Loan Bonds to the amount of \$200,000 sold at a fraction below par the first day they were quoted on the New York Stock Exchange, — which provoked a lot of patriotic indignation, especially in Administration circles at Washington, and quite inevitably, hints of "German influence." Yet British 3½ per cent war bonds of the issue of 1914 sold one-eighth point under the issue price when the London Stock Exchange began trading in them, and declined nearly one whole point the following month. When the 4½ per

cent loan of 1915, issued at par, was first dealt in on stock exchange, the day's prices ranged around 99. Later in the year these bonds were quoted at 96¼. This year's 4½ per cent have been selling at 94. None of the British loans was "over-subscribed," and none possessed the peculiar advantage of exemption from the income tax, which our own war loan enjoys. It remains to be seen how far these considerations will hereafter influence the market.

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magazine from that time until 1916, inclusive, at \$2.50 a set, unbound. Apply to F. P. S., care of this office.

Father Edwin J. Auweiler, O. F. M., devotes his doctoral dissertation recently presented to the Faculty of Letters of the Catholic University of America to a critical introduction to a new edition of "The 'Chronica Fratris Jordani a Giano'." Jordan of Giano was one of the first Franciscans sent by the Founder into Germany, and his Chronicle is an important source book for the early history of the Order in that country. Fr. Auweiler proposes to issue a popular edition of this work, based on that of Heinrich Boehmer (Paris, 1908). Whether his modernizing of the Latin style and his conjectures and changes, made (owing to the war) without a personal inspection of the MSS. or their photographs, will find the approval of competent critics, remains to be seen. It is worth a scholar's while to make Jordan's chronicle accessible to a wider circle of readers and to refute the speculations of Voigt, who attempted to make this honest friar a rationalist and a sceptic. Fr. Auweiler's critical study impresses us as well done, and we look for-

ward with genuine interest to his promised new edition of the Chronicle. The Faculty of Letters of the Catholic University, by the way, deserves credit for encouraging its graduates to devote their time and energy to constructive editorial work in preference to what Fr. Auweiler (Preface, p. 6), justly terms "the usually unprofitable discussions of philological *quisquilia*."

It was worth while for Dr. Condé B. Pallen and the Encyclopedia Company to publish "A Memorial of Andrew J. Shipman, His Life and Writings;" first, *pour encourager les autres*, i. e., to encourage other Catholic laymen to follow Mr. Shipman's example; secondly, for the sake of the valuable information contained in the papers on Greek and Slav Catholics in America. The "Resolutions" which form the initial, and the "Addresses" that constitute the concluding portion of the volume might have been omitted, as they are of no permanent value. But the volume should not have been sent out without an index. Dr. Pallen's biographical sketch of Mr. Shipman stresses the fact that he was a praiseworthy example of the Catholic lay apostle, so urgently needed to-day, and as such, fit to serve as a model for others. We trust the "Memorial" will find many readers and Mr. Shipman many emulators among the Catholic laymen of America. (New York: The Encyclopedia Press, 23 E. 41st Str.; \$2 net).

The *Catholic World* (No. 628), in a review of the Cambridge History of English Literature, shows that this pretentious work, which in so many ways is invaluable

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to the student, treats Catholic authors and religious questions unfairly, and is therefore not entitled to the claim of "an authoritative guide."

A French journal lately published an article by an experienced lawyer exposing the demoralizing effect of a certain kind of films. His words, which no doubt seemed exaggerated to many, received abundant confirmation shortly afterwards in the trial of twelve boys. "Their personal possessions of revolvers, masks, stiletos, etc.," says the *Catholic World* (No. 628, p. 573), "were an exact duplicate of what had been shown by the films which they frequented; in fact they confessed that they had wished to enact in real life the scenes that had delighted them at the cinema exhibitions."

The *Ave Maria* (New Series, Vol. VI, No. 1) says that Monsieur Viviani's presence in this country as France's envoy was "insulting to American Catholics," who neglected a plain duty in not protesting against his appointment on the commission. "A fine opportunity was missed of showing our spirit by exerting our influence and of illustrating our faith by rebuking an individual and a government that are outrageously anti-Catholic." Not a few American Catholics are too "patriotic" just now to remember that they are Catholics.

The B. Herder Book Co., of St. Louis, has undertaken the agency for Gill & Co.'s

(Dublin) new Breviary, "iuxta typicam a S. R. C. adprobatam, in qua Psalterium cum Ordinario per extensum compositum est." The volumes are printed on India paper in small but clear type. They measure 5 by 3¼ inches and weigh only nine ounces a piece. The matter is arranged so as to obviate cross references. The *Irish Ecclesiastical Record* says that for convenience of arrangement this Breviary excels any other edition hitherto published, and our own *Ecclesiastical Review* recommends it especially for the summer months and for travel. (Price, \$8 net).

Anna Blanche McGill, in a handsomely illustrated volume just issued, gives a sympathetic and interesting account of the history of "The Sisters of Charity of Nazareth, Kentucky." This congregation, though approved by the Holy See only a few years ago, is one of the oldest in the

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country, having been engaged in various works of charity and education for a full century. What has endeared the Sisters of Nazareth to many, is their self-sacrificing work for children, especially of Polish, Slavic, Hungarian, and Italian immigrants. (See Msgr. Hartley's letter, pp. 270 sq.). A valuable feature of this book is that it gives in detail the course of studies adopted by the Sisters for their schools and shows how the system is constantly being adapted to the needs of the time. Quite naturally, Miss McGill writes as an enthusiastic admirer of the good Sisters rather than as a critical historian, and for this reason, among others, it would have been wiser to omit the inadequate "Bibliography" on pages xv and xvi. Books of this kind, though not history in the scientific sense of the term, serve several useful purposes, one of which is the preservation of valuable source material and the encouragement of the younger generation of religious in following the ideals of the pioneers. We wish every religious order and congregation in the country would have its history written and published in the most adequate manner possible. (The Encyclopedia Press; \$2).

Books Received

Breviarium Romanum ex Decreto SS. Concilii Tridentini. . . . Pii Papæ X Auctoritate Reformatum. Editio iuxta Typicam a S. R. C. Approbatam, in qua Psalterium cum Ordinario per Extensum Compositum est. Four volumes. Printed on India paper, size 32mo, 5 by 3¼ inches; weight 9 ounces per volume; morocco binding with limp,

round corners. Dublin: Gill & Co.; St. Louis, Mo.; B. Herder Book Co. \$8 net.

The "Chronica Fratris Jordani a Giano," by Rev. Edwin J. Auweiler, O. F. M. A dissertation submitted to the faculty of letters of the Catholic University of America, etc. 64 pp. 8vo. Washington, D. C.; National Capital Press. (Wrapper.)

German Nationalism and the Catholic Church. With illustrations. (Unpaginated.) London, W. C.; The Universe. Price threepence. (Wrapper.)

St. Bonaventure's Seminary Year Book. 1917. Edited by the Duns Scotus Theological Society. Vol. 1. 184 pp. 8vo. Illustrated. St. Bonaventure, N. Y.; St. Bonaventure's Seminary. (Wrapper.)

The Courage of Enlightenment. An Address Delivered in Campion College, Prairie du Chien, Wis., to the members of the graduating class, June 15, 1917 [by Joyce Kilmer]. 14 pp. 16mo. (Wrapper.)

Women of Catholicity. Memoirs of Margaret O'Carroll, Isabella of Castile, Margaret Roper, Marie de l'Incarnation, Marguerite Bourgeoys, Ethan Allen's Daughter. 164 pp. 12mo. Benziger's Standard Fifty-Cent Library.

Life of St. Ignatius of Loyola. By Father Genelli, of the Society of Jesus. 398 pp. 12mo. Benziger's Standard Fifty-Cent Library.

Life of Mademoiselle Le Gras (Louise de Marillac), Foundress of the Sisters of Charity. 350 pp. 12mo. Benziger's Standard Fifty-Cent Library.

A Catholic Dictionary, containing some Account of the Doctrine, Discipline, Rites, Ceremonies, Councils and Religious Orders of the Catholic Church. By William E. Addis and Thomas Arnold, M. A. Revised with Additions by T. B. Scannell, D. D. Ninth Edition. xii and 876 pp. 8vo. London: Kegan Paul, Trench, Trübner & Co.; St. Louis, Mo.: B. Herder Book Co. \$6.50 net.

Luther. By Hartmann Grisar, S. J. Authorized translation from the German by E. M. Lamond, edited by Luigi Cappadelta. Vol. VI. ix and 551 pp. 8vo. Same publishers. \$3.25 net.

God's Armor. A Prayer Book for Soldiers. By P. G. R. 56 pp. Pocket format. St. Louis, Mo.: Central Bureau of the Catholic Central Society. 12 cents; 25 copies, \$2.25 postpaid; 100 copies, \$7.50, carriage extra. (Wrapper.)

Is There Salvation Outside the Catholic Church? By the Rev. J. Bainvel, S. J. Authorized translation by the Rev. J. L. Weidenhan. ix and 68 pp. 12mo. B. Herder Book Co. 50 cents net.

A Manual of the History of Dogmas. Volume 1. The Development of Dogmas During the Patristic Age, 100-869. By Rev. Bernard J. Otten, S. J., Professor of Dogmatic Theology and the History of Dogmas in St. Louis University. xiv and 523 pp. 8vo. B. Herder Book Co. \$2 net.



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Wedewer-McSorley, A Short History of the Catholic Church. St. Louis, 1916. 75 cts.

Grisar, H. (S. J.). Die römische Kapelle Sancta Sanctorum und ihr Schatz. Meine Entdeckungen und Studien in der Palastkapelle der mittelalterlichen Päpste. 156 pp, large 8vo. Richly illustrated. Freiburg i. B., 1908. 2.25 (cost \$3.60).

Leobner, H. Die Grundzüge des Unterrichts- und Erziehungswesens in den Ver. Staaten von Nordamerika. Eine pädagogisch-didaktische Studie. vii & 200 pp. large 8vo. Vienna and Leipzig, 1907. \$1.50.

Gabriel, H. A. (S. J.), An Eight Days' Retreat for Religious. St. Louis, 1916. \$1.25.

Winterstein, Alfred. Die christliche Lehre vom Erdengut nach den Evangelien u. apostolischen Schriften. Eine Grundlegung der christlichen Wirtschaftslehre. Mayence, 1898. \$1.

Höpfel, Hild. (O. S. B.). Beiträge zur Geschichte der Sixto-klementinischen Vulgata. Nach gedruckten und ungedruckten Quellen. Freiburg, 1913. \$1.50 (unbound).

Uhde, Joh. Ethik: Leitfaden der natürlich vernünftigen Sittenlehre. Freiburg, 1912. 50 cts.

Rieder, K. Zur innerkirchlichen Krisis im heutigen Protestantismus. Eine Orientierung über moderne Evangeliumsverkündigung, Freiburg, 1910. 75 cts.

Rogala, Sig. Die Anfänge des arianischen Streites. Paderborn, 1907. 50 cts.

Sparks, Jared. The Life of George Washington. Boston, 1860. With two copper plates. \$1.25.

Le Plat, J. Canones et Decreta SS. Oecumenici et Generalis Concilii Tridentini, etc. Antwerp, 1779. (Large quarto volume, beautifully printed; binding slightly damaged). \$2.50.

Von Murr, Chr. G. (ed. by J. B. Hafkemeyer, S. J.) Geschichte der Jesuiten in Portugal unter der Staatsverwaltung des Marquis von Pombal. Aus den Handschriften. Freiburg, s. a. (Unbound). 75 cts.

Barrows, J. H. The World's Parliament of Religions. An Illustrated and Popular Story of the World's First Parliament of Religions, Held in Chicago in Connection with the Columbian Exposition of 1893. 2 vols. richly illustrated. Chicago, 1893. \$2.00.

Benedicti XIV, Pontificis Maximi, De Synodo Dioecessana Libri Tredecim. Ed. 2a Mechlinensis. 4 vols. Malines, 1842. \$3.50. ("This classical work, published after his elevation to the papacy, [is] an adaptation to diocesan administration of the general ecclesiastical law; [it] is called by Schulte, because of its influence, one of the most important, if not the most important, modern work in Canon Law."—*Cath. Encyclopedia*, Vol. II, p. 435).

Titi Livii Historiarum ab Urbe Condita quod extat, cum perpetuis C. Sigonii et J. Fr. Gronovii Notis. Editio nova. 3 vols., beautifully

printed and bound in parchment. Basle, 1740. \$5. (A rare bargain).

McDonald, John, Gen. Secrets of the Great Whiskey Ring, containing a Complete Exposure of the Illicit Whiskey Frauds culminating in 1875, etc. Chicago, 1880. \$2. (This work, written by the former supervisor of internal revenue for the Missouri district, contains facsimiles of confidential letters and telegrams and much other documentary evidence).

Autobiography of Ma-ka-tai-me-she-kia-kiak, or Black Hawk, embracing the Traditions of his Nation and his Account of the Black Hawk War of 1832. Dictated by himself to Antoine LeClair, U. S. interpreter, Rock Island, Ill., 1833. Also Life, Death, and Burial of the Old Chief, together with a History of the Black Hawk War, by J. B. Patterson. St. Louis, Mo., 1882. \$2.50. (Rare).

Sparks, Edwin E. The Lincoln-Douglas Debates of 1858. Full text with introduction and notes. (Collections of the Illinois State Historical Library). Springfield, Ill., 1908. \$2.00.

The Official Catholic Directory for 1916. Complete Edition, bound. 65 cts.

McGill, Anna B. The Sisters of Charity of Nazareth, Kentucky. Illustrated. New York, 1917. \$1.50.

Mallet, Bernard. Mallet du Pan and the French Revolution. London and New York, 1902. \$1. (The life of one of the fathers of modern journalism, interestingly told).

Life of Mademoiselle Le Gras (Louise de Marillac), Foundress of the Sisters of Charity. New York, 1917. 40 cents.

Donovan, Mary E. An Unwilling Traveler. (Novel). St. Louis, 1917. 65 cents.

Sadlier, Anna T. Women of Catholicity. Memoirs of Margaret O'Carroll, Isabella of Castile, Margaret Roper, Marie de l'Incarnation Marguerite Bourgeoys, Ethan Allen's Daughter. New York, 1917. 40 cents.

Noll, Rev. John F. The Fairest Argument for Our Non-Catholic Friends. Third edition, Huntington, Ind., 1917. 60 cents.

Genelli, Fr. Life of St. Ignatius of Loyola. New York, 1917. 40 cents.

Sadlier, Anna T. Names that Live in Catholic Hearts. Memoirs of Cardinal Ximenes, Michael Angelo, Samuel de Champlain, Archbishop Plunkett, Charles Carroll, Henry de Larochejacquelein, Simon de Montford. New York, 1917. 40 cents.

St. Bonaventure's Seminary Year Book for 1917. Edited by the Duns Scotus Theological Society of St. Bonaventure's Seminary, Allegany, N. Y. (Contains many interesting and some valuable dissertations and essays). 35 cents. (Wrapper).

Mayer, Theo., S. J. Die Grundsätze der Sittlichkeit und des Rechts nach Massgabe der im Syllabus verzeichneten Irrtümer. Freiburg i. B., 1868. 65 cents.

Böckenhoff, K. Speisesatzungen Mosaischer Art in mittelalterlichen Kirchenrechtsquellen des Morgen- und Abendlandes. Münster i. W., 1907. 75 cts.

Huck, J. H. Ubertin von Casale und dessen Ideenkreis. Ein Beitrag zum Zeitalter Dantes. Freiburg i. B., 1903. 70 cents.

The Fortnightly Review, St. Louis, Missouri

The Fortnightly Review

VOL. XXIV, NO. 16

ST. LOUIS, MISSOURI

August 15, 1917

The Pope's Encyclical on Preaching

In an encyclical letter dated June 15, entitled "*De Praedicatione Divini Verbi*" and beginning with the words, "*Humani generis Redemptionem*," the Holy Father recalls the divine origin of the Church's preaching mission and the end for which it was instituted—that is, to work for the salvation of souls through the reformation of the world. Looking at the conditions of society to-day, farther and farther removed from the Christian ideal and ever tending more towards a practically pagan life, His Holiness asks if defects in preaching are not to be found among the causes of these great evils. He finds there is a decadence of preaching, and that it is owing to a variety of causes, which may be reduced to three: (1) The office of preaching is not always entrusted to those fitted for it; (2) Those who exercise this important office do not always do it with the right end in view; and (3) The method of preaching is often faulty.

The encyclical recalls how, according to the Council of Trent, the office of preaching belongs properly to the bishops, who, too fully occupied in the government of their churches, are compelled to depute it to others. It follows that no one is allowed to take on himself arbitrarily the office of preaching; and to exercise it, each and every one must have a legitimate mission, which can only be given by the bishop. Inasmuch as a custom opposed

to this has latterly sprung up, the encyclical reminds the bishops that in their dioceses no one may preach unless he is called and approved by them, and they must take the greatest care in the selection of those to whom they entrust this holy office. According to the Council of Trent, the bishops can only select those who are fitted—that is, those who can fulfil the office of preaching salutarily. *Salutarily*, that is, not *eloquently*,—not with the applause of hearers, but with fruit of souls, which is the purpose of preaching the Divine Word. Fitness lies in vocation; knowledge and virtue are the needs of the priest who is called to preach. Every priest who possesses due knowledge and virtue and does not lack the natural gifts which are necessary, can consider himself called to the preaching office, and there is no reason why the bishop should not entrust it to him. Nevertheless, it is the duty of the bishop thoroughly to probe all to whom he intends to confide this office, in order to know the extent of their learning and the holiness of their lives.

It is ordained that from now on, just as in the case of priests who seek faculties to act as confessors, those also who desire faculties for preaching must undergo a severe examination on their habits and doctrine, and that all who are found wanting either on one side or the other shall be at once rejected as unfit for the office.

The object of preaching, it is recalled, is nothing else but to spread

the light of the truth revealed by God, to arouse and strengthen the supernatural life among those who listen; in short, to promote the glory of God through the salvation of souls. Anyone who in preaching thinks of aught else but of leading men to a fuller knowledge of God along the road of eternal salvation must be called, not a preacher of the Gospel, but an empty declaimer. Many are led to preach by vain-glorious ambition; they use high sounding language rather than speak fitting things, and seek the pulpits of the largest churches; and in order to call people round them to satisfy their ambition, they will not speak of such things as might frighten weak and corrupt human nature; make frequent digressions into the field of politics, imitating profane orators in voice and gesture, and using a style more fitted for a newspaper article than a sacred gathering, and taking words and quotations, not from Holy Scripture or from the Fathers, but from impious or non-Catholic writings. Others preach only for the sake of gain. The encyclical admonishes the bishops to dismiss from the preaching office anyone who abuses it to seek for himself gain or glory.

Equal severity must be used towards those who do not preach in a fitting manner, for they neglect the very things needed for the right carrying-out of this ministry. The preacher must have learning, and not any sort of learning but that which is proper to the priest. He must enter the pulpit well-prepared. He must have the purpose to do the will of God in all things, which includes the will to welcome any labor and avoid no hardship; and he must have the spirit of prayer.

The encyclical accentuates and explains the words of St. Paul, not to preach anything but Jesus Christ and Him crucified. From this it draws the lesson of the duty of

preaching the whole doctrine of Jesus Christ, including the most severe dogmas and precepts and those most unpalatable in these corrupt times; to give preference in expounding the divine truths to arguments drawn from the Holy Scripture, the Fathers, and sacred theology; to preach with the intention of pleasing God, not men, for which preachers must be inflamed with love of God, for only he who burns with love can kindle the flame in others.

Applying the Teaching of the Encyclical

The Holy Father's encyclical, which we have summarized above, is accompanied in the official *Acta Apostolicae Sedis* (Vol. IX, No. 7) from which we have made our summary, by a series of "Normae pro Sacra Praedicatione," compiled by the S. Congregation of the Consistory with the approbation of His Holiness, for the purpose of practically applying the teaching of the encyclical. These Rules and Regulations are divided into five chapters. We will quote two or three paragraphs from Chapter III.

Cap. III, No. 19: "As holy things must be treated holily, nobody should undertake to preach a sermon unless he has worthily prepared himself for it by study and prayer."

No. 20: "The arguments of the preacher should be essentially sacred. If he desires to use others not strictly sacred, though always befitting the house of God, he must ask and obtain permission from the bishop, who will grant such permission only after mature consideration of the case and when convinced of its necessity. To treat of political subjects in church is absolutely and strictly forbidden to all preachers. (Concionatoribus tamen omnibus de re politica in ecclesiis agere omnino et absolute sit vetitum.)"

No. 21: "No one shall be per-

mitted to deliver funeral sermons (elogia funebria) except with the previously obtained express consent of the bishop, who may demand to see the manuscript of the eulogy before he gives his consent."

No. 25: "The custom existing in some places of employing the newspapers or printed leaflets for the purpose of inviting the public (*ad auditores aucupandos*) before the sermon or of extolling the merits of the preacher afterward, is to be utterly reprovved and condemned, no matter what the pretext. The bishops should see to it that this abuse is stopped."

We need hardly say that the prohibition to preach about political subjects is particularly timely. What may not have struck some readers is that this prohibition involves the danger of a conflict between Church and State in this country.

"The interference of public authority with the conduct of religious service during recent times," lately observed Father Edward A. Flannery in the Little Rock (Ark.) *Guardian* (Vol. VII, No. 20), "is a most emphatic denial of the oft-asserted protestation that State and Church were everlastingly and inseparably divorced in this country.... When we clergymen are directed every Sunday what the subject of our sermons must be; when liberty bonds and food conservation are offered as the texts of our discourse; when we are bidden to tell the duty of enlistment and are commanded to denounce brutalities, most of which never happened, is not the State coming dangerously near to an attempt to rule the faith of the land?"



When nationalism is placed before the Lord and His claims, the integrity of one's religious faith will bear investigation. — *Hartford Catholic Transcript*, Vol. XX, No. 6.

Death of Our Leading Priest-Editor

Our highly esteemed contemporary, the *Sacred Heart Review*, of Boston, devotes a considerable portion of its issue of July 28 (Vol. 58, No. 7) to a necrology of its founder and editor-in-chief, the Rt. Rev. Msgr. John O'Brien, who died July 19, at the age of seventy-nine.

Msgr. O'Brien was a native of Ireland and came to America with his parents in 1850. After working on a farm and in the mule-room of a cotton factory, he studied for the priesthood and was ordained in 1868. His first pastorate was at Concord, Mass. In 1873 he was commissioned to start a parish in East Cambridge. A handsome church with two splendid schools and a Sisters' convent, and the *Sacred Heart Review*, which he founded in 1888, are visible monuments of his zeal.

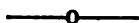
The *Review* was started by Fr. O'Brien as a medium of exercise and instruction for the graduates of his parochial school, but it gradually grew into a weekly newspaper and magazine of variegated content and wide circulation. Our readers know that we have often recommended the *Sacred Heart Review* as, in its way, the best Catholic weekly paper in the country. Its sturdy Catholic tone and high literary polish were owing mainly to the ability and diligence of its founder and editor-in-chief, who, up to a few weeks before his death, devoted a great deal of his time and attention to the *Review*. "His journalistic intuitions," justly says one of his associates, "were wonderfully correct. He abhorred hurry and sensation, and had no patience with surmise or hearsay. He demanded facts accurately and clearly stated."

Like a true apostle of the Catholic press, Father O'Brien worked unselfishly and without an eye to earthly reward. "No one will ever know the personal sacrifice of money, as well as of time and

strength, this work cost him who began it. Father O'Brien never gained one dollar for himself from the *Sacred Heart Review*, but instead gave liberally of his own means in its behalf."

One of Msgr. O'Brien's greatest achievements as an editor was his prevailing upon the Rev. Mr. Starbuck, of Andover, Mass., easily the foremost Protestant scholar in America so far as knowledge of the Catholic Church was concerned, to coöperate with him in enlightening the minds of non-Catholics and counteracting the poison of misinformation and prejudice.

The *Sacred Heart Review* is published by a corporation of priests organized by Msgr. O'Brien several years ago, and we are pleased to gather from its own columns that its continuance is assured. We hope our excellent contemporary will not sink to the level of the *Pilot*, but uphold the principles and traditions of its revered founder, in whom we, too, have lost a friend and colleague whom we loved and honored both as a priest and as an editor. *Multis ille bonis flebilis occidit*. May his noble soul rest in peace!



Word comes from Canada that some of the Catholic soldiers who have come home invalidated from Europe show a very sad falling off in the strength of their faith. It will be foolish for us to expect that an experience trying to the principles and faith even of mature men will leave our boys unscathed if we neglect to prepare them for it. — *Queen's Work*, Vol. VII, No. 2.



The nations of the earth are like members of a large family. They cannot afford to quarrel and butcher each other forever. They need peace to be happy, and the day shall come when they will feel heartily ashamed of all the foolish, calumnious, and hateful things they said about one another while the quarrel lasted. — *Christian Family*, Vol. XII, p. 225.

Presumptive Causes of the Deluge

In the First Book of Moses (Gen. VII, 11, 12, 17, 18) we read:

"In the six hundredth year of the life of Noe, in the second month, all the fountains of the great deep were broken up, and the flood gates of heaven were opened, and the rain fell upon the earth forty days and forty nights. And the waters increased . . . they overflowed exceedingly, and filled all on the face of the earth: and all the high mountains under the whole heaven were covered."

What caused this remarkable catastrophe?

A comet entered into our earth's atmosphere and caused a displacement of the air in two opposite directions,—towards the top and towards the bottom. As soon as the comet had passed through the vacuum thus created, the upper layer of air, which was icy cold, rushed back with terrible velocity upon the lower, which had a warmer temperature, and the ensuing pressure produced three distinct effects, viz.:

- (1) The heavy rains which fell for forty days and forty nights;
- (2) A sudden intense cold, which converted the waters of the northern regions into ice and thus marked
- (3) The beginning of the glacial period.

Positive proofs for the flood itself and for the freezing of the waters in the northern regions of the earth have come down to us in the mammoths and other ante-diluvian monsters found imbedded in the glacial regions of Siberia.

As all conditions were favorable for the sudden precipitation of the Deluge, so all conditions were favorable also for the simultaneous concussion of the earth, so that it required merely an external impetus to bring on the catastrophe.

What does Holy Scripture mean by saying that "all the fountains of the great deep were broken up"?

The "fountains of the great deep," as we shall presently see, were the oceans, which heaved up and overflowed the continents.

What caused this upheaval of the oceans?

The electro-magnetic forces of the comet, combined with those of the earth, caused a tremendous concussion of the whole globe; important strata were displaced, and the earth sank in some places and was raised in others. Entire continents disappeared and became the beds of new oceans and lakes. The pressure caused by their displacement pushed up the bottom of existing lakes and oceans on the opposite side of the globe, causing the water to flow into newly created hollows, and the sinking of continents caused other continents (*e. g.*, in America and Asia) to be elevated high above their former level.

It can hardly be doubted that before the Deluge there existed in the Southern Pacific Ocean a great continent, of which Australia and Polynesia are remnants. When this continent sank into the ocean, the pressure forced up Asia with its Himalaya and northern mountain ranges. It may also reasonably be assumed that the Sandwich Islands (Hawaii) are the remains of another sunken continent, which originally extended from the Straits of Magellan in a northerly direction to Canada. Herder's *Konversationslexikon* says that "the Sandwich Islands represent the summits of a mountain range which rises up from immense depths." The depression of this great continent by the tremendous catastrophe above mentioned, caused the western slopes of North and South America to rise and form the huge mountain ranges known as the Andes, the Cordilleras, and the Rockies.

The existence of such immense mountain ranges on one side of the globe is unaccountable on any other theory than the sinking of equally immense continents on the opposite

side. The abrupt and high elevations met with in the Rocky Mountains, and their peculiar formations, can best be explained by assuming the simultaneous disappearance of glaciers in the Northeast and of the continent of Hawaii in the West. (The same causes, *i. e.*, pressure from two opposite directions, explain the steep elevations of other mountains). The sinking of the continent now underlying the Mediterranean Sea raised the Sahara Desert, which, as its shells testify, originally formed the bottom of a shallow sea. The sinking of the territory now covered by the North Sea transformed the northern portions of Germany from a sea-bottom into a continent. The sinking of the strip underlying the English Channel gave rise to the chalky hills of England. The remains of mammoths found in the Channel and in the North Sea prove that these regions, now covered by water, were at one time dry land.

In support of my theory I may also mention the fact that ocean shells and sand are often found in huge quantities high up on mountain peaks. Their presence there is sure proof that these mountains were once covered by water. It would be foolish to assume that these masses of sand and shells were carried to the mountain tops by a flood. A far more reasonable theory is that the mountains themselves were forced up by the impact of sinking continents on the other side of the globe.

Gen. VII, 19 sq. says: "And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered."

There is no reason why this text should not be taken literally. Probably before the Deluge the mountains were not so high as afterwards, and the movements of the earth's crust caused by the earth-

quakes continued for many years after the waters of the flood had been dispersed.

Though according to the theory here propounded the Deluge is not a miracle in the strict sense of the term, God allowed the catastrophe to happen at the time which He had predetermined, and in His omnipotence and wisdom so directed events that they tended to His glory and the benefit of the human race. It may be said that He created a new earth for a new race of men.

Before the flood North America, as far as the Ohio River, was covered by great glaciers; a shallow sea extended southward to the Gulf of Mexico and far out into what had been the valleys of these glaciers to the North.

The existence of such a range is evidenced by the many boulders, large and small, scattered throughout this region, as well as by numerous deposits of gravel and sand. The boulders, many of them immense blocks of solid granite, were detached from the mother-rock by large icebergs, carried along through the water until the ice melted, and then precipitated to the earth. The same phenomenon is still observable in the Atlantic to-day, where icebergs split off great chunks from the rocks of Greenland and deposit them in mid-ocean.

The glaciers of which we have spoken must have covered the North American continent for many centuries, for it surely required much time to produce the immense masses of gravel and sand which are the product of disintegration. A large portion of the gravel and sand that had accumulated in the valleys, was carried down into the depths, for wherever we dig into the earth we find deposits of gravel and sand, some of them of immense proportions, fifty and sixty feet deep.

When the mountains of the North became submerged, the lowlands of the South rose in response to the

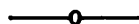
pressure. That these lowlands were at one time covered with water appears from the limestone formations which now came to the top.

The sinking of mountains, the falling of immense masses of rock into the water standing in the valleys, the unequal rising of the earth in the South, caused the mighty overflow known as the Deluge. The waters were projected with tremendous force into the valleys and then thrown back. One result was that gravel and sand were distributed over a wide area, as in Indiana, or were heaped up in huge masses by whirlpools. The currents of the flood cut fissures between the newly formed mountains and hills in the South. The sinking of the glaciers by its pressure caused hills and mountains to rise in Kentucky and Virginia, while in the North were formed the great lakes (Superior, Michigan, Huron, Erie, Ontario) and the many smaller lakes that are fed by rainwater seeping through the limestone deposits and especially by the annual melting of enormous masses of snow in the northern regions.

In some places the depressions left by the great catastrophe which we have described, were not deep. These shallow depressions in course of time became swamps and peat bogs, which, by the decay of their native flora, were gradually filled with a fertile black humus, as may be noticed in the counties in Ohio, Indiana, Illinois, and other states, comprising the celebrated corn belt of North America.

(REV.) HENRY DANIEL

Botkins, Ohio



It is a well known fact that presidents, under the influence of the Washington atmosphere, are apt to become victims of the delusion that they are idolized by the American people. — Carl Schurz, "Reminiscences," Vol. III, p. 242.

Grisar's Life of Luther

Volume VI, just published, completes the English edition of the Rev. Hartmann Grisar's monumental life of the Father of Protestantism. It deals with Luther's attitude towards society and education, the darker side of his interior life, his ailments and morbid traits of thought, the legends he himself created with regard to his life, his theory of religious freedom and the invisible church, his death and his reputation among Catholics and Protestants up to the present day. An appendix gives a list of Luther's writings in connection with the events of his time. There is also an alphabetic index covering the entire six volumes.

The author says in the concluding paragraph of his laborious study that it was his constant endeavor "to get as close as possible to the real Luther and not to present a painted or fictitious one" (p. 462). Not a few Protestant critics admit that he has succeeded, though there are still many who, though willing to accept any portrait of Luther drawn by sentiment or imagination, so it be but glorious and heroic, refuse to acknowledge the plain unvarnished truth. If there is such a thing as historic truth, Grisar's life of Luther will in course of time supplant all the romances of the Protestant biographers, for it is based on facts, while its rivals are spun from fancy.

Truthlovers, no matter what their religious belief, ought to see to it that Grisar's "Luther" is made available to non-Catholic readers through the public libraries. It is only by a careful study of this book that sincere Protestants can be convinced of the absurdity of Harnack's contention (see this REVIEW, Vol. XX, No. 4) that, while Father Grisar's application of the ordinary canons of historic criticism is correct, in Luther's case it is necessary to go beyond those canons

and to apply a "higher criticism," that is to say, to view the ex-monk as a "religious hero" and to judge him in the light of the influence his life and writings have exercised upon the history of mankind. For Grisar's answer to this contention see the *Stimmen aus Maria-Laach*, Vol. 83, No. 10; Vol. 84, Nos. 1 and 2.

[Grisar's "Luther" is published by Kegan Paul, Trench, Trübner & Co., London, whose American agent is the B. Herder Book Company, St. Louis, Mo. The six volumes sell for \$19.50 net].

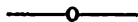
A Notable Seminary Year Book

St. Bonaventure's Seminary Year Book, edited by the Duns Scotus Theological Society of St. Bonaventure's Seminary, Allegany, N. Y., (Vol. 1, 1917), marks a new departure which we hail with delight. Its principal object is to "afford aspirants to the sacred ministry an opportunity of writing for a larger public." The pages of the Year Book are to be devoted, we understand, primarily to theological dissertations. The first volume contains embryonic dissertations on a variety of subjects, *e. g.*, Moses and Science, St. Bonaventure on the Trinity, Pope Liberius, the Name of Mary, Slavic Versions of the Bible, an exegetical study of Isaias I, 18, the Dies Irae, Is the Church Inimical to Science?, The English Reformation and Modern Anglicanism, etc. Some of these dissertations, though brief, are of distinct promise.

Pages 146-148 give an account of the Duns Scotus Theological Society, which edits and publishes the Year Book. This Society was established only last year and, we presume, owes its existence as well as the inspiration that led to the founding of the Year Book, to its director, the Rev. Thomas Plassmann, O. F. M., who is a scholar of exceptional attainments. The primary object of the Society is to

supplement the work of lecture and class room in the study of dogmatic, biblical, and patristic science. We take it to be a sort of *seminar* in the continental sense of the term. As such it can and ought to widen its scope, and the publication of a solid Year Book will aid in the attainment of all its various objects and, moreover, if successful, reflect glory on the Seminary. We would suggest a broadening of the scope of the publication, an appeal to a wider circle of readers, and special attention to the theological and philosophical teaching of Duns Scotus, which is so woefully unrepresented in the periodical literature of the day. It would be worth while to familiarize American readers with the work of such scholars as Parthenius Minges, O. F. M., to clear up the teaching of the Subtle Doctor, so little known even among professional theologians, and to defend that teaching against current misrepresentations. We admit this is a big programme to trace out for a society of students; but the higher the aim, the more excellent the performance, and Fr. Plassmann is the man, not only to inspire his students with high aims and teach them approved methods of scientific research, but also to enlist the aid of learned alumni and other scholars interested in theological and philosophical subjects, and there are many such scholars among the American clergy.

We hope to be able to greet *St. Bonaventure's Seminary Year Book* next year as a sort of American pendant to Commer's famous *Jahrbuch für Philosophie und spekulative Theologie*, with a special department for the philosophy and theology of Duns Scotus and his school.



The price of liberty is eternal vigilance. As vigilance relaxes, despotism creeps in.

NOTES AND GLEANINGS

Commenting on the work of the Knights of Columbus in erecting recreation halls for Catholic young men in the army and navy—an undertaking worthy of all praise—Father Flannery in the *Little Rock* (Ark.) *Guardian* (Vol. VII, No. 20) calls attention to a point which probably has not occurred to most people but is worth pondering nevertheless: "Just what advantage we are to reap from this pitting of an unprepared society [the K. of C.] against the admirably equipped Protestant institution [of the Y. M. C. A.] remains to be seen. It is not the fault of the government if we are not in a position to face the situation which has been created by the war. They will tell us that we should be ready and the culpability is our own for past and present neglect. But is the fault so much ours as that of a government which hands over to private agents what should be publicly conducted and thereby creates for a church a burden that we should not be asked to bear? If the government would establish its own houses of recreation and comfort, no religious body would be required to do more than send clergymen to assist in the management of such foundations. Then neither the Y. M. C. A. nor the K. of C. nor any other private organization would need official recognition."



Appropos of our remark on page 218 (No. 14) of the *REVIEW*, our venerable companion in arms, Dr. L. Hacault, formerly editor of the *Courrier de Bruxelles*, writes to us from Holland, Manitoba: "Need I remind you that Louis Veillot, the greatest Catholic journalist of the 19th century, steadfastly refused to accept any title, honor, or decoration from State or Church? I know from private sources how he opposed some of his best friends when, without his knowledge and consent, they asked a distinction and reward for him from Pius IX. The Pope, though aware of Veillot's feelings, tried his best to make him accept, but Veillot said 'No.'"

Veillot was an humble man and, besides, had an intense desire to preserve

his independence. In both respects he is a splendid model for all Catholic editors.

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Father G. Rybrook, Ord. Praem., in a letter to *America* (Vol. XVII, No. 15), calls attention to an address recently sent to the Holy Father by the Federation of Catholic Workmen in Holland. The signatories express their gratitude to His Holiness for his efforts to restore peace among the nations, to alleviate the sufferings of the wounded and captives, to relieve the burden of those living in districts occupied by hostile armies, and especially of the laboring classes, "who suffer more than others from the dreadful calamities of this bloody conflict." They promise His Holiness that the Catholic working people of the Netherlands will not cease to pray that our Lord may bless his efforts to restore peace, and appeal to the Catholic workmen of all countries to place confidence in the Holy See and to use all their influence with the governments of their respective countries for the restoration of peace.

"The example of the Catholic workmen of Holland," comments Fr. Rybrook, "ought to be imitated by all Catholic societies throughout the world."

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The Central Bureau of the Catholic Central Society, in one of its latest press bulletins (Vol. IV, No. 49), comments on the tendency, so pronounced just now in India, of replacing non-British members of the Catholic clergy with priests of British birth. Carrying out this policy in India would wipe out practically the whole clergy, as among the 2,400 priests ministering to the population of this great colony, no more than sixty are British-born. We need not apply this strange notion to our own country, says the writer, to realize what would result from carrying such a "foolish nativism" into practice. Our country is a vast conglomerate, to which almost all nations and races have contributed effective and zealous workers. Were we to institute anything like an "American test," Father Philip Gordon, the sole Indian priest of the United States, would be the only survivor. It behooves

us, concludes the Bulletin, to keep our heads and not to let a pseudo-patriotism get the better of our common sense and make us lose sight of the higher interests of the faith.

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The competency of some of the "literary critics" that do the book reviewing for the Catholic weekly press of this country may be inferred from the fact that several of them (*e.g.*, he of the *Pittsburg Observer*, Vol. 19, No. 4) review a recent batch of reprints in "Benziger's Standard Fifty Cent Library" (*e.g.*, the anonymous *Life of Mademoiselle Le Gras*, and Anna T. Sadlier's "Names that Live in Catholic Hearts" and "Women of Catholicity") as if they were new productions. These books have been in the market for more than thirty years!

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Contrary to published statements, the status of nuns in the Red Cross service is still unsettled. Mrs. Bellamy Storer, in a letter addressed to the *Pittsburg Observer* (Vol. 19, No. 4), says she has been informed from Red Cross headquarters, to which she applied through ex-President Taft, that no nurses will be selected for war service unless they are enrolled members of the Red Cross and wear the distinctive Red Cross uniform.

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The constant increase of the Jewish population of New York has been repeatedly commented upon in this magazine. How rapid this increase is, may be seen from the fact that the City Directory for 1917, just published, contains 46½ columns of Smiths and 49½ columns of Cohens. Thus says the *Evening Post* (July 2), "after 131 years of unbroken supremacy the Smiths have at last been crowded out by the Cohens." Third place goes to the Browns, with the Levys fourth.

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Recent additions to Benziger's Standard Fifty Cent Library are: Father Genelli's *Life of St. Ignatius Loyola*, Anna T. Sadlier's "Women of Catholicity" (being memoirs of Margaret O'Carroll, Isabella of Castile, Margaret Roper, Marie de

l'Incarnation, Marguerite Bourgeoys, and Ethan Allen's Daughter), originally published in 1885; and the *Life of Mademoiselle Le Gras* (Louise de Marillac), Foundress of the Sisters of Charity, by an anonymous author, first published in 1884.

Here is another proof, if proof were required, of the international character of Freemasonry. "The matter of healing the breach between French and Anglo-Saxon Masonry," says the *American Freemason*, April, 1917, "will be very soon the most important topic before the American Craft. If reconciliation can be brought about, without humiliation of either party to the controversy, and without requiring that either shall give up what is deemed essential or a matter of conscience, the gain to universal Masonry will be inestimable."

The *Christian Cynosure*, to which we are indebted for this interesting quotation, comments thereon as follows (Vol. 50, No. 4, p. 115): "Remembering that French Masonry does not require belief in any deity and that belief in a 'Supreme Being' is one of the immovable 'landmarks' of English Masonry, this [attempted reconciliation] is bound to be one of the most interesting spectacles of Masonic juggling and tight rope walking presented for some years."

Our recent note on the presumptive origin of the "Marseillaise" has aroused unexpected interest among our readers. One of them refers us for further details to Grove's Dictionary of Music. Another to Weiss' "Weltgeschichte," Vol. XVI, 3rd ed., pp. 5 sqq. This latter correspondent (the Rev. J. Kaup, Mascoutah, Ill.) also calls our attention to the fact that Carl Blind's hypothesis (see our No. 12, p. 191) was mentioned as early as 1861 in the *Gartenlaube*, of Leipsic. Father F. Drees, of Fredericksburg, Tex., kindly informs us that according to Dr. Eugene Schmitz in the *Hochland* (Munich, Vol. XIII, No. 2, pp. 248 sqq.) it is probable that Rouget de l'Isle also composed the music of the Marseillaise, and the hypothesis that he bor-

rowed the tune from Holtzmann or Lulli is untenable.

We see from the N. Y. *Evening Post* (July 27) that a corner in flags has been exposed by the Federal Trade Commission in a report to the U. S. Senate, which had demanded an investigation. Speculators in patriotism appear to have reaped as much as one, and sometimes five, hundred per cent profits recently on sales of our national emblem.

The new Code of Canon Law has been officially promulgated by a papal Bull, "Providentissima Mater Ecclesia," of which we find an English translation in the London *Tablet* of July 14. The new Code, says His Holiness, contains "all and only, the laws by which the Church is ruled: all, because without the knowledge of all the laws there can be no perfect observance of duties; only, because the record of laws abrogated or fallen into desuetude may be of value for the history of law, but is of no value for the practice of life, indeed renders it more difficult and uncertain."

We have not yet seen a copy of the new Code.

Not a few friends of the Very Rev. Father Thomas Esser, O. P., who was for many years secretary of the Congregation of the Index, will have wondered how the merging of that Congregation with the Holy Office affected him. We learn that the scholarly Dominican has been appointed titular bishop of Sinis and will continue to serve the Curia as consultor of the S. Congregation of Religious, of the Commission on Biblical Studies, and in various other capacities. Dr. Esser was consecrated in Rome by Cardinal Fröhwrth on July 8. *Ad multos annos!*

A novel departure in journalism is *Patience Worth's Magazine*, published in St. Louis at \$1.50 a year and devoted to the diffusion and interpretation of the pretended communications from that mythical personage, known to the world

only through the ouija-board. No one hereabouts takes Patience Worth seriously, and many will repeat the question asked by the *Nation*: "Who is getting the money [from the sale of the poems, novels, etc., of the mythical personality behind the ouija-board], and is there not a temptation to overwork the poor lady to increase her earning capacity?"

Speaking about honorary college degrees, the *Pittsburgh Chronicle-Telegraph*, of July 25, tells this characteristic story: A chimney sweep who was complainant in a case in Edinburgh gave his name as Jamie Gregory, LL. D. "Where on earth did you get that distinction?" asked the attorney. "It was a fellow frae an American university," answered Jamie. "I sweepit his chimney three times. I canna pay ye cash, he says, but I'll make ye LL. D., an' we'll call it quits. An' he did, sir."

"Foreigners," says the staid and conservative *Ave Maria* (N. S., Vol. VI, No. 4, p. 118), "often refer to our form of government as 'an experiment;' it has this advantage, however: whenever the people become convinced that their representatives have too much power, they can exercise their constitutional right to restrict it. But they must bide their time, remembering that no code of laws can express provisions for all possible emergencies, or comprehend all current experience. A comforting reflection is that our people are sufficiently gifted with gumption not to allow the lessons of the last three years, especially of the last three months, to be lost on them."

The *Sacred Heart Review* (Boston, Vol. 58, No. 6) says in an appreciative notice of the second-last volume of the Pöhl-Preuss Series of Dogmatic Text-books (B. Herder Book Co.):

"Students owe a debt of gratitude to Mr. Preuss for his altogether admirable rendering of the original into English. Referring to the usefulness of these volumes, the American *Ecclesiastical Re-*

view expresses a sentiment that will be shared by all who have occasion to consult the work. 'One can hardly take up the successive instalments of this series of theological manuals,' it says, 'without feeling on each occasion a fresh impulse to congratulate the seminarians of the present generation on possessing so serviceable an adjunct to their studies as are these strong and lucid treatises.'"

Our pride in having "harnessed Niagara" receives a severe shock in the news that Italy is utilizing volcanic heat to warm her houses and light her cities.

The onesided and exaggerated nationalism of our modern age has greatly impaired the catholicity of science, which formed such a characteristic feature of the Catholic Middle Ages. When the exchange of professors between Germany and this country was first discussed, some twelve years ago, no less an authority than Professor Adolph Harnack remarked in the *Preussische Jahrbücher* (Feb., 1905): "In order to find teaching uninfluenced by national prepossessions, one must turn to the educational system of the Middle Ages.... The famous teacher [of that time] was not confined to any one country; he lectured at Naples, Bologna, Paris, Cologne or Oxford."

One of our contemporaries, in reply to a query, reminds its readers of a fact of which few seem to be aware, viz.: that the Apostles' Creed and the Our Father with three Hail Marys usually said at the beginning of the decades do not constitute part of the Rosary proper, but have been added by the Church to enable those who cannot meditate to share in the indulgences.

Is the FORTNIGHTLY REVIEW in the public library of your town or city? Would it not do good there, on file in the reading room? If so, why not present it to the library for a year? This is a very effective way of aiding in the apostolate of the press.

The growing influence of the feminist movement in England may be gauged by the fact that J. Fisher Unwin has lately published a book, "Women and Church Work," by Canon Streeter (Anglican) and Miss Edith Picton-Turbervill, in which a strong plea is made for licensed church work, pastoral visitations, preaching from the pulpit, and, in due course, admission to the full orders of the Anglican "priesthood." The main grounds of the appeal are, of course, the alleged equality of man and woman, the irrelevancy of sex considerations, special fitness of the women, and the fresh outlook of the feminine mind on religion and the world. According to *Catholic Book Notes* (No. 228), to which we are indebted for this information, the case of the Canon and the Miss is not satisfactorily supported by argument, and the Scripture references are superficial and weak; but the appeal to the precedents of the Society of Friends, the Salvation Army, and the seven thousand ordained women in the Free Churches of America must make a profound impression on English Protestants.

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 "America entering into this most fearful of all wars for the sake of safeguard-

ing liberty is a noble and inspiring example to mankind," says a contemporary. — America wielding her mighty influence to secure liberty and peace without oceans of blood, and halting instead of hastening the destruction of the world, would be a far nobler and more inspiring example.

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 The latest defence of the Loreto tradition ("Loreto and the Holy House," by Father G. E. Phillips; London: Washbourne), according to *Catholic Book Notes* (No. 228), is based almost entirely on Fr. Eschbach's two replies to Canon Chevalier. The author has no first-hand knowledge of Dr. Hüffer's "Loreto, eine geschichtskritische Untersuchung," the strongest and soberest study on the subject yet published. "In any case, says our esteemed contemporary, "Chevalier's main contentions still remain unshaken. There was a shrine of Our Lady at Loreto before the date of the supposed translation of the Holy House in 1294; the received tradition finds no clear expression until late in the fifteenth century; from the papal letters alone we may learn that it grew up by slow degrees; other documents formerly relied upon are unquestionably spurious; the Palestinian evidence lends no con-

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firmation to the story." The mentality of Fr. Eschbach is well shown by his insistence on the testimony of one Dr. Faller, "an illustrious professor of Oxford," as to the identity of the materials of the Holy House with the stone found near Nazareth. There was no one of this name, graduate or undergraduate, at Oxford at the period indicated.


brave thing to confront one's enemies, it is a far braver thing to confront even one's friend in the defence and maintenance of truth, right, and justice. And this is not a matter of physical courage. It is the moral heroism most needed in a republic. — Gen. Carl Schurz, "Reminiscences," Vol. III, New York, 1908, pp. 136 sq.

The eulogists of war among us will do well candidly to study the history of their own country. Such study will cure them of their romantic fancies for the moral beauties of war; as it will also correct the other notion caressed by them, that bravery on the battlefield is the highest form of human prowess and efficiency. They will learn that among a people like ours, it will be easy to find a hundred men ready to storm a hostile battery or to lead a forlorn hope, when they will meet only one with the moral courage to stand up alone against the world, for his conception of truth, right, and justice, and that while it may be a

We see from the question boxes of some of our contemporaries that D'Aubigné's History of the Reformation still forms the subject of anxious inquiry. Perhaps the following estimate of this book by a recent non-Catholic authority will prove helpful. G. P. Gooch says in his scholarly work, "History and Historians in the Nineteenth Century," Longmanns, 1913, page 547: "No historian of the mighty struggle [the Reformation] has enjoyed such boundless popularity as Merle d'Aubigné; and for half a century the Protestant world nourished itself on works which portrayed Luther and Calvin with an aureole round their head. The pious Swiss pastor had studied the writings of the Reformers with loving care; but his volumes belong to the literature of edification and are now almost forgotten."

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place the child under the influence of religion and make it a participator of the blessings of religion. A Catholic school would be an utter failure if it did not succeed in riveting its pupils to the Church for the length of their lives.—Little Rock (Ark.) *Guardian*, Vol. VII, No. 20.

The Rev. Mr. C. A. Shook, formerly a Josephite Mormon, has published a brochure, entitled "American Anthropology Disproving the Book of Mormon," in which he shows by quotations from the highest anthropological authorities that the twelve basic statements of the Book of Mormon about the prehistoric races of this continent are, in the words of Professor Wright of Oberlin, "made without any regard to facts." The brochure can be had from the Utah Gospel Mission, 1854 E. 81st Str., Cleveland, O. (Price 5 cents.)

The *Christian Cynosure* (850 W. Madison Str., Chicago, Ill.) is publishing extracts from the letters and addresses of John Quincy Adams, sixth president of the U. S., on Freemasonry. They were written during the great agitation following the murder of William Morgan, and are strongly anti-Masonic.

A collection of six hundred books in embossed type for the blind has been acquired by the Birmingham (Ala.) Public Library. The books are at the disposal of blind readers throughout the Southern States, and the government generously allows them to be sent free through the mails.

The cuckoo, or at least the American cuckoo, is earnestly defended from the common charge of robbing other birds of their nests by Mrs. Gene Stratton Porter in her delightful new book about birds, "Friends in Feathers." She says that the slander arose from the fact that the cuckoo often uses the old and abandoned nest of other birds as the foundation for its own nest. The cuckoo may be a "squatter," but it is not a nest pirate.

A school girl was required to write an essay of 250 words about an automobile. She submitted the following: "My uncle bought an automobile. He was riding in the country when it busted going up a hill. I think this is about twenty words. The other 230 are what my uncle said when he was walking back to town, but they are not fit for publication."

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that it appeals without delay to a large number of people, demonstrates almost to a certainty that the book is concerned with such trivial, superficial, ephemeral interests that it can have no serious significance.—Dr. James J. Walsh in *America*, Vol. XVII, No. 15.

Patriotism is a virtue, loved of God and man; in these days there is small danger that we forget it. Our danger lies another way. We may forget that hatred is a deadly sin. — *America*, Vol. XVII, No. 15.

Those who preach birth-control are responsible for the idea that large families are an evil. This idea is false and dangerous. For the sake of eugenics it is important that it be not spread. . . . In Dr. Bell's table 2,964 individuals are dealt with. In 41 "only child" cases, a majority died young. The bigger the family the better off are its members, if survival beyond the age of twenty be the measurement. Small families make the poorest showing under all conditions; their members are handicapped at all ages. The larger families, those around ten children, make the best showing at all ages, few of their members dying young and many living to old age. If superior parents want a large family they ought not to be discouraged by the widespread but false idea that every child beyond the second or third is likely to be progressively handicapped. The really important factor in determin-

ing a child's vitality is not the number of brothers or sisters who have preceded him, but the kind of stock he comes from.—Alexander Bell, M. D. in the *Journal of Heredity*, July, 1917.

Here are two negro stories which Raymond Blathwayt heard from O. W. Holmes and recounts in his recently published book, "Through Life and Round the World." A negro was called upon to give witness in a burglary case against a prisoner. "Do you call him a thief?" threateningly demanded counsel for the defence. "I'm not going to say he's a thief, sah, but what I says is dis: If I was a chicken and I saw that nigger loafin' aroun', I'd roost high — dat's all!" In another instance an old darkey lay very ill. The minister called. "Well, Rufus, how are you getting on? Did the new Doctor take your temperature?" "I don't know, sah," replied the old man; "The only thing I've missed so far is my old watch."

Books Received

Thomas Maurice Mulry. By Thomas F. Meehan. vi & 247 pp. 8vo. New York: The Encyclopedia Press, Inc.

The Holy Eucharist in the Light of Reason. By Rev. John Rothensteiner. 47 pp. 16mo. Techny, Ill.: Mission Press of the S. V. D. (Wrapper).

Chronicles of an old Missouri Parish. Historical Sketches of St. Michael's Church, Fredericktown, Madison County, Mo. By Rev. John Rothensteiner. 87 pp. 8vo. St. Louis, Mo.: "Amerika" Print. (Wrapper).



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Preuss, Edw. Zum Lobe der unbefleckten Empfängnis von einem, der sie vormalig gelästert hat. Freiburg, 1879. 60 cents, unbound. (Contains the remarkable history of the author's conversion).

Wedewer-McSorley, A Short History of the Catholic Church. St. Louis, 1916. 75 cts.

Grisar, H. (S. J.). Die römische Kapelle Sancta Sanctorum und ihr Schatz. Meine Entdeckungen und Studien in der Palastkapelle der mittelalterlichen Päpste. 156 pp., large 8vo. Richly illustrated. Freiburg i. B., 1908. 2.25 (cost \$3.60).

Leobner, H. Die Grundzüge des Unterrichts- und Erziehungswesens in den Ver Staaten von Nordamerika. Eine pädagogisch-didaktische Studie. vii & 200 pp., large 8vo. Vienna and Leipzig, 1907. \$1.50.

Gabriel, H. A. (S. J.). An Eight Days' Retreat for Religious. St. Louis, 1916. \$1.25.

Winterstein, Alfred. Die christliche Lehre vom Erdengut nach den Evangelien u. apostolischen Schriften. Eine Grundlegung der christlichen Wirtschaftslehre. Mayence, 1898. \$1.

Höpfel, Hild. (O. S. B.). Beiträge zur Geschichte der Sixto-klementinischen Vulgata. Nach gedruckten und ungedruckten Quellen. Freiburg, 1913. \$1.50 (unbound).

Uhde, Joh. Ethik: Leitfaden der natürlich vernünftigen Sittenlehre. Freiburg, 1912. 50 cts.

Rieder, K. Zur innerkirchlichen Krisis im heutigen Protestantismus. Eine Orientierung über moderne Evangeliumsverkündigung. Freiburg, 1910. 75 cts.

Rogala, Sig. Die Anfänge des arianischen Streites. Paderborn, 1907. 50 cts.

Sparks, Jared. The Life of George Washington. Boston, 1860. With two copper plates. \$1.25.

Le Plat, J. Canones et Decreta SS. Oecumenici et Generalis Concilii Tridentini, etc. Antwerp, 1779. (Large quarto volume, beautifully printed; binding slightly damaged). \$2.50.

Von Murr, Chr. G. (ed. by J. B. Hafkemeyer, S. J.) Geschichte der Jesuiten in Portugal unter der Staatsverwaltung des Marquis von Pombal. Aus den Handschriften. Freiburg, s. a. (Unbound). 75 cts.

Barrows, J. H. The World's Parliament of Religions. An Illustrated and Popular Story of the World's First Parliament of Religions, Held in Chicago in Connection with the Columbian Exposition of 1893. 2 vols. richly illustrated. Chicago, 1893. \$2.00.

Benedicti XIV, Pontificis Maximi, De Synodo Dioecessana Libri Tredecim. Ed. 2a Mechlinensis. 4 vols. Malines, 1842. \$3.50. ("This classical work, published after his elevation to the papacy, [is] an adaptation to diocesan administration of the general ecclesiastical law; [it] is called by Schulte, because of its influence, one of the most important, if not the most important, modern work in Canon Law."—*Cath. Encyclopedia*, Vol. II, p. 435).

Titi Livii Historiarum ab Urbe Condita quod extat, cum perpetua C. Sigonii et J. Fr. Gronovii Notis. Editio nova. 3 vols., beautifully

printed and bound in parchment. Basle, 1740. \$5. (A rare bargain).

McDonald, John, Gen. Secrets of the Great Whiskey Ring, containing a Complete Exposure of the Illicit Whiskey Frauds culminating in 1875, etc. Chicago, 1880. \$2. (This work, written by the former supervisor of internal revenue for the Missouri district, contains facsimiles of confidential letters and telegrams and much other documentary evidence).

Autobiography of Ma-ka-tai-me-she-kia-kiak, or Black Hawk, embracing the Traditions of his Nation and his Account of the Black Hawk War of 1832. Dictated by himself to Antoine LeClair, U. S. interpreter, Rock Island, Ill., 1833. Also Life, Death, and Burial of the Old Chief, together with a History of the Black Hawk War, by J. B. Patterson. St. Louis, Mo., 1882. \$2.50. (Rare).

Sparks, Edwin E. The Lincoln-Douglas Debates of 1858. Full text with introduction and notes. (Collections of the Illinois State Historical Library). Springfield, Ill., 1908. \$2.00.

The Official Catholic Directory for 1916. Complete Edition, bound. 65 cts.

McGill, Anna B. The Sisters of Charity of Nazareth, Kentucky. Illustrated. New York, 1917. \$1.50.

Mallet, Bernard. Mallet du Pan and the French Revolution. London and New York, 1902. \$1. (The life of one of the fathers of modern journalism, interestingly told).

Life of Mademoiselle Le Gras (Louise de Marillac), Foundress of the Sisters of Charity. New York, 1917. 40 cents.

Donovan, Mary E. An Unwilling Traveler. (Novel). St. Louis, 1917. 65 cents.

Sadlier, Anna T. Women of Catholicity. Memoirs of Margaret O'Carroll, Isabella of Castile, Margaret Roper, Marie de l'Incarnation Marguerite Bourgeoys, Ethan Allen's Daughter. New York, 1917. 40 cents.

Noll, Rev. John F. The Fairest Argument for Our Non-Catholic Friends. Third edition, Huntington, Ind., 1917. 60 cents.

Genelli, Fr. Life of St. Ignatius of Loyola. New York, 1917. 40 cents.

Sadlier, Anna T. Names that Live in Catholic Hearts. Memoirs of Cardinal Ximenes, Michael Angelo, Samuel de Champlain, Archbishop Plunkett, Charles Carroll, Henry de Larochejacquelein, Simon de Montford. New York, 1917. 40 cents.

St. Bonaventure's Seminary Year Book for 1917. Edited by the Duns Scotus Theological Society of St. Bonaventure's Seminary, Allegany, N. Y. (Contains many interesting and some valuable dissertations and essays). 35 cents. (Wrapper).

Meyer, Theo., S. J. Die Grundsätze der Sittlichkeit und des Rechts nach Massgabe der im Syllabus verzeichneten Irrtümer. Freiburg i. B., 1868. 65 cents.

Büchenhoff, K. Speisesatzungen Mosaischer Art in mittelalterlichen Kirchenrechtsquellen des Morgen- und Abendlandes. Münster i. W., 1907. 75 cts.

Huck, J. H. Uberrin von Casale und dessen Ideenkreis. Ein Beitrag zum Zeitalter Dantes. Freiburg i. B., 1903. 70 cents.

The Fortnightly Review, St. Louis, Missouri

The Fortnightly Review

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Antichrist

In a highly interesting volume titled "Antichrist: An Historical Review" (Burns & Oates, 1917), Col. James J. L. Ratton, author of several volumes on the Apocalypse, with which our readers may be familiar, inquires into the origin of the belief that before the second coming of Christ there is to be a great defection, headed by an individual, who is to work an incredible amount of harm to religion for three and a half years, till Christ will suddenly appear, put an end to this mischief, and thus close the terrestrial æon.

Col. Ratton traces "the Antichrist legend" to Daniel, and follows Bosuet in assuming that the Belial of the Jews is the original of the Antichrist of the Apocalypse and of Christian tradition. There is, however, an important discrepancy between the Jewish idea of Belial and the modern conception of Antichrist. The Jews understood that Belial should come immediately after Christ was slain and just before the kingdom of God was inaugurated on earth, whereas the Antichrist legend pictures the destroyer as coming after the kingdom of God has been in existence thousands of years,—in fact, just before its end. The chief interest of Col. Ratton's book lies in showing how this transformation took place. The gentile Christians, he says, knew nothing of the fulfilment of the apocalyptic prophecies in the time of Nero and Domitian,

and interpreted them in the light of the passage about Christ reigning for a thousand years. As the fall of Rome took place later without any manifestation of Antichrist, and as the millennium did not commence at once after it, the idea was transferred to the second coming of Christ, at the end of the world.

Catholics in the Middle Ages paid little attention to the Antichrist legend. But the Protestants took it up and turned it into a weapon against the Church. Luther called the dominion of the papacy "the Babylonian captivity" and identified the beast of the Apocalypse with some future pope. Catholics were taken aback by this construction and in self-defense took up the line of showing that Antichrist could not be the pope, but must be somebody else.

Col. Ratton is not altogether original in contending that this Antichrist expectation is a pure myth. Nor is there any dogmatic objection to accepting his theory, as e. g. Father Ernest R. Hull, S. J., does in the *Bombay Examiner* (Vol. 68, No. 21). We must not forget, however, that the current teaching on Antichrist is part of the Catholic tradition and goes back to the early Fathers. St. Paul says that "the day of the Lord" will not come "unless the apostasy first befall, and the man of lawlessness be revealed, the son of perdition." (2 Thess. II, 3). "Apostasy" in this connection can hardly mean a political upheaval, for the whole movement is described as "a mystery of iniquity," a sa-

tanic "seduction to evil for them that are perishing because they have not entertained the love of truth unto their salvation."

Col. Ratton's historical excursus is quite entertaining, but in appraising his conclusions at their true value, we must not overlook the fact, emphasized by Dr. Pohle (tr. Preuss, "Eschatology," p. 113), that St. John clearly speaks of the second coming of Christ and that Catholic theologians are well nigh unanimous in holding that the *katechon* ("he who restrains") is most likely the devil, who is reserving his forces for the end of the world, when he will make his last and most formidable assault upon the human race through Antichrist.

Cardinal Newman, who sets forth the Patristical teaching of Antichrist at length in a well-known essay ("Discussions and Arguments on Various Subjects," pp. 44-108) says: "In the present state of things, when the great object of education is supposed to be the getting rid of things supernatural, when we are bid to laugh and jeer at believing everything we do not see, are told to account for everything by things known and ascertained, and to assay every statement by the touchstone of experience, I must think that this vision of Antichrist, as a supernatural power to come, is a great providential gain, as being a counterpoise to the evil tendencies of the age" (p. 75).

We are indebted to Mr. Joseph N. Buechler, publisher of the *Messenger*, Belleville, Ill., for a copy of a well-executed group containing the portraits of all the deceased priests who labored in the Diocese of Belleville since its organization. The sheet is suitable for framing and sells for \$1.50.

The anvil lasts longer than the hammer.

The Liberty of the Press in Wartime

The death at Maidstone, England, July 24, of Manton Marble, the well-known American publicist, recalls his ownership, from 1862 to 1876, of the *New York World*, and in particular the suppression of that newspaper by President Lincoln. Under Marble's editorship, in the course of the Civil War, the *World* published an alleged call from the President for 400,000 men by draft or enlistment. The call turned out to be a deception practiced on the *World* and one other New York paper, the *Journal of Commerce*. But though Marble at once made a correction, his arrest was ordered and his office occupied by troops. The publication of the *World* was suspended for two days, May 20 and 21, 1864. This incident drew Marble's famous Letter to the President, dated May 23, 1864. He said in part:

"All of the facts above recited were telegraphed at once to you through the Secretary of War, by General Dix. I assert our utter blamelessness. I assert, moreover, that I have never known a mind so prejudiced in which acquaintance with these facts would not enforce the conviction of our utter blamelessness. Here was the absence of an intent to do wrong; here was an antidote for an injury unwillingly assisted, more complete and effectual than the injury itself; here was alacrity and search for the wrongdoer, and assistance rendered to your subordinate to discover the author of the insult done to you.

"With these facts set fully before you by the general commanding this Department, you reiterated an order for my arrest and imprisonment in Fort Lafayette; for the seizure and occupation of the *World* office by a military guard, and the suppression of its publications. The *Journal of Commerce*, its editors and publishers, were included in the same order.

"I believe, although I cannot state of my own knowledge, that to the commanding general's assertion of our entire

blamelessness it was owing that the order for our arrest and incarceration was rescinded. But the order for the suppression of the *World* was not rescinded. Under your orders, Gen. Dix sent a strong military force to its publication office and editorial rooms, who ejected their occupants, and for two days and three nights held possession there, injuring and abstracting some of their contents, and permitting no one to cross the threshold. Not until Saturday morning did this occupation cease. Not until today has the *World* been free to speak. But to those who have ears to hear, its absence has been more eloquent than its columns could ever be."

Even worse was the fate of James A. McMaster and the *Freeman's Journal*. Shea, in his "History of the Catholic Church in the United States" (Vol. IV, p. 472) tersely states the facts as follows:

"The *Freeman's Journal*, edited by James A. McMaster, at first took strong ground against Southern writers like Bishop Lynch and Rev. Mr. Perché. In time, however, it censured bitterly the conduct of the Republicans in power. This led to action by a United States grand jury, and to the exclusion of the paper from the mails. It was suppressed after the issue of August 24, 1861, and McMaster himself was arrested without warrant or indictment, and long confined a close prisoner in Fort Lafayette. No formal charge was ever made against him, nor was he ever brought to trial. His case was simply one of the many arbitrary arrests which disgraced our government. Publication [of the *Freeman's Journal*] was not resumed till April 19, 1862."

Those of us whose knowledge of the Civil War is not derived exclusively from the popular textbooks (of which a recent writer says that they might fitly bear on their cover the note: "Every page duly censored and incensed"), know that the cases of Manton Marble and James A. McMaster, two of the

ablest editors in America, were by no means the only attempts to intimidate the press under Lincoln's rule. The number of "arbitrary arrests which disgraced our government" during the Civil War era was exceedingly large; so large indeed that many an ardent patriot lost all faith and hope in the cause of Democracy.

The Juvenile Court

Delinquent boys in many instances drift into the Juvenile Court, to be tried, admonished, reprimanded, placed on probation, or else to be committed to the State Reformatory or to some denominational institution for correction.

The Juvenile Court is one of the many necessary evils of the time. Its existence proves that juvenile delinquency has become a serious problem, the solution of which must be no longer delayed. Twenty-five years ago these tribunals did not exist. There was no need of them. Now, however, we find them established in nearly all large cities.

We say that the Juvenile Court is a necessary evil. It is *necessary*, because something must be done with young delinquents, as any sane person will admit. It is an *evil*, inasmuch as the State, in the person of the judge, is expected to do what ordinarily is the duty of the home. Or rather, the judge is expected to undo the mischief for which the parents are primarily responsible. It is often a desperate yet futile effort to turn rotten apples into good ones. On more than one occasion we have advised judges to send the *parents* to the State Reformatory instead of the children, for they are usually to blame.

If no church or society of any kind can replace the family, the same is true with reference to the State, State officials, and State institutions. The State, however, is interested in keeping down the num-

ber of criminals, and from this viewpoint the Juvenile Court is a measure of self-protection. And if the principle of individual self-protection is correct, it must be conceded that, *a fortiori*, the State cannot permit young delinquents to grow up into professional crooks. Hence, relatively speaking, that is to say, under the present unfortunate home and street conditions, the Juvenile Court is not an evil, but rather a means devised for the purpose of minimizing or eliminating an existing evil, *viz.*, juvenile delinquency or criminality.

In forming an opinion, let us bear in mind that the Juvenile Court is not the cause of juvenile delinquency, but the latter is the primary and sole cause of the existence of the former. The direct object of the Juvenile Court is to investigate, to admonish, to reprimand, to correct, and only when all ordinary means of correction have been exhausted, to punish by committing the delinquents to an institution of compulsory correction or education. A good juvenile judge is a blessing for the delinquent boys who appear before him, as well as for the community which has elected him. If he possesses the proper qualities, it will be an easy matter for him to gain the confidence of the youngsters, which in the majority of cases means practically everything.

We understand that the Juvenile Court is a private tribunal. Children are to be corrected with the least possible publicity. If this is the intention, then all those who are not actually concerned in the proceedings ought to be barred from the courtroom. We have found that, in many instances, the courtroom is a loafing place for anybody who cares to drop in, not to forget the reporters who write all sorts of fictitious stories at the expense of the truth.

Finally we would recommend that, as in Chicago, St. Paul, and

other places, a priest be appointed in every city for the purpose of attending all the sessions of the Juvenile Court. Every boy who has gone wrong, has his own story, and moral disorders are usually to be found at the bottom of it. The judge cannot remove these, while the priest can reach the heart and the soul, if he knows how to go about it, and dispose the boy to settle his account with God. Among the juvenile delinquents there is usually quite a large percentage of Catholic boys, and we maintain that the Church is, and consequently the priest ought to be, interested in their moral and spiritual welfare. He should make it a point to learn the truth, and here the truth is anything but pleasant; he should call the attention of the boys to the curative and preventive means offered by the Church, and see to it that, in case of commitment, Catholic boys are sent to Catholic institutions. However, the priest who wishes to do this kind of work should be careful in his dealings with the court and probation officers. It won't do to "butt in," to exercise undue influence and interfere with the work of the State, county or city officials. If he does this, the priest will soon find out that his presence is unwelcome, while, if he is found to be the right man for the place, any judge or officer will gladly and thankfully accept his suggestions and coöperation. Let the judge handle the material part of the problem, and the priest concern himself principally with the soul, and thus the lad will receive proper attention all around. We knew two juvenile judges who were always glad to see us enter the courtroom, and time and again entreated us to speak privately to the unfortunate boys. Those gentlemen were determined to do all the good they could, and so were we; they cheerfully gave us the custody of many a boy, and we shall grate-

fully remember them and other Catholic and non-Catholic judges for the opportunities they gave us to help the good work along. The juvenile priest must not be narrow-minded. He must treat all children alike, be they Catholic or non-Catholic, black or white; and never interfere, directly or indirectly, with the religion of Protestant or Jewish children. We Catholics resent any attempt of non-Catholic judges or clergymen to influence our children in favor of their respective religious denomination; but whilst we demand religious freedom for ourselves and our children, even the delinquent ones, we must respect and defend the rights of our fellow Christians and of all citizens.

Go into the Juvenile Court of any of the larger cities, examine the statistics, and you will be astonished at the large number of cases that are brought to the attention of the juvenile judges and officers annually. There is still more cause for alarm when we bear in mind that less than 50 per cent of all cases of juvenile delinquency become known. We have seen parents who personally delivered their children up to the Juvenile Court for various reasons, usually because they were "incorrigible,"—a term which covers disobedience, truancy, stealing, and immorality of every sort. But most of the parents prefer to hush up such matters, to avoid publicity and disgrace. While we do not blame them for shielding their delinquent children, because the disgrace of a child reflects upon its parents, we maintain that to conceal the disease is by no means to cure it.

A member of the detective force of one of our large cities told us that practically all the professional crooks have a record of juvenile delinquency. He was right, for crooks are not born, but made, and if criminality is to be eliminated or checked, then juvenile delinquency

must be done away with. The home, the Church, and the State must all coöperate in removing the causes of juvenile delinquency, and only then will the effect cease, that is to say, will crime and criminals disappear. If, however, things are permitted to go from bad to worse, it is greatly to be feared that the future will witness the complete demoralization of society.

FR. A. B.

The Socialist Attitude towards War

Nearly the entire Socialist press of this country is strenuously opposed to the war, which the Socialist Party, by an overwhelming vote (21,639 to 2,752) has declared to be "the most unjustifiable in the history of the world."

To explain and justify this attitude, the Rand School of Social Science has issued a "Documentary History of the Attitude of the Socialist Party toward the War," which has a peculiar interest as a record of the mental processes of the "only important organized force in America to maintain an active opposition after our country has entered into the world carnival of slaughter."

Mr. Morris Hillquit, one of the ablest exponents of Socialism in America, thus announces the text which the party has adopted as its guide:

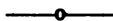
"The Socialist opposition to war is based not merely on humanitarian grounds, potent and compelling as these are, but principally on the deep-rooted conviction that modern wars are at the bottom sanguinary struggles for the commercial advantages of the possessing classes, and that they are disastrous to the cause of the workers, their struggles, and aspirations, their rights and liberties."

Mr. Hillquit thinks that while Germany was primarily responsible for the immediate outbreak of the war, England, Russia, and France fully share her guilt. The ruling

classes of each leading country, the powers of money, industry, and trade, had been reaching out for the commercial control of the world, and the governments were merely the agents of these interests.

For the Socialists the issue "Democracy vs. Autocracy" is nothing but the "iridescent garb of lofty idealism" in which the profiteers have ever sought to clothe "every great national or international iniquity." Mr. Hillquit and his fellows believe that, as governments are organized to-day, all wars are the negation of democracy. Capitalism knows no country. It is the same in France and England as in Germany and America. For its national boundaries and the "sham patriotism" that goes with them are merely the walls behind which competing groups mature their murderous plots of self-aggrandizement. Wars will inevitably recur until the workers of all nations awaken to their common interest, rise against their masters, and establish "The Brotherhood of Man, the Federation of the World." The only present hope of democracy lies in the collapse of the war through the refusal of the workers to fight their masters' battles. When the workers lay down their arms and extend the hand of comradeship in emulation of the Russian workers in Galicia, Capitalism will totter on its throne and the dawn of permanent universal peace will be at hand.

There is danger that this seductive day-dream will lure many workmen into the Socialist fold.



The evening lesson was from the Book of Job and the minister had just read, "Yea, the light of the wicked shall be put in total darkness. "Brethren," said the minister with scarcely a moment's pause, "in view of the sudden and startling fulfilment of this prophecy, we will spend a few minutes in silent prayer for the electric lighting company."

The Last Twelve Verses of St. Mark

Dr. Lyman Abbott recently said in the *Outlook* that Jesus exercised His authority only over those who accepted it. Thereupon "Agnostic" asked him how he reconciled this statement with Mark XVI, 16: "He that believeth not shall be damned." In reply the Reverend Doctor says (*Outlook* Vol. 116, No. 12, p. 435):

"Jesus never said, 'He that believeth not shall be damned.' The last twelve verses of the Gospel of Mark (9-20) are a supplement or appendix, or probably two supplements, added by some unknown copyist to complete a book which had been left incomplete."

This is an easy way of disposing of a vexed problem. The Biblical Commission has declared as late as June, 1912, that it is *not* proved that St. Mark did not write the twelve verses in question.

It is claimed that these verses do not occur in the two oldest Greek manuscripts, the Vatican and the Sinaitic, and in the Syrus Sinaiticus; that several ancient writers, e. g., Eusebius and St. Jerome, witness to their omission in the best manuscripts of that time; that an alternative ending was early in circulation; that they are not in the language and style of St. Mark.

Against these contentions it is urged that the Vatican MS. is a halting witness, for after Mark XVI, 8 it leaves a blank column, while the Sinaitic MS. inserts an unusual and rather suspicious arabesque; also, that the disputed verses are found in almost all other Greek MSS., both uncial and cursive, and in all the versions; that Eusebius and St. Jerome are personally rather favorably inclined to them. The mere silence of certain Fathers is of little value in face of the fact that St. Irenaeus explicitly and emphatically quotes Mark XVI, 19 as St. Mark's own, while even earlier St. Justin

and Hermas also appear to have used these verses.

Even Dr. Swete, himself opposed to the Marcan authorship of the passage, admits ("St. Mark," p. cix), that "on the whole it seems safe to conclude that at Rome and at Lyons in the second half of the second century the gospel ended as it does now. If the last twelve verses did not form part of the autograph, there is nothing to show when they were attached to the gospel. But they must have been very generally accepted as the work of St. Mark soon after the middle of the second century, if not indeed at an earlier time."

As for dissimilarity of language and style, Dr. Dean ("The Gospel according to St. Mark," Westminster Version, p. xiii) reminds us that this argument proves nothing in view of the shortness of the passage and the unevenness of St. Mark's Gospel as a whole. Verse 15 begins with his favorite *kai*, and verse 16 without any connecting particle at all. There are whole sections of the Gospel exceptionally free from his characteristic words. Thus there is no *euthus* from XI to XIV, 43. "In these matters there is danger of being too subjective. Some have felt the weight of the difficulties urged so much as to suggest that St. Mark wrote his conclusion at a later period, and so occasioned the circulation of incomplete copies. This is a hazardous conjecture, and we may well content ourselves with the authoritative answer of the Biblical Commission, that the non-Markan authorship is a thing not proven." (Deane, *ibid.*, p. xiv.)

Dr. Abbott refers his questioner "to the 'Twentieth Century New Testament' or any modern-school commentary," as if the authenticity of Mark XVI, 9-20 was generally denied by modern critics. This is not true. It is expressly upheld and defended by Wolf, Storr, Hug,

Schott, Himly, Olshausen, Kirchhofer, Guericke, Ebrard, Rink, Bisping, Demaret, R. Simon, Bengel, Matthaei, Eichhorn, Saunier, Feilmoser, Scholz, Schleiermacher, De Wette, Schwarz, Lange, Bleek, Reithmayr, Maier, Patrizi, Hilgenfeld, Keil, Burgon, Salmon, Scrivener, and many others.

For a fuller discussion of this topic the reader may be referred to Burgon, "The Last Twelve Verses of the Gospel according to St. Mark," Oxford and London, 1871, and Knabenbauer, S. J., "Commentarius in Evangelium secundum S. Marcum," Paris, 1907, 2nd ed., pp. 446 sqq.

The War in Latin

The Creweian oration at Oxford this year was delivered by Sir Herbert Warren. We quote some extracts from the *London Times*.

When the war began, many thought it would be short. That was not the view of Lord Kitchener of Khartoum. "Non ita visum Horatio illi Meroetico, duci summo, rerum columini, vel potius colosso, cuius verum nomen, si 'tria kappa kakista,' at 'duo kallista' esse posse docuit, cui nunc eheu mare Atlanticum pro tumulo, Orcades pro cippo sunt." He himself (Warren) had also predicted that the conflict would be lengthy. To-day the third and worst wave was upon them. If they could breast that, the rest would be easier. The Germans, like Thrasymachus, defined justice as "the interest of the stronger." Unlike Thrasymachus, they did not blush when refuted. "Refellit Socrates, erubuit Thrasymachus, num erubescet gens illa? Miratur potius genus humanum sibi tamquam innocenti non credere. At tu scriptis, Germane, maneres!" But a miracle was happening. America was hastening to help. Soon it would be seen what the far-famed bird of Freedom could do

against the eagles of Caesar—"quid Foederatae Civitates in rabidum valeant tyrannum!" In France the British, side by side with the French, were pushing the war with every device, aeroplanes, inflammatory bombs, and "tanks,"—"denique, si non equis Troianis, at machinis illis cataphractis ambulatoriisque, per trocleas et tympana grassantibus, quas 'cisternas' miles gregarius vocat, vi viam ad victoriam munientes." The Germans pursued the policy of frightfulness, vaunting their submarines, and, like the sycophant in Aristophanes, bawling ü, ü, ü, ü, or invoking the Teutonic God, who sits enthroned above Seraphim and Zeppelins:

"Te, Germane Deus, patriae te Iuppiter, oro,
Qui Cherubim Seraphimque sedes
super et Zeppelinos!"

He then spoke of naval matters, touched on the Russian revolution and the Italian *alpini*, Bagdad and Mesopotamia, once more a "blessed word," and after a digression on Ireland, commented on home affairs, applying to Lloyd George with some adaptation Virgil's well-known description of Numa Pompilius and comparing him to David killing Goliath with the sling: "Hunc enim David, tanquam cognominem minima olim Iudaeorum tribus, Cambria parvula in nidulo illo saxulis asperrimis adfixo nutritum, giganta ballistis suis, sicut ille funda, deiecit, in pugnam mittit."

The whole thing reads like a school-boy exercise.

Father John T. Durward's book, "Poems of B. I. Durward, Illustrated Centenary Edition, 1917. With Life and Criticism of Poetry," is published at Baraboo, Wis. by the Pilgrim Publishing Co. Price, bound in silk cloth, \$2; cheaper binding, \$1.50.

Only the best blades keep their temper.

A Forgotten Catholic Poet

The Rev. John T. Durward, in the memoir of his father prefixed to the illustrated centenary edition of "The Poems of B. I. Durward," justly complains that, whereas such a comparatively insignificant writer as George H. Miles has a column in the Catholic Encyclopedia, Bernard Isaac Durward is unmentioned. The complaint applies also to our text-books of American literature. Not one of them, so far as we are aware, gives even passing mention to the author of the "Wild Flowers of Wisconsin."

We have had a copy of the "Wild Flowers" in our possession for many years, given to us by a priest who had known the poet and had visited him in his "Glen" at Caledonia, Wis. We have had a warm corner in our heart for Durward and his poems ever since, and therefore hail the new collected edition of them with pleasure. For though we cannot entirely agree with the high estimate of his poetic talent formed by his son, we can and do appreciate the beauty of such poems as "Indian Summer," "To the Wisconsin River," "St. Mary's of the Pines," and think they ought to be more widely known, especially among Catholics.

Father Durward's "Memoir," which introduces the volume, is the first biography of the poet we have ever read. From it we gather that B. I. Durward was born of Protestant parents at Montrose, Scotland, in 1817, and early showed talent for portrait painting, which was to be his bread winner. After a brief residence in England, where he married Miss Margaret Hilyard, he emigrated to Wisconsin, then a territory. He landed at the Milwaukee docks in 1845, with one English shilling to begin life on. After an unsuccessful effort at pioneering in Dodge County, Durward settled on the Milwaukee

River, a few miles upstream, at what is now Gordon Park. Here it was that, early in 1853, he received the gift of the Catholic faith. His wife followed him into the Church and their four children were also baptized. "In the first fervor of conversion there was thought of both parents joining a religious order; but priestly advice and common sense prevailed over religious enthusiasm." A compromise was found by the opening of St. Francis Seminary. Here, in the scarcity of English speaking men of education, Mr. Durward was welcomed as professor of belles lettres. His modest salary of \$200 per annum he eked out by painting altar-pieces, while his wife made lace for albs and altars. In 1862 Mr. Durward moved with his family by one-horse team to "The Glen," a beautiful spot he had discovered on a vacation jaunt in Columbia County. Here he spent the remainder of his life. In 1872 appeared his "Wild Flowers of Wisconsin," which gave him fame. He lived to be eighty-five years of age, always active, though never robust, and died March 21, 1902. His corpse lies buried among his loved pine trees, by the chapel that he built, and of which he wrote:

"May my mouldering ashes lie
Blest and near thee, though unheeding,
Song of Vespers,
Or the Kyrie Eleison's
Plaintive cry!"

Mrs. Durward survived her husband six years and lies at his side. Inscribed on her tomb are the words, "Mother of Priests." One of these is the Rev. John T. Durward, who has erected a fitting monument to his father in the centenary volume under review.

Mr. Durward's poems are mostly short lyrics and sonnets. Some of them are "in the finest spirit of English classic verse" and rich in

beautiful similes. In later years his muse became too didactic. His longest and most pretentious work, "Colombo: An Epic," is not included in this collection.

As a specimen of Durward's lyric poetry we may be permitted to quote

Indian Summer

The forest is on fire! the nightly frosts,
The stealthy vanguard of grim winter's
power,

Have turned the ash and beeches green
to gold,

And lit the maple leaves with crimson
flame;

And through their boughs, like ashes from
a grate,

The leaves are falling. Ah, the falling
leaves!

The dark green oak alone, like hopeful
heart,

Carries his fresh youth into wintry age,
And views the dwindling pathway of the
sun,

Unmoved, while weaker ones around grow
pale;

Yet through his boughs, like tears from
hero's eyes,

Some leaves are falling. Ah, the falling
leaves!

The smoky air hangs on the earth like
bloom

Upon a citron; or, as if some vast

And busy Indian camping ground were
near;

And while I write, a boy with flaxen
curls,

Brings me some arrow-heads of flint, he's
found,

Which seem to say, too, "Ah! the falling
leaves!"

How many withered hopes, from human
hearts,

Lie like seared leaves, along the vaults of
death!

And, sadder yet, how many hearts grown
cold,

Still living, but without the fire of love!
Decay and death make harvest all the
year,

And make us sigh still! "Ah, the falling
leaves!"

The boy with the flaxen curls, by the way, was the editor of this centenary volume, Father John T. Durdward.

We American Catholics have so few good poets that we can not afford to neglect the sweet singer of Wisconsin.

A Prayer Against Submarines

Miss Amy A. Bernardy contributes to the *Outlook* (Vol. 116, No. 10) a prayer for protection against submarines, which, she says, was composed for her by Msgr. Quadri, canon of St. John Lateran, now a chaplain in the royal Italian navy. Here is the text:

CONTRA SILURANTES

Psalm. cxviii: Gressus meos dirige secundum eloquium tuum, ut non dominetur mei omnis injustitia.

Psalm. xxiv: Deus meus, in te confido, non erubescam.

Psalm. lviii: Eripe me de inimicis meis, Deus meus, et ab insurgentibus in me libera me.

Psalm. ci: Domine, exaudi orationem meam, et clamor meus ad te veniat.

Oremus: Deus qui transtulisti patres nostros per mare rubrum, et transvexisti eos per aquam nimiam, laudem tui nominis decantantes, te suppliciter deprecamur, ut in navi famulos tuos, repulsis adversitatibus inimicorumque subaqueis insidiis, portu semper optabili, cursuque tranquillo tuearis. Per Christum Dominum nostrum. Amen.

There is no need of translating the extracts from the Psalms. The body of the prayer reads in English: "Let us pray. O God, who brought our fathers through the Red Sea and carried them through the waters, while they continued to sing praises to Thy name, we humbly beseech Thee to watch over Thy servants in this ship, warding off the enemies' attacks and snares under water, to bring them on a quiet voyage to the haven at which they

wish to arrive, through Christ our Lord. Amen."

The word *silurantes* cannot be found in the ordinary Latin lexicon. In Italian *siluro* is used for torpedo shell. The editors of the *Outlook* think that this word is derived from the Latin *silurus*, which means sheatfish or catfish. From this noun is derived the verb *silurare*, to fire a torpedo. The submarines, therefore, are torpedoers or *silurantes*.

It has been suggested that the word might be adopted into English, and thus, instead of saying that a vessel was torpedoed, it might be said that it was *silurated*; but we can see no advantage in the change.

Notes and Gleanings

In a letter addressed to the leaders of the belligerent nations, August 1, the Holy Father again appeals to them to stop the terrible slaughter and at the same time proposes a programme for "a just and durable peace." This programme includes the evacuation of Belgium with the guarantee of her full political, military, and economic independence, the withdrawal by Germany from France, and the restitution of the German colonies. It leaves to discussion and settlement by conciliation the territorial questions between Italy and Austria and between Germany and France, the future of Armenia, the Balkan States, and Poland. The principal suggestion of the papal programme is simultaneous and gradual disarmament by all the belligerents and the substitution of moral for physical force in the dealings of nations with one another.

Benedict XV speaks not only as a benevolent neutral, but as the Father of all the faithful and as the vicegerent of Jesus Christ on earth. Will his voice be heard? We do not know; but we do know that every Catholic is in duty bound to pray and work and use all his influence to the end that the Pontiff's appeal may be favorably received everywhere

and peace restored to a blood-drenched and war-weary world. *Fiat!*

—o—

Every subscriber of the FORTNIGHTLY REVIEW is able to tell at a glance how his account stands with this journal. The date to which his subscription is paid appears above his name on the address label, either at the top of the first page or on the wrapper. Within two or three weeks after a payment is received at this office, the date is advanced one year for every \$2.50 paid. If your date is not 1918 or 1917, you are in arrears. Please do not wait for a bill. Pay ahead of your own accord. It saves us labor and expense and shows that the REVIEW is appreciated.

—o—

An old friend of the REVIEW writes: "I am heartily glad to see that you disdain empty titles and honors, and hope your readers will show their appreciation of your work during the coming jubilee year of the FORTNIGHTLY REVIEW by procuring each at least one new subscriber. I have resolved to get you *five*, if possible, and send the first one herewith. I know you have worked for the good cause hard and unselfishly for more than twenty-five years and that to procure you new subscribers is the most effective way of showing approbation and giving the help and encouragement you need and so richly deserve."

Vivant sequentes!

—o—

We read in the London *Saturday Review*, No. 3220:

"The visit of Lord Newton to the Hague, to discuss the treatment of prisoners with German officials, has been satisfactory. The points agreed have not, as we write, been ratified by the German government, but we believe they will be. The results will be the internment in neutral countries, chiefly Holland, of prisoners, who have been in captivity for eighteen months, the reduction of punishments for attempts to escape, the relaxation of the stringency with which parcels of food are examined, and exchanges of prisoners on reasonable terms. Months and months of despatch and note-writing

would not have brought about that which a little tact, a little common-sense, and personal conversation have achieved in a week. Lord Newton and his colleagues are to be congratulated on their discharge of a delicate and difficult task."

If we are correctly informed, Germany has ratified the Newton arrangement. Would not "a little tact, a little common-sense, and personal conversation" go far towards achieving the peace so ardently desired by all the belligerent nations? Why not follow the Holy Father's advice and begin friendly negotiations?

* * *

We learn from the N. Y. Times Book Review that Harper & Bros. are planning the publication of "an encyclopedia upon a world basis." It is to be rather an encyclopedic library, consisting of twenty-four special encyclopedias, each comprising six volumes and devoted to a particular race or nation. The enterprise owes its inception to Rabbi Isidore Singer. Mr. Adolph Lewisohn has agreed to furnish the necessary financial backing. The editorial work will be under the direction of a board of specialists and scholars drawn from the faculties of American universities. The set that will be devoted to the U. S., we are assured, will "contain a more comprehensive and detailed account of the development of this country than has yet been published." Perhaps this part of the great library will be worth while. We have grave doubts, however, as to the other sections. The time is not propitious for such a gigantic work, and our American universities cannot cope with it unaided. What would be left of the Catholic Encyclopedia, for instance, if the contributions by foreign scholars were eliminated?!

—o—

The London *Saturday Review* has no high opinion of Oscar Wilde. "Oscar Wilde," it says in a review of Arnold Bennett's "Books and Persons" (No. 3221), "had all the hard, flashing wit of Sheridan; but he had read Suetonius and Gibbon till he grew mad, and determined to repeat the lives of Commodus and Elagabalus in Chelsea. He had plenty of opportunities of escape, but he

thought nobody dare touch him. He posed on the platform, and he posed in prison. He was a mass of affectation, a lump of lies."

The same able *Review* (No. 3221) deplores the lack of competent literary criticism in the English press. "The morning and evening papers are in such feverish haste to tear slabs out of the book before the other fellow has got it, that it is impossible for the critic to read the book, much less to understand it.... The weeklies are a little better, but not much, and they live on the publishers' advertisements, so that care must be taken not to judge too harshly. The magazines and monthly reviews might, if they would, seriously criticize books; but they won't, because they are stuffed full of politics and morals.... There is hardly such a thing left as honest or competent criticism in the press; and without good criticism bad books will flourish and good books disappear, by a law as certain as that a bad currency will drive out a good one."

Tout comme chez nous!

The National Security League is surprised that naturalized Americans of German birth have not rushed to sign the declaration of loyalty it proposed for them. The New York *Evening Post* says there are many Americans of purely native ancestry who would not sign any such declaration without reservations. To demand a declaration of loyalty to the government, says our contemporary (Vol. 116, No. 221, p. 6), is an insult to every person asked to put his name to it. "The ordinary man, if requested to make affidavit that he is no thief or wife-beater, would be more than likely to knock the inquisitor down. If you ask a naturalized citizen to swear that he will keep his oath of fealty to the United States, is it surprising that he sends you sharply about your business?"

Mr. Joyce Kilmer's recent volume of interviews, called "Literature in the Making," is described by a competent critic in the N. Y. *Evening Post* (Aug. 6th, p. 6), as "a sorry performance," without humor and proportion. "Mr. Kilmer,"

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the critic says, "reports the assertions of people like Harry Leon Wilson, Fanny Hurst, and George Barr McCutcheon upon literary topics with a gravity that ignores the palpable incapacity of these writers to say—offhand, at any rate—anything worth listening to. Chambers' inane dicta on genius are set down as if they were Thackeray's, and Rex Beach's on fiction as if they were Kipling's." Yet even Catholic papers have praised Kilmer's book; for no other reason, we surmise, than the compiler's recent return to the Catholic fold. Such is literary criticism among us!

—o—

The *Ave Maria* (N. S., Vol. VI, No. 6, p. 177) expresses astonishment at the fact that there are Catholics so ignorant of their religion as to be ensnared by Christian Science, so-called, which is notoriously both unchristian and unscientific. Our contemporary briefly clears up the difficulties experienced by some Catholics in connection with the claims of Christian Science, and aptly concludes: "The essential error of the Christian Scientists lies in substituting temporal for spiritual blessings. These 'New Christians' are like the Jews of old, who valued the loaves and fishes more than the words of eternal life."

—o—

The *Ecclesiastical Review*, in a notice of the last two volumes of the Pohle-Preuss Dogmatic Series, says (Vol. LVII, No. 2, p. 206):

"With these two volumes Mr. Preuss' translation of Professor Pohle's Dogmatic Theology reaches its conclusion and the English language becomes enriched by a work of unique character and value. We have, it is true, several other more or less similar treatments of the same general subject; notably Father Hunter's well known 'Outlines' and Drs. Wilhelm and Scannell's excellent adaptation of Scheeben. But heretofore there has been in English no such comprehensive and thoroughly systematized course of theology as we now possess in the present twelve handy and well made textbooks—textbooks, since in style, method, and general arrangement they are perfectly adapted for use in the class-room, though they serve no less conveniently the purpose of priests who desire to review their dogma and prefer using an English rather than a Latin instrument in so doing."

—o—

Of Dr. Pohle's treatment of Eschatology—the touchstone of every dogmatic theology—the same *Review* says (*ibid.*): "Obviously these momentous themes bristle with problems the discussion of which demands great doctrinal precision and discernment as well as a comprehensive mastery of all the sources of faith and of the province of reason in the pertinent fields. These qualities are realized fully in the little volume above. Since it is impossible for the finite mind to realize the tremendous truths here discussed, the writer or the preacher is

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In reporting the death of Dr. Boissarie, president of the Bureau des Constatations at Lourdes, the European correspondent of the Catholic Press Association recalls a bit of advice given to the doctor by Pope Pius X, in 1904. It was to the effect that “the word *miracle* should never be pronounced lightly.” Dr. Boissarie

was anything but skeptical. His greatest joy, says the correspondent quoted (*Josephinum Weekly*, Vol. III, No. 38), was to verify a miracle, “for he felt that he had the honor of the Virgin of Lourdes to guard before a jealous world.”

The Solicitor of the Post Office Department at Washington, Mr. W. H. Lamar, in a letter addressed to Representative Igoe of Missouri, July 27, declares that the law forbidding advertisements of intoxicating liquors to be sent through the mails to any point in States which forbids the advertising of such liquors or the soliciting of orders therefor, does not apply to orders, bills, or invoices when they contain nothing which could be construed as an advertisement or a solicitation of further orders.

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A contributor to the *Josephinum Weekly* (Vol. III, No. 38) expresses the opinion that in continuing the insurance of members drafted into the army, the Knights of Columbus and several other Catholic societies are endangering their financial standing and committing an injustice towards their older members. Assuming that five per cent of the members are sent to Europe, he says, and twenty-five per cent of these are killed, the K. of C. will have to pay out \$5,000,000, in addition to the sacrifices required by their charitable undertakings in connection with the war. The writer thinks it would have been wiser to discontinue the insurance of drafted members and to refund their paid-up premiums with a liberal rate of interest. This would have worked no hardship, as by far the majority of these members are young men with no dependents, who have paid comparatively little into the treasury, whereas the older members, who stay at home, have contributed much longer, and have families to support, with no prospect of a pension in case of illness or disability. Clearly, it is "a perilous financial course" upon which these societies have embarked, and we can only hope that the casualties will fall below the writer's estimate. In the case of the K. of C., no doubt, a good many of the drafted members will be of the non-insured class.

In the current number of the *American Journal of Sociology*, published by

the University of Chicago, Prof. Roger W. Babson says: "Labor union leaders, by joining hands with war leaders, have to a great degree lost the confidence of workers." This is evident to every one who reads the labor press or associates to any extent with laboringmen. It is significant to note that Prof. Babson shares the view of the London *Saturday Review* recently quoted by us (No. 15, p. 236). He writes: "If the war keeps on, and if we do not see more coöperation between employer and employee here in America, it does not take much imagination to see the fires that burn in Russia leaping across the boundaries to start a conflagration in the rest of Europe and this country as well. The lines are all laid for such an event."

Books Received

Theology of the Cultus of the Sacred Heart. A Moral, Dogmatic and Historical Study. By the Rev. Joseph J. Ch. Petrovits, of the Diocese of Harrisburg. (Dissertation Submitted to the Faculty of the Sacred Sciences at the Catholic University of America for the Doctorate in Theology). 227 pp. 8vo. Washington, D. C.: Catholic University of America. (Wrapper).

Catholic Vacation Schools an Urgent and Nation-Wide Necessity. Suggestions as to How to Organize and Conduct. A Compilation by Rev. John M. Lyons, S. J., Chicago, Ill. 13 pp. 8vo. (Wrapper).

Word-Book of the English Tongue. By C. L. D. viii & 216 pp. 16mo. London: Geo. Routledge & Sons, Ltd. Bound in mock leather. 1/6 net.

Motion Pictures. Influence—Benefits—Evils—Censorship. A Lecture Delivered by Edw. V. P. Schneiderhahn at the University Extension Course of Lectures, St. Louis University, St. Louis, Mo. March 6, 1917. With Addenda. 68 pp. 8vo. (Wrapper.)



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Preuss, Edw. Zum Lobe der unbefleckten Empfängnis von einem, der sie vormals gelästert hat. Freiburg, 1879. 60 cents, unbound. (Contains the remarkable history of the author's conversion).

Wedewer-McSorley, A Short History of the Catholic Church. St. Louis, 1916. 75 cts.

Grisar, H. (S. J.). Die römische Kapelle Sancta Sanctorum und ihr Schatz. Meine Entdeckungen und Studien in der Palastkapelle der mittelalterlichen Päpste. 156 pp, large 8vo. Richly illustrated. Freiburg i. B., 1908. 2.25 (cost \$3.60).

Leobner, H. Die Grundzüge des Unterrichts- und Erziehungswesens in den Ver. Staaten von Nordamerika. Eine pädagogisch-didaktische Studie. vii & 300 pp. large 8vo. Vienna and Leipzig, 1907. \$1.50.

Winterstein, Alfred. Die christliche Lehre vom Erdengut nach den Evangelien u. apostolischen Schriften. Eine Grundlegung der christlichen Wirtschaftslehre. Mayence, 1898. \$1.

Uhde, Joh. Ethik: Leitfaden der natürlich vernünftigen Sittenlehre. Freiburg, 1912. 50 cts.

Rogala, Sig. Die Anfänge des arianischen Streites. Paderborn, 1907. 50 cts.

Sparks, Jared. The Life of George Washington. Boston, 1860. With two copper plates. \$1.25.

Barrows, J. H. The World's Parliament of Religions. An Illustrated and Popular Story of the World's First Parliament of Religions, Held in Chicago in Connection with the Columbian Exposition of 1893. 2 vols. richly illustrated. Chicago, 1893. \$2.00.

Titi Livii Historiarum ab Urbe Condita quod extat, cum perpetuis C. Sigonii et J. Fr. Gronovii Notis. Editio nova. 3 vols., beautifully printed and bound in parchment. Basle, 1740. \$5. (A rare bargain).

McDonald, John, Gen. Secrets of the Great Whiskey Ring, containing a Complete Exposure of the Illicit Whiskey Frauds culminating in 1875, etc. Chicago, 1880. \$2. (This work, written by the former supervisor of internal revenue for the Missouri district, contains facsimiles of confidential letters and telegrams and much other documentary evidence).

Sparks, Edwin E. The Lincoln-Douglas Debates of 1858. Full text with introduction and notes. (Collections of the Illinois State Historical Library). Springfield, Ill., 1908. \$2.00.

The Official Catholic Directory for 1916. Complete Edition, bound. 65 cts.

Donovan, Mary E. An Unwilling Traveler. (Novel). St. Louis, 1917. 65 cents.

Genelli, Fr. Life of St. Ignatius of Loyola. New York, 1917. 40 cents.

Sadlier, Anna T. Names that Live in Catholic Hearts. Memoirs of Cardinal Ximenes, Michael Angelo, Samuel de Champlain, Archbishop Plunkett, Charles Carroll, Henry de Larochejacquelein, Simon de Montford. New York, 1917. 40 cents.

St. Bonaventure's Seminary Year Book for 1917. Edited by the Duns Scotus Theological Society of St. Bonaventure's Seminary, Allegany, N. Y. (Contains many interesting and some valuable dissertations and essays). 35 cents. (Wrapper).

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The New Code of Canon Law

The new Code of Canon Law has at last been promulgated through the *Acta Apostolicae Sedis*, of which it forms Vol. IX, Pars II, dated June 28, 1917.

It makes a large octavo volume of 522 pages, including an appendix of "Documenta," pp. 457 to 510, with a table of contents at the end, but no alphabetical index. No doubt this defect will be supplied by the commentators, of whom a multitude will soon be in the field, among them, we learn, Cardinal Gasparri himself and an American Benedictine, Father Augustine Bachofen, of Conception Abbey.

Following time-honored precedent, the whole of the subject-matter is divided into five books. The first book, "Normae Generales," lays down certain general principles of ecclesiastical law. The second, "De Personis," treats of the rights and duties of ecclesiastics. The third, "De Rebus," describes the law concerning sacred things, such as the Sacraments, churches, sacramentals, etc. The fourth, "De Processibus," treats of the procedure to be followed in ecclesiastical trials and in the beatification and canonization of saints. The fifth, "De Delictis et Poenis," deals with ecclesiastical crimes and punishments.

The five books contain altogether 2,414 canons or laws, numbered consecutively. Many of the canons have two, three or more subdivisions, generally prefixed by a § mark.

The canons are framed in simple and clear language, so that they can

be easily understood and referred to.

While the principal object of Pius X was to codify the existing laws of the Church, the opportunity has been taken to revise some of them and to bring them into greater harmony with modern needs. As a consequence the new Code contains some changes. Father Thomas Slater, S.J., who has examined the text carefully, notes some of the more important changes as follows:

Canon 859, section 3 decrees:

"Each one should be advised and persuaded to receive his Easter Communion in his parish church; and if he receives it elsewhere he must notify his parish priest that he has fulfilled the Easter precept."

Canon 947 makes it clear that when in case of necessity the short form with one unction has been used in administering Extreme Unction, there remains the obligation to supply the usual unctions if the danger ceases.

The impediment of age has been raised from fourteen and twelve years for the man and woman to sixteen and fourteen respectively. The impediment of consanguinity has been changed from the fourth collateral degree to the third as regards its extension, and in the same way that of affinity has been restricted to the second degree. The spiritual relationship arising from Confirmation has been abolished, and no spiritual relationship is contracted with the parents of the person baptized either by him who baptizes or by the sponsors."

Although the new Code is duly promulgated by its publication in the *Acta Apostolicae Sedis*, Benedict XV decrees that it shall not come into force until Pentecost Sunday of next year, the 19th of May, 1918.

A Commercial Traveler's Plea for a Better-Salaried Clergy

[The following communication was addressed to the REVIEW by a traveling salesman, who in an accompanying personal letter says he has gained the impression that we have the "moral courage to print many things which the average Catholic editor is afraid to touch."—A.P.]

Mr. Editor:—

I beg a bit of space in your worthy magazine to call attention to the crying need of an increase in the salaries of our pastors and their assistants.

I am a traveling salesman, a part of my territory lying in the Covington (Ky.) diocese. Last Sunday three other "commercial tourists" and I, all Knights of Columbus, met in a Kentucky city that has a good hotel (may its tribe increase!) and among other things discussed priests' salaries. I was pleased to find the three agreed with me (making it unanimous, you see) that the salaries paid to our parochial clergy are wholly inadequate at the present time, when old H. C. L. (High Cost of Living) is more grinding, more autocratic, than the Czar was, the Kaiser is, or any other mortal could be.

Pastors in the Covington diocese get \$800, assistant pastors \$600 a year. This, in the case of the former, is \$2.19 and of the latter, \$1.65 a day. Strike an average and you will find that the common laborers of this country receive as much as our pastors and more than their assistants. Should argument be necessary to show that this is not right? Why, it's wrong on the face of it. There may be members of a parish measly enough to think and say that \$800 (\$600) is pay enough for

a priest, but I am very sure that the majority (and majorities rule in this country, or ought to rule) would vote an increase in the salary of pastors and assistants, were a vote called for.

Let us analyze the proposition. Since the salaries of pastors and assistants were made \$800, the cost of food, clothing, and everything else needed for sustenance has virtually doubled. A salary of \$500 a few years ago, when conditions were normal, would actually go farther than \$1000 does now. Were it not for the (usually modest) fees received for marriages, baptisms, etc., and an occasional mass stipend, most pastors would have to run into debt. People expect their pastor to look his part, to dress in keeping with his high calling, to entertain priests and other visitors fittingly, to be generous and charitable to the poor and distressed, and there is no question that, were it a matter to be decided by the people, they would quickly arrange to supply their priests with the means necessary to be and do those things.

The assistant pastor, out of his \$600 a year, must pay \$300 for board and lodging, and while a big slice of that meager salary is only about cost of what he pays it for, it leaves no profit out of which to pay the pastor's bills. The assistant himself has about \$25 a month left wherewith to pay for clothing, insurance, and the many other outlays every priest has.

It's a mighty good thing our priests are inured to poverty and obedience, else we might have clerical as well as other strikes.

Mr. Editor, "start something." Use your pen and influence in behalf of our sorely tried clergy, that they may be enabled to devote their whole time to the Church and need not spend much of it in devising ways and means toward keeping the wolf from the door of their household.

J. B. A.

Cincinnati, O.

We are pleased to see a layman take up this burning question, which the reverend clergy, out of a natural feeling of delicacy, hesitate to discuss in public. There can be no doubt whatever that our correspondent's plea is well-founded and timely. Only, the regulation of priests' salaries is a matter pertaining to ecclesiastical authority and is usually, we believe, decided in synod. If the laity would petition the bishops of the various dioceses to raise the salaries of their pastors and assistant pastors, no doubt something would be done. As we write these lines we learn that at the recent retreat of the clergy of the Diocese of Alton, Ill., Bishop Ryan informed the pastors that they would henceforth be permitted to draw an annual salary of \$1000, instead of \$800, provided their congregations, acting through the trustees, were willing to allow the claim. That any parish should refuse to give its pastor a "living wage," is to us unthinkable.

Vivant sequentes!

The Need of a Christian Social Party

The Catholic Central Society, at its recent impressive convention in St. Louis, among other wise and timely resolutions adopted one in favor of the organization of a Christian Social Party. We quote:

"There are many who, in their excess of patriotic ardor, allow themselves to question the constitutional rights of our people, and even to advocate their suspension for the time of the war. There are others who seek to exploit the state of war in order to secure excessive profits. Radicalism seeks to make the widely spread social unrest serve its political purposes. There is in the predominant tendency of centering all thoughts and activities on the war this ever more clearly recognizable danger that the attention of the people will be diverted from other phases of public life. Even now

there is a noticeable decrease in the attention given to charitable endeavor. The legislation so laboriously achieved safeguarding workmen, women, and children, is being set aside more and more. A certain indulgent tolerance is beginning to manifest itself towards laxity of public morals.

"We appeal to the Catholics of our country to combat with all their might these and similar tendencies arising from the state of war. They must not, however, allow themselves to be led to yield to extremes by the embitterment spreading among the masses. We have always been conscious that none of the existing political parties satisfies our ideals. Nor is there hope of betterment to be expected from Socialism, much less from Syndicalism (I. W. W. movement), which to-day gives tangible proof of the dangers against which the resolutions of the Central Society have for years past warned.

"It is therefore incumbent on all who have at heart the genuine welfare of the people, and who believe in the possibility of healing the wounds of society, to continue in consistent and systematic labor and, undismayed by the turbulence of the times, to keep their vision focused on the final goal of social reform, which is to be obtained by the realization of the ideas of Christian Solidarism.

"As a consequence of the experiences of the past few years we hope to witness a party which will represent the best American traditions and which will deserve to be called a Christian Social party because of the principles it champions."

We could not imagine a more opportune time than the present to agitate the organization of a Christian social party on the platform of Solidarism, as traced out by Father Henry Pesch, S.J., our own Dr. John A. Ryan, and other recent writers. Both of the leading political parties have egregiously failed in up-

holding the true interests of the people. There can be no permanent hope in Socialism. *Ergo*, we must do what our Catholic brethren in Austria, Belgium, and Germany have long since done,—coöperate with well-meaning non-Catholics in organizing a separate party which will work in a truly Christian spirit for social justice.

A Plea for the Study of Dogmatic Theology

Dogmatic theology is preëminently the science of God's ministers. By divine appointment the clergy are the teachers and defenders of revealed truth. But how can they fulfil their accepted duty without a deeper knowledge of the Church's teaching? In regard to the clergy, therefore, a plea for the study of dogmatic theology would seem unnecessary and impertinent. To remove all misunderstanding, I will state at once that my plea is not directed to priests, but to the select body of educated Catholic laymen, a large proportion of whom are found among the readers of the FORTNIGHTLY REVIEW.

I am writing for educated laymen, men and women interested in the great problems of life, and I say that the best way of enlarging and solidifying their education is the study of dogmatic theology. What dogmatic theology is, I presume every one of my readers fully understands. That it is a science, the very queen of sciences, all will readily admit. Its principles are of the highest certainty, though not evident to created minds; its deductions are logical, its results the most satisfying and ennobling of all, namely, the deeper apprehension of the mysteries of God. These mysteries, which form the very essence of dogmatic theology are, in themselves, the brightest, clearest truths, their darkness to us being but an excess of light. Theology is the science of faith (*scientia fidei*). "Faith is

like the sun, theology like the rays that flow from it," as Cardinal Manning says. Now, to quote the words of St. Anselm, "as it would be contrary to the divine order for us to examine and discuss by reasoning the revelation of God until we have believed it, so it would be an act of great negligence on our part if, after we have believed it, we did not try thoroughly to understand it." This negligence, condemned by the great theologian and saint, is the besetting sin of our civilization. We are busy about many things where only one thing is necessary—concentration. But where shall we find the centre around which we may best group our scattered fragments of knowledge, if not in the science of dogmatic theology, the science distinguished by the absolute certainty of its principles, the depth and beauty of its ideas, and the immediate bearing it has on all the great concerns of life.

All the other sciences are but handmaids to the Queen, Dogmatic Theology, as all creation is but a handmaid of God. Philosophy tries to do in a slow, laborious, and imperfect way, by the faint light of reason, what Theology does grandly in the full splendor of divine revelation. Then there are the auxiliary disciplines of Bible criticism, archaeology, Church history, patrology; then in a lesser degree, the natural sciences and the historical disciplines; and all these are called upon to illustrate the teachings of dogma. Now, as dogmatic theology is at the very root of all knowledge, human and divine, it must be regarded as the essential means of high intellectual culture.

The study of dogmatic theology, then, gives a centre around which all the knowledge we possess or acquire will naturally arrange itself and gain clearness and permanence. The knowledge of a number of isolated facts and ideas can profit nothing. The bearing of one fact

upon another, the correlation of ideas, is what is of utmost importance. Facts and ideas are but the materials of science. We must recognize them as diverse rays of one grand body of truth. You cannot really know any truth without knowing how it is related to what goes before and what follows from it. You might as well try to understand the meaning of an architectural ornament by studying it without regard to its place in the general plan of the cathedral. Truth is one great ocean of light, and every individual truth is related to the others, and to be of value, must be understood in its relation to God, the author and end of all things.

Whilst, then, the dogmas of the Christian religion give us the true centre around which the scattered rays of knowledge will naturally arrange themselves, they serve at the same time as the infallible touchstone to test the various ideas and systems which an educated man is sure to meet in his intellectual pursuits. Numberless systems of philosophy have risen and flourished and fallen: but only after long years, nay centuries, did the light of truth break through the crumbling ruins, showing the fatal error. To mention an example of more recent date, the systems of Kant, Fichte, Schelling, and Hegel rose in rapid succession and stood for a time as imposing and imperishable structures of absolute truth. Now they no longer command the attention of the intellectual world. "*Fuit Ilium et ingens gloria Teucrorum*" is written above their last resting place in the library. And yet, during their ascendancy, how many seekers after truth were held by them in the spiritual bondage of error! A student of dogmatic theology in those days would have found himself in no danger of being misled by the alluring splendor of their ideas. The grand system of Catholic truth had no place for them.

True, the principles of the science of theology are not self-evident. But as the very announcement of God, the absolute Truth, they enjoy absolute certainty, and certainty is what the mind requires.

In the social, historical, and physical sciences we often meet with theories that seem rather plausible; for they explain all the facts that we know. Then starts another investigator and discovers a new body of facts, and down comes the plausible theory, to rise no more. Is it worth while, we say, to trouble ourselves overmuch with these things, so uncertain and deceptive? It is truth we want, certainty of mind. Well, dogmatic theology is the science of absolute truth. Its principles are the word of God, its theses are the concentrated wisdom of the ages. But is dogma not a rather dry study? No. Like the rose of Jericho it may seem dry and shrivelled at first, but it is full of living beauty in the unfolding. As "knowledge grows from more to more," the mind also will expand to a fuller enjoyment. We of the present day are too much inclined to shrink from effort and to take for granted what the Church teaches. Indeed it is our duty to accept with joy of heart and ready submission whatever the Church proposes to our belief; but to "take it for granted," as so many do, would imply that we do not care enough about the doctrine to examine what the Church really means. It is partly owing to the multiplicity of books and periodicals with which an educated person is supposed to be familiar, that the things which are most important for the spiritual as well as intellectual life are simply taken for granted or, in other words, are pushed aside for the clamorous or languorous things of the day. What a wealth of ideas, what a feeling of intellectual security, what a nobility of mind and heart would not be ours through the study of dogmatic theology!

Dante, a layman, knew this, and wrote the grandest poem of modern times; and many other laymen, though in a lesser degree, have experienced this. I would ask the pardon of one who has once again blazed the path for laymen to the sacred precincts of theology, for using the pages of his REVIEW in order to recommend his great work, the adaptation into English of Msgr. Pohle's Dogmatic Theology. I know no means more adapted to the purpose I have been advocating than the Pohle-Preuss Series of Dogmatic Text-books. True, Pohle-Preuss is a voluminous work, but we all have now and then bought an equally voluminous work from some book agent and found we had no earthly use for it. The Pohle-Preuss Series, published by the B. Herder Book Company, of St. Louis, will cost less and be of incomparably greater service to you. "*Tolle, lege*," take and read, said the mysterious voice to the youthful Augustine. So say I to every educated man, lay or cleric: Take and read; and so I conclude my plea for the study of dogmatic theology.

(Rev.) JOHN ROTHENSTEINER
Holy Ghost Rectory, St. Louis, Mo.

—o—
Surely, says a Socialist writer, H. G. Wells does not expect to catch the popular fancy with the title, "God, the Invisible King." It should be, "God, the Invisible Democratic Government."

—o—
"What are you raising in your war garden?" "With my wife's pet dog, the neighbors' chickens, and everybody's cats, I'm raising Cain. What else do you suppose a war garden is for?"—Baltimore American.

—o—
Some people are like rocking-horses—full of motion, without progress.

—o—
There is always room at the top, but who wants to live in an attic?

Half Truths, Whole Lies

There are partial truths that are in nowise lies. When Ledoux writes: "Life is so rich that the living look not away from the present," and Shelley is heard insisting that "We look before and after, and pine for what is not," we do not feel that these are contradictions, but merely different phases of human nature.

But there are half truths that are intended as lies, at least by the one who inspires them.

Let us take a few of the assertions that are persistently being made in literature.

"*Christianity is a life, not a creed.*" The first clause is a truth and has always been recognized as such. Why, then, assert something on which all are agreed, except to foist on us the very illogical conclusion that Christianity is not a creed? May it not be both? A creed is a law expressed. Can life be without law? If Christianity gives us the highest life—of action, of thought and feeling, why is it not a creed from the intellectual side, as from the practical side it is a life?

"*There is good in all religions.*" Who denies it? There is some fuel value in all kinds of wood; but shall I be content with half-rotten poplar when I can have dry, vigorous maple? I want the best in religion, too.

"*We cannot all think alike.*" The fact is, we do all (except idiots and insane) think alike on a great many subjects, e. g., the truths of mathematics, the facts of gravitation, the rotation of the seasons, the value of health, the beneficence of virtue. On the other hand, there are matters where variety of thinking is beneficial. It would not be good for Jack Sprat to like fat—his wife wants that. But it is as a justification for not accepting the truths of religion that the above-quoted assertion is

made. Here it shows itself in its true colors, as a "slacker's" excuse. For religion is a "life;" and even as a mental act, what impossibility is there for believing as 300,000,000 Catholics believe, if one would only look into the foundation on which that belief rests—the teaching of God?

(Rev.) JOHN T. DURWARD
Baraboo, Wis.

Mysticism in Literature

Even in the darkest period of materialism, man will not rest satisfied with the meagre and insipid literary diet prepared according to the gross and crass recipe of Zola and his school. The whole vast modern machinery for seeking communication with those "beyond," of which Sir Oliver Lodge's "Raymond" is the latest example, gives proof of this keen longing of man to rise from sordid reality and to pierce the bourn of a sensible and material world. Buddhism and Theosophy, New Thought and Christian Science flourish and gain adherents largely because of the alluring prospects they hold out to discover what is "hid from mortal ken" and to lift the veil that shrouds the mysterious beyond.

Of late a number of writers have achieved fame and popular applause by appealing to this instinct of man for things "above nature" and for a wider vision than that begotten of the petty interests and paltry pursuits of Philistinism. And so we have a Maeterlinck and a Tolstoi cult, and a craze for Francis Thompson and Fiona Macleod and W. B. Yeats. And last of all comes the "Mystic of the East," Rabindranath Tagore, decorated with the Noble Prize for literature, who bids fair to outclass all the other upholders of Mysticism.

The opposition to gross naturalism and materialism shown in this devotion to what is now spoken of as Mysticism is quite natural. An

escape into the freer atmosphere created by the mystics—Maeterlinck and Thompson and Yeats—would be hailed with acclaim by those who are tired of the base commonplaces of the naturalist. Hence the vogue of Tagore and the impetus given to the cult of oriental Mysticism. Even Annunzio and Ibsen sometimes win greater applause because some ardent disciple has discovered "a mystic strain" in their reveries.

By "Mysticism" these writers and their devoted readers generally understand a striving to "come into fellowship with the spirits of a better world," an effort to raise themselves into "communion with the greater minds" who have gone before, an endeavor to arrive at "an unchanging peace beyond what mortal life can give," an attempt "to feel the oneness of the universe." Their Mysticism is, therefore, even more "eerie," more vague, more "unearthly" than romanticism. But the question is whether this swing of the pendulum from naturalism to Mysticism has not been too rapid, and whether the new tendency itself is free from unhealthy excrescences. The very fact that men with such vague, and often unsound philosophic views, as Maeterlinck and Tolstoi, should be hailed as "mystics" and prophets of a new time, bodes ill for the movement. One great danger lies in the false conception of the nature of Mysticism and mystical experience on which these writers rear their structure. Since these notions of mysticism are related to such stuff as is found in Trine's book, "In Tune With The Infinite," and to the false theories set forth in James' "Varieties of Religious Experience," sound mystic doctrine could not be expected. The fact is that many of those who are regarded as mystics base their notions on insecure foundations. They beat the air, they pursue the

will-o-the-wisp of vague and airy nothings.

This is true of the great Oriental mystic whose works have been widely discussed in literary journals during the past five years—Rabindranath Tagore. He is a native of India, writes chiefly in Bengali, but has himself translated much of his work from that tongue into remarkably racy English. His admirers say that he possesses the "make-up" of a mystic and that he is versed in mystic ways. For he spends three hours every morning, from four to seven, in quiet meditation, seated at an "eastern window." In a critical estimate of his work Mr. P. E. More (*The Nation*, Nov. 30, 1916) comes to the conclusion that "Tagore is nice and he is pretty. But he has no more relation in essential matters, to the great and grave faith of old than has M. Maeterlinck or Fiona Macleod or Mr. W. B. Yeats or any other of the nice and pretty writers who have been filling our western world with a saccharine imitation of Mysticism."

It was W. B. Yeats, one of the leaders of the "Celtic Renaissance," who helped to make Tagore known to the western world. More thinks that this introduction did not augur well for the Oriental mystic. Citing the words of the Celtic sponsor, "Mr. Tagore has as little thought of sin as a child playing with a top; his poems have stirred my blood as nothing has for years," Mr. More says: "Mr. Yeats speaks by the card, and those who, like him, feel their blood stirred by this sort of spiritual pap,—why, let them congratulate themselves for their supersensitiveness. As for me, if any one cares for my opinion, in these days when the devil is unchained, I look to get what consolation and hope I can from philosophers who at least have the advantage of being virile."

This criticism, coming from a thorough student of Sanscrit liter-

ature, outweighs many columns of such comment as is found in a review of Tagore's collection of short stories, "The Hungry Stones," in the New York Times *Review of Books* (Nov. 5, 1916.) The reviewer finds "practical mysticism" in these tales. They are the work of "an idealist finding the meaning of man's spiritual life in union with the oneness of the universe, a mystic seeing beyond the subtleties of man's mind and the inhabitation of man's soul by his God."

By comparison with these later "mystics" the earlier English writers with mystic trend,—especially those of the thirteenth century,—are immeasurably superior. For they stand on a secure foundation. And of Mysticism there is much in earlier English literature. "The Oxford Book of English Mystical Verse," recently published, which covers a period of more than six centuries, begins with Richard Rolle of Hampole, a 14th century mystic, and concludes with such modern writers as Francis Thompson. The early English Text Society has published a long list of many little-known middle English Mystical treatises. Rolle was a mystic in the proper sense of the word, *i. e.*, one who seeks to arrive at a greater knowledge of God and a correspondingly intimate love of Him, as was the endeavor of St. Ignatius, St. Gertrude, and other saints of the Church. This Mysticism differs *toto coelo* from the vague religious emotionalism of modern "mystics," which Sir Rabindranath in "Sadhana" expresses as follows: "Man is here to find himself, to find his soul." There is nothing of this aimless speculation in Rolle and in his contemporaries who wrote of the life of the soul and the obstacles to its greater perfection.

According to Rolle's own testimony, he passed through the various formal stages of mystical experience. His longer writings consist of "a succession of spiritual re-

flections and ejaculations, especially on Divine Love." His "Form of Perfect Living," a popular tract, points out the trials for which a person entering upon God's service in the life of the cloister must be prepared. In the "Prick of Conscience" he inveighs against the pride and folly of his day, especially in matters of dress. Another treatise of this English mystic, only lately published for the first time, is "The Incendium Amoris," written in Latin. The author says: "This book I submit not to philosophers, nor to the worldly wise, nor to great theologians entangled in 'infinite questions,' but to the rude and the unlearned, who rather strive to love God than to know much. For divine knowledge we gain not by disputing but by doing and loving." The last statement is a favorite expression of the mystic writers.

Another well-known spiritual work of the 13th century is the "Ancren Riwele" (Rule of Anchoresses), sometimes called the most notable prose work in English since the days of Alfred, with the exception of the "Anglo-Saxon Chronicle." It is a treatise on the rules and duties of the monastic life, and was composed by an unknown ecclesiastic (perhaps Simon of Ghent, Bishop of Salisbury) for three ladies who dwelt with their domestics at Tarente in Dorsetshire. This work also develops a fundamental truth of Mysticism,—the necessity of renouncing self and seeking to know and obey the divine will.

Other ascetic writings of the 13th century are the "Ormulum," a series of Homilies by Brother Ormin, an Augustinian monk, and the "Ayenbite of Inwyrt" (Remorse of Conscience) by Dan Michael of Northgate, a monk of the Cloister of St. Austin of Canterbury. These are not mystic works in the profound sense, as the writings of Tauler, St. Bernard, and others. But they deal with the spiritual life and

the methods whereby the soul may arrive at greater knowledge and closer union with God—a purpose which can never be absent from Mysticism rightly understood.

The so-called mystic effusions of Verlaine, Huysmans, and Maeterlinck are nothing but grotesque imitations of true Mysticism as found in some of the old English writers and in the works of St. Teresa and St. John of the Cross. They are sometimes not only grotesque imitations but often, as in the case of the "Religious Lyrics" of Verlaine, downright perversions. Catholics have been reproached by some shallow critics for not worshipping at the shrine of the unfortunate Paul Verlaine, the "greatest religious poet since the Middle Ages, of whom the Church may be justly proud," says Huysmans. Verlaine's religious lyricism is tinged with eroticism, the product of a tainted mind. Many years ago Prof. Harry Thurston Peck called attention to the strange fact that several of the French writers of his generation often passed from the most degrading sensualism to the highest flights of religious emotion. A psychologist finds such problems interesting but by no means inexplicable. Both Verlaine and Huysmans were abnormal minds—the former half crazed by absinthe, the latter through causes which he himself clearly sets forth in his quasi-autobiography.

There are perhaps but two singers of our day who show a strain of genuine Mysticism in their work. They are the Catholic poets Francis Thompson and Paul Claudel. The former deserves this praise chiefly on account of the matchless portrayal of the flight of the soul from God and its return to Him; the latter, for such poems as "The Tidings Brought to Mary."

Yet withal, this tendency to deal with supernatural things, to es-

cape from the bonds of gross matter and fleshly interests, is a fine comment on the truth long ago phrased in sublime language in the Book of Books. The Psalmist said: "Vanity of vanities, and all is vanity, except to love God and to serve Him alone." All the mystics—those of the true type in the Middle Ages and those who sing of "higher things" in our own day must return to great fundamental, spiritual truths, which are not supplied by human philosophy but only by religion. Such truths are those concerning man's ultimate destiny as a dweller in the kingdom of God, the insufficiency of earthly things to yield lasting happiness, the fact that man is made to the image of an all-holy God and that his greatest duty and dignity consist in becoming more and more like Him during the span of this earthly life. And these truths are nowhere taught so consistently, so convincingly, and with such powerful appeal as in the Catholic Church.

ALBERT MUNTSCH, S.J.

NOTES AND GLEANINGS

The *Civiltà Cattolica* in an article on the beginning of the fourth year of the great war (quad. 1610, p. 130) says: "All parties protest that they desire a just and durable peace. Now, whoever desires the end, must also desire the means necessary to attain it. To attain peace nothing is more necessary than to carry out the suggestion of the Holy Father that the belligerent nations lay down their arms and abandon the ways of violence in favor of reason and justice, according to the traditions of Christian civilization. This implies that sooner or later all governments and peoples must abolish militarism, or at least restrain their armaments within reasonable bounds. This measure alone will lead to that just and durable peace which all desire. God grant that it may come soon!"

Here is a bit of excellent advice from the *Sacred Heart Review* (Vol. 58, No. 6): "Read something worth while every day. Even a sentence may fill the mind with thoughts that instruct and elevate. As it is, the daily paper is about all that many people read. An eminent librarian said lately: 'I would prefer absolute illiteracy for a son or daughter of mine—total inability to spell a single printed word—rather than that he or she should be habitually a reader of the common newspaper of America to-day, and a reader of nothing better.'"

Sooner or later some reader will probably ask for information regarding the new "Enciclopedia Universal Illustrada Europeo-Americana," in course of publication at Barcelona, Spain (José Espasa é Hijos, Editores). Of this extensive reference work thirty-three volumes have now appeared, bringing the alphabet up to the word "Mehuza." A presumably competent critic in the *Roman Civiltà Cattolica* (Quad. 1610, pp. 161-167) praises the work highly and has but two serious criticisms to make, viz.: (1) that the editors have adopted the obsolete system of the Britannica, dealing with subjects in the form of extended treatises instead of adopting the more modern and serviceable way of short monographs, and (2) that the bibliographies are redundant and uncritical. From the religious point of view the new encyclopedia seems to be satisfactory.

We are told that there is a great shortage of coal, and that in all probability much suffering will be felt this winter owing to the failure of the public to obtain fuel, and yet hundreds of thousands of tons of coal are wasted every day to furnish current for electric signs and similar advertising illumination. Electric signs are not a necessity and should be prohibited at least until the price of coal reaches its normal level.

The higher you lift a little man, the more he shrinks.

Mr. Raymond Blathwayt, in his book of reminiscences, "Through Life and Round the World" (Dutton; \$3.50), reproduces a sheaf of humorous stories from a conversation he had with Oliver Wendell Holmes. Holmes reported that Longfellow had once received an Englishman "doing" the United States. He seemed at a loss to explain his intrusion, and said: "Is this Mr. Longfellow? Well, sir, as you have no ruins in your country, I thought I would call and see you!" Bishop Wilberforce told Holmes that he had once essayed to tell some youngsters at Sunday school about Jacob and the ladder upon which the angels descended and ascended. One little boy objected: "But angels can fly; a ladder would be no good for them." At a loss for an answer, the Bishop turned to the class: "Perhaps some other girl or boy can tell Billy why it was." A long silence ensued, broken by a little girl: "Please, sir, p'raps the angels was moultin'."

The *Catholic Mind* for Aug. 22 is devoted mainly to a reprint of "Popular Errors about Classical Studies," a lecture delivered in 1903 by the Rev. Thomas E. Murphy, S.J. It is a forceful plea for the classics and was well worth putting into this more permanent form. The *Catholic Mind* series of semi-monthly pamphlets has served no particularly useful purpose hitherto, and the reproduction of Fr. Murphy's lectures suggests the advisability of making this periodical publication a collection of reprints of valuable essays, lectures, and historical documents of the past for the benefit of the present generation, which is so woefully ignorant and deficient in its appreciation of the work of former generations.

As the Catholic Central Society justly observes in the resolutions adopted at its annual convention lately held in this city, "the war is a serious warning to leave the path of race suicide and to respect and safeguard the sacred rights of the unborn. Whoever advocates . . . birth control should be dealt with as an enemy of our nation."

The Archbishop of Milwaukee and other speakers at the Central Society's recent national convention emphasized the need of male teachers for our boys. Educators are agreed that the adolescent boy should be trained by men, not women. The difficulty for our parochial schools is to find competent men teachers. The teaching profession is underpaid and unattractive, and hence but few really able men devote themselves to it. Dr. Messmer thinks the average lay teacher is too much at the mercy of the pastor. He suggests that the episcopate provide some sort of tribunal to decide disputes between teachers and pastors. Such a measure might obviate one difficulty—uncertainty of tenure. There would, however, remain another, and that the chief one, *viz.*: insufficient remuneration. This problem the Archbishop did not attempt to tackle. Under present conditions most parishes are unable to provide the additional revenue necessary to employ brothers, and a *fortiori* married lay teachers, for their boys. This problem has been under discussion more or less for half a century, but, as Msgr. Messmer observes, it has not been brought nearer a solution. One reason is ignorance and indifference on the part of those mainly concerned. This impediment could perhaps be removed by frequent discussion of the subject at conventions and in the Catholic press.

The Rev. John Rothensteiner republishes in pamphlet form his collection of arguments and analogies, first printed in the *Church Progress*, on "The Holy Eucharist in the Light of Reason." He shows in simple language that there is nothing contrary to reason in the Catholic teaching on transubstantiation, the multipresence of Christ's body, the persistence of accidents without their substance, and the power of the priest over the Eucharist, and that, while these mysteries cannot be proved from reason, the difficulties raised against them are "formidable only in appearance and quickly vanish under closer inspection." This pamphlet will prove useful both to faithful Catholics, whom it will confirm in their belief, and to inquiring Protestants who are sincerely

desirous of ascertaining the truth. (Mission Press of the S. V. D., Techny, Ill. 10 cts.).

Father Bernard J. Otten, S. J., of St. Louis University, has published the first part of a two-volume "Manual of the History of Dogmas," reaching to the end of the Patristic age. The work makes no pretensions to originality, but is intended as a text-book for students of theology. This purpose we think it will serve satisfactorily. For a second edition we would suggest a more careful reading of the proofs and greater attention to style. (B. Herder Book Co. \$2. net).

There is some dispute whether the Holy Father's peace note was originally written in French or Latin. We can hardly believe that it was done over from French into the hippopotamian English in which it appeared in the American press. "The internal evidence," says the N. Y. *Evening Post* (Aug. 21), "points the other way. Nobody but a college freshman could have struggled so unsuccessfully with such a crystal-clear medium as French. Also only an under-secretary long out of Harrow, who had always used an 'interlinear' anyway, could have made such heavy work of His Holiness' polished periods. For if there is one thing more than another that Catholic prelates can do it is to write exquisite Latin. And if there is one thing less than another that a public-school or college graduate usually can do, it is to translate passably anything further up in the hierarchy of difficulty than Caesar. Hence the note must originally, by psychological analysis, have been in Latin; also by proof of such patent Latinisms as 'We have not ceased to exhort the people,' and 'Toward the end of the war we addressed to the nations in conflict most lively exhortations.' The whole smacks of the third form. Was a third-form punishment promptly meted out to the perpetrator of the villainous distortion of a tremendously important original?"

With the price of hogs going up at the present rate, the old saying that you can't make a silk purse out of a sow's ear will have to be reversed.

Col. Roosevelt protested to the Police Commissioner of New York the other day against the "disloyal street oratory" which takes the form of an attack on the "Allies," and in particular Great Britain. He was answered by Commissioner Wood in a letter, which should induce more caution in the flinging about of charges of treason and sedition. Mr. Wood says that treason is a very serious and a very rare crime under the Constitution and the federal statute. Its punishment is death, and the federal authorities have let it be known that the courts will deal only with the gravest cases. In the absence of federal legislation defining minor degrees of sedition and disloyalty, says Mr. Wood, the Police Department is compelled to fall back on the ordinary provisions against incitement to public disorder and resistance to law. That is the sane position to take. The war has not abrogated the constitutional right of free speech. In the case of the *Masses*, a clear distinction was made by Judge Hand between legitimate protest against a law of the land and incitement to its violation.

The good work being done by the Catholic Literary Club of Leavenworth, Kas., has inspired some Catholic women in Joplin, Mo., to organize a "Catholic Christian Doctrine Society." They have adopted a constitution, of which Article II reads as follows: "The object of this Society shall be the pursuance of a course of study of the Catholic religion." Such organizations are needed elsewhere than in Joplin, as may be seen from the fact that they were generally recommended by Father Joseph Wentker in his splendid sermon delivered at the opening of the 62nd annual convention of the Catholic Central Society in the St. Louis Cathedral, Aug. 19.

Professor Lewis B. Allyn, the famous pure food expert of Westfield, Mass., writing in *McClure's* for September, answers a query regarding the so-called gold cure for drunkards. He says that gold chloride, which is the drug usually administered, "has no specific action on the alcohol habit," and that there is no way of stopping the habit with the aid of drugs. Excellent work in reclaiming alcoholics is

being done in various institutions by means of honest and intelligent supervision. "Patent nostrums," the Professor notes, "have no effect except to add expense and danger. Not only is there danger in the public taking repeated doses of pills containing the usual ingredients of the so-called 'drug cures,' especially when lulled into a false sense of security by the claim that they are perfectly harmless, but a cruel and inhuman fraud is practised on the wives and children who purchase the 'cure' in the belief that with it they can secretly cure the husbands or fathers who are the victims of alcoholism. The exploiters of these 'secret cures' know full well that, from the very nature of the case, no publicity will be risked and that the money that is sent in will never be demanded even though the purchasers are convinced that they have been swindled. It is on the element of secrecy that the company plays. Some 'patent medicine' frauds are more vicious than others. Next to the vampire who sells narcotic mixtures under the specious claim that they will cure drug habits, the most heartless are the exploiters of secret cures for drunkenness."

"I have recently had occasion to see something of the physical examination in one of our East Side districts. The number of men who were rejected for physical defects is appalling, and a reproach to society, because most of these defects spring from malnutrition and evils of the social environment due to economic injus-

tice which society could easily have rectified. Is it any wonder that some men are almost bitter when they are told that the State has given so much that they owe everything to it? If we are to make America all we hope she shall be, it is necessary for us to face facts like these, however unpalatable they may be. We cannot get far by a campaign of rhetorical denunciation."—Norman M. Thomas in the *N. Y. Evening Post*, Aug. 30, p. 9.

In his lately published book, "The Limeratomy" (New York: James B. Pond), Mr. Anthony Euwer defines a limerick as follows:

"Once you've got a good notion with pith,

Then you'll rhyme it with something like 'myth,'

Rhyming on a bit more

In lines three and four,

Matching up with the first in the fifth."

Had Shakespeare grasped the possibilities of this form of verse, Mr. Euwer thinks, he would have crowded Hamlet into five lines, instead of several acts, as follows:

"When Hamlet the Dane was put hep

To his uncle's perfidious rep,

He swore dire reprisal,

But it ended in fizzle—

He meant well but hadn't the pep."

And Poe, had he employed the more direct method in "The Raven," would have eschewed reiteration:

"Once a raven from Pluto's dark shore
Bore the singular news, 'Nevermore.'

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'Twas a fruitless avail
To ask further detail—

His reply was the same as before."

Mr. Euwer's limericks, which, by the way, are appropriately illustrated, deal with a variety of subjects, such as "The Nut":

"When you've bats in your belfry that flut,

When your *comprenez-vous* rope is cut,
When there's nobody home

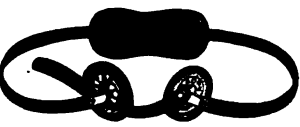
In the top of your dome—

Then your head's not a head; it's a nut."

The shortage of one and two dollar bills complained of by the banks seems inexplicable to the average citizen, who finds very little occasion to use anything of so small a denomination in meeting the high cost of living.

"I thought you said Glithersby had no imagination."—"That's the way he impressed me."—"Nonsense! Why, Glithersby thinks his diminutive war garden is helping to make the world safe for democracy."—*Birmingham Age-Herald*.

The *Columbiad* for August, in its "Official Column," prints the following resolution of the Executive Board of the

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Knights of Columbus concerning council bulletins:

"Voted that councils intending to publish bulletins be advised that they should look into very carefully the financing of same; that great care should be taken in the selection of advertisements; that no advertisement of a political nature should be accepted; and that however small their bulletin might be, some attempt ought to be made to propagate Catholic truth and bring before the members matters that will tend to uplift. The Board regrets to note that many councils seem to have lost sight of this matter and attempt only the entertainment of members with articles by far from a high class of wit and humor."

The FORTNIGHTLY REVIEW has repeatedly animadverted on the inanity of some of these council bulletins and of such non-official organs of the Order as the *Chicago Columbian*. We hope the above-quoted resolution of the Executive Board will bring about the much-needed amelioration.

<p>The Catholic University of America Washington, D. C. <i>Schools of Engineering and of Technology</i></p> <p>Offering Courses in Civil Engineering Electrical Engineering Mechanical Engineering Chemical Engineering Architecture</p> <p>SCHOOL OF LAW SCHOOL OF PHILOSOPHY SCHOOL OF LETTERS</p> <p>Terms moderate. Fall Term Begins Sept. 25. Write for Catalogue to CHAS. F. BORDEN, Registrar. Rt. Rev. Thomas J. Shahan, Rector</p>
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The first almanacs for 1918 to reach our sanctum are "Saint Antony's Almanac," published by the Franciscan Fathers of the Province of the Holy Name, (174 Ramsay Str., Paterson, N. J.), and the "Illustrierter Apostel-Kalender" of the Salvatorian Society, published at St. Nazianz, Wis. Both are well-appointed specimens of a most useful and beneficial genre of popular Catholic literature. "St. Antony's Almanac," now in its fifteenth year, has contributions from such literary coryphaei as Fr. Paschal Robinson, O. F. M., Dr. James J. Walsh, and Fr. Zephyrin Engelhardt, O. F. M. The "Apostel-Kalender" of the Salvatorian Fathers is distinguished mainly for its illustrations. It is noteworthy, by the way, that the "Apostles of the faith" whom this German American almanac extols in its 1918 issue, are all of French nationality—Daniel, Garnier, Lalemant, Chabanel, Le Jeune, and Allouez. True Catholics love and admire even their "enemies."

So far as we are able to see, the new Code of Canon Law does not meet the expectation of those who had hoped for a modification of the Eucharistic fast, especially for the benefit of overworked priests and frequent communicants. Canon 858 in its first section simply reiterates the ancient rule that "No one may be admitted to Holy Communion who has not observed the natural fast from the preceding midnight, unless there is danger of death or need of preventing irreverence towards the Sacrament." Section 2 makes

a further exception in favor of those who have been sick in bed for over a month and have no immediate hope of recovery. They may take medicine or some food in liquid form before communion, if necessary.

Canon 854 of the new Code of Canon Law seems to modify somewhat the Eucharistic legislation of Pius X in so far as it regards young children. It says that (except in *periculo mortis*) the Holy Eucharist must not be given to children unless they possess a fuller knowledge of Christian doctrine and have prepared themselves with care, and that while those called to judge of the disposition of a child in respect of Holy Communion are the confessor and the parents, "the parish priest is in duty bound to watch, and, if he deem it prudent, to institute an examination, in order that children be not admitted to the Holy Eucharist unless they have attained the use of reason and are sufficiently disposed."

Life is full of trials, and the lawyers are glad of it.

Books Received

The Life of Mother Pauline von Mallinckrodt, Foundress of the Sisters of Christian Charity. Daughters of the Blessed Virgin Mary of the Immaculate Conception. With an Introduction by the Mt. Rev. G. W. Mundelein, D. D., Archbishop of Chicago. 264 pp. 12mo. 16 full-page illustrations. Benziger Bros. \$1.50 net.



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Preuss, Edw. Zum Lobe der unbefleckten Empfängnis von einem, der sie vormals gelästert hat. Freiburg, 1879. 60 cents, unbound. (Contains the remarkable history of the author's conversion).

Wedewer-McSorley, A Short History of the Catholic Church. St. Louis, 1916. 75 cts.

Grisar, H. (S. J.). Die römische Kapelle Sancta Sanctorum und ihr Schatz. Meine Entdeckungen und Studien in der Palastkapelle der mittelalterlichen Päpste. 156 pp, large 8vo. Richly illustrated. Freiburg i. B., 1908. 2.25 (cost \$3.60).

Leobner, H. Die Grundzüge des Unterrichts- und Erziehungswesens in den Ver Staaten von Nordamerika. Eine pädagogisch-didaktische Studie. vii & 300 pp. large 8vo. Vienna and Leipzig, 1907. \$1.50.

Winterstein, Alfred. Die christliche Lehre vom Erdengut nach den Evangelien u. apostolischen Schriften. Eine Grundlegung der christlichen Wirtschaftslehre. Mayence, 1898. \$1.

Uhde, Joh. Ethik: Leitfaden der natürlich vernünftigen Sittenlehre. Freiburg, 1912. 50 cts.

Rogala, Sig. Die Anfänge des arianischen Streites. Paderborn, 1907. 50 cts.

Sparks, Jared. The Life of George Washington. Boston, 1860. With two copper plates. \$1.25.

Barrows, J. H. The World's Parliament of Religions. An Illustrated and Popular Story of the World's First Parliament of Religions, Held in Chicago in Connection with the Columbian Exposition of 1893. 2 vols. richly illustrated. Chicago, 1893. \$2.00.

McDonald, John, Gen. Secrets of the Great Whiskey Ring, containing a Complete Exposure of the Illicit Whiskey Frauds culminating in 1875, etc. Chicago, 1880. \$2. (This work, written by the former supervisor of internal revenue for the Missouri district, contains facsimiles of confidential letters and telegrams and much other documentary evidence).

Sparks, Edwin E. The Lincoln-Douglas Debates of 1858. Full text with introduction and notes. (Collections of the Illinois State Historical Library). Springfield, Ill., 1908. \$2.00.

The Official Catholic Directory for 1916. Complete Edition, bound. 65 cts.

Donovan, Mary E. An Unwilling Traveler. (Novel). St. Louis, 1917. 65 cents.

Genelli, Fr. Life of St. Ignatius of Loyola. New York, 1917. 40 cents.

Sadlier, Anna T. Names that Live in Catholic Hearts. Memoirs of Cardinal Ximenes, Michael Angelo, Samuel de Champlain, Archbishop Plunkett, Charles Carroll, Henry de La Rochejacquelein, Simon de Montfort. New York, 1917. 40 cents.

Böckenhoff, K. Speisesatzungen Mosaischer Art in mittelalterlichen Kirchenrechtsquellen des Morgen- und Abendlandes. Münster i. W., 1907. 75 cts.

Huck, J. H. Ubertin von Casale und dessen Ideenkreise. Ein Beitrag zum Zeitalter Dantes. Freiburg i. B., 1903. 70 cents.

Gruender, H., (S. J.) Free Will, the Greatest of the Seven World-Riddles. St. Louis, 1911. 40 cts.

Kleist, J. A. (S. J.) The Dream of Scipio by Marcus Tullius Cicero. Latin text, with an English translation and notes. N. Y., 1915. 50 cts.

Williams, Thos. D. A Textual Concordance of the Holy Scriptures, arranged especially for use in preaching. N. Y., 1908. \$1.50.

Miler, Wm. The Latins in the Levant. A History of Greece (1204-1566). With Maps. London, 1908. Worth \$7.50 net; our price, \$3. (This is the only history in English of Frankish Greece, based throughout on first-hand authorities.)

Baedeker's Nordamerika. Die Ver. Staaten, nebst einem Ausflug nach Mexiko. Handbuch für Reisende. Mit 25 Karten, 32 Plänen, etc. 2nd ed. Leipsic, 1904. \$1.

Stebbing, Geo. (C. S. S. R.) Thirty Ways of Hearing Mass. London, 1913. 40 cts.

Hellinghaus, O. Deutsche Poesie von den Romantikern bis auf die Gegenwart. Proben zur Literaturgeschichte. Freiburg, 1882. 55 cts. Binding damaged. (This book contains a choice selection of short poems by the leading poets of modern Germany; made by a Catholic with discrimination, and adapted for school or family use).

Acta et Decreta Synodi Plenariae Episcoporum Hiberniae habitae apud Maynutium Anno MDCCCC. 2 vols. Dublin, 1906. Worth \$5.30 net; our price, \$2. (Contains the acts and decrees of the famous Maynooth Council of 1900, together with many important Roman decrees, rescripts, responses, etc.).

Ellis, Hy. Blair's Chronological and Historical Tables from the Creation to the Present Time. London, 1851. \$2.50. (Dr. Blair's Chronological Tables have long been the favorite manual of readers of history. They have survived the changes of literary fashion and are still in the hands of every student. Ellis' edition has been recast into octavo size from the original folio).

Moran, Cardinal P. F. History of the Catholic Church in Australasia, from Authentic Sources. Containing many original documents, besides others from the archives of Rome, Westminster, and Dublin. Profusely illustrated. Sydney, 1896. 2 vols. Worth \$25 net; our price, \$9.

Gräbner, A. L. Geschichte der lutherischen Kirche in Amerika. I. St. Louis, 1892. \$2.

The Fortnightly Review, St. Louis, Missouri

The Fortnightly Review

VOL. XXIV, NO. 19

ST. LOUIS, MISSOURI

Oct. 1, 1917

Is There Salvation Outside the Church?

The ancient axiom, "Outside the Catholic Church there is no salvation," is misunderstood by most non-Catholics and, we may add, by not a few Catholics. Count Xavier de Maistre, *e.g.*, was fully convinced that his loyalty to the Church demanded that he regard his wife, a woman of angelic virtue, as doomed to damnation if she remained a schismatic. (Cfr. "Lettres Inédites de Xavier de Maistre à sa Famille," ed. F. Klein in *Le Correspondant*, Paris, Dec. 25, 1902, pp. 1109 sq.) He attributed this strange belief to a priest whom he had consulted regarding the matter. No doubt the zealous count had misunderstood this priest. Had he investigated, he would have found that the Catholic Church holds no man lost except through his own fault. Pius IX says in his encyclical of Aug. 10, 1863, that "those who are invincibly ignorant of our holy religion and who . . . nevertheless lead an honest and upright life, can, under the influence of divine light and grace, attain to eternal life; for God, who knows and sees the mind, the heart, the thoughts, and the dispositions of every man, cannot in His infinite goodness and clemency permit any one to suffer eternal punishment who is not guilty through his own fault." (Denzinger's "Enchiridion," ed. Bannwart, Freiburg 1908, n. 1677).

But how can this truth be squared with the ancient axiom that there is no salvation outside the Catholic Church?

Theologians are not agreed in explaining this apparently simple axiom. Most of them insist on the well-known distinction between the body and the soul of the Church;—which is good as far as it goes, but does not go far enough. Father J. Bainvel, S.J., in a little treatise just translated into English by the Rev. J. L. Weidenhan, gives the most satisfactory explanation we have yet seen. He says that the axiom, "Outside the Church there is no salvation," refers to the ordinary workings of Providence; in other words, it is the rule, not the exception. It is the order desired by God that all men shall be saved within the Catholic Church. The exceptional cases referred to by Pius IX, (be they ever so numerous, but they are less numerous than appears at first sight), lie outside the divine intention (*praeter intentionem, per accidens*), because of a defect of the human will, and are supplied by God with an extraordinary economy, a special providence, granted according to the measure of necessity. The souls so saved may with equal truth be said to belong to the Church and not to belong to it. They belong to it because, at heart, they are united to God in faith and charity; but the ties by which they are affiliated are invisible to human eyes. "Consequently, although it may be truly said that there have been souls who have gained salvation outside the Church, we cannot say, because of this fact, that salvation is equally possible for those without as well as for those within

the Church, since those very souls who are saved outside the Church (that is, without being, properly speaking, members of the visible Church), are not saved except by the Church and in so far as they are her members" (page 62).

In the light of this explanation we can understand why the Church, in spite of the objections raised by those who are ignorant or impervious to divine wisdom, calmly persists in teaching and in demanding that her children accept as an article of faith the ancient formula "Outside the Church there is no salvation."

Catholics and Protestants alike will find Fr. Bainvel's booklet readable and instructive.

("Is There Salvation Outside the Catholic Church?" B. Herder Book Co., St. Louis, Mo.; 50 cts. net).

State Reform Schools for Delinquent Boys

A large percentage of juvenile delinquents are committed to State institutions of reformation and compulsory education. We assure the reader this paper is written without any prejudice against these so-called reformatories and the officials in charge of them. We fully realize the right and duty of the State to erect and maintain such institutions, because when parents either cannot or will not do their duty in the matter of educating their offspring, the State must take the place of the parents, and the reformatory the place of the home, to enforce honesty and obedience at least during the time of detention of the juvenile delinquents.

This relation of the child to the State, *viz.*, the child becoming a ward of the State, is, of course, unnatural; but what else can be done under the circumstances? The question is, Can the State succeed when the parents fail? And the answer: No. Can the State, minus the Church, make good Christians of

delinquent children? Emphatically no, because the State as such has nothing to do with Christianity and Christian education. The reformatory, so-called, is interdenominational, and for that reason cannot concern itself with religion, and therefore cannot give religion to its inmates. But can not the State at least turn delinquent children into good citizens—which is evidently the object of the State Reformatory or Industrial School? The reply must again be negative, because good citizenship without sound morality is impossible, and sound morality cannot be had without practical Christianity.

If it be true that for the preservation of our religion, and, consequently, good citizenship in our children, we must have the Catholic parochial school, then we cannot but recognize the necessity of denominational reformatories for delinquent children.

In the year of our Lord 1913, a certain gentleman visited a State Reformatory. When leaving the institution, he is reported to have made the remark that he was pleased with the excellent way in which the State was caring for the delinquent boys, Catholics as well as Protestants. We beg to differ with the gentleman, and propose to make it plain why he and others who may hold the same view are wrong in recommending the State Reformatory as a fit institution for our delinquent boys and girls.

If the State Reformatories are such a pronounced success, why are our juvenile judges so reluctant in committing boys and girls to them? The judges are public officials, and should make it their business to uphold and recommend the State institutions of correction and compulsory education respectively. Instead of this, however, they make every possible effort to keep the delinquents out of them. They seem to regard the State Reformatory with disgust and look upon it only as the

very last straw. Time and again we have heard judges declare that the State Industrial School is *not* the place for juvenile delinquents and that other provision should be made for them. They might as well have told us (for, practically, it amounts to the same thing) that the State Reformatory is, in reality, *deformatory*, inasmuch as it serves to make a bad thing worse. The honorable judges are well aware of the fact, and the reason is that a large percentage of professional criminals are graduates from the State Industrial Schools. The State Reformatory is intended to be a place of correction for the juvenile delinquents of the entire State. All the boys committed to it for various reasons (truancy, larceny, assault, even drunkenness and immorality of every description) are brought together there. All creeds are represented, and there are those who have no Church affiliations whatever. How can such promiscuity be beneficial to Catholic boys? One might as well assert that the best way to clean a boy is to roll him around in dirt. Does it not, on the contrary, stand to reason that continuous association with all kinds of juvenile delinquents will destroy every vestige of good which may still be found in a boy at the time of his commitment? And this is another reason why we disagree with those who believe that the State Industrial School, so-called, is a suitable place for wayward Catholic boys.

The truant officer of a city in the middle West told us some years ago that the moral conditions among the boys in the State Reformatory at X were extremely bad. He had received his information from the State agent of the Reformatory, who added that the authorities had employed an additional number of night watchmen in order to check among the boy inmates certain practices of the kind which, according to St. Paul, ought not to be mentioned

among Christians. The men in authority, however, in spite of an increased force and extraordinary vigilance, could not eliminate the evil. We found it difficult to believe this, but our informant was a truthful man, and we could not assume that the State agent would make false statements against the institution which he served. Nevertheless, we decided to investigate the matter for ourselves. A number of Catholic boys who had served their term or been paroled from the Reformatory, presented themselves to us to solicit our aid in finding employment, which was cheerfully given in every case and to any lad of good will. We questioned them about the Industrial School and conditions existing therein. Every one of the boys confirmed the truth of the agent's statement. From our conversation with them we established the following facts: (1) Moral disorders exist in the State Reformatory; (2) They seem to be general; (3) The boys who are caught are severely punished; (4) Most of the guilty boys manage to escape detection.

Recently we met seven young men, who had been inmates of the Industrial School of an eastern State. Their story was similar to that told by the boys of X.

A last argument against the State Reformatory, and in favor of denominational industrial schools, is that many of the lads discharged or paroled from the institutions relapse, partly because they return to a good-for-nothing home or drift back into their former evil environment. Among their former associates old reminiscences will be revived and all good resolutions, if any were formed in the days and years of servitude, will soon go to the dogs.

At any rate, results plainly show that no true and thorough reformation is achieved by the State Industrial School. The reason is not far to seek. The reform of the soul, as

has been truly said, is the soul (or essence) of all reform, and the hearts and souls of the boys are not influenced for good in the State Reformatory. Of course, the boys obey orders, but the motive is either fear of corporal punishment or the hope of being paroled as a reward for good behavior. They do not steal because there is nothing to take, nor is drink or tobacco to be had in any form. By the way, some people are under the impression that smoking and chewing are the greatest enemies of a boy's physical and moral welfare. This is not true. We fully recognize the injurious effects of tobacco, but the greatest foe of the boy is the devil of impurity, who destroys the boy's happiness and saps away his life.

The jurisdiction of the State extends only to the body, and physical coercion can never reach the soul. What is required are spiritual means—God and His holy religion. For the Catholic boy this means prayer, attendance at Mass, suitable instruction, worthy reception of the Sacraments,—in one word, a practical Catholic life in a thoroughly Catholic atmosphere.

And as in case of Catholics, so Protestant delinquent boys are in need of, and should have, whatsoever means of reform their respective Church has to offer. Now, what religious training have our boys in the State Reformatory? Practically none, for in many cases there is no one to concern himself about their spiritual welfare, while in others, they are entirely dependent on what little care the village priest or city pastor is willing or able to bestow upon them. We know of a reformatory which houses between 300 and 400 Catholic boys, without a chaplain. There is Mass once a week, but not on Sunday, and the boys eat meat every day of the year. The non-Catholic boys are not required to attend Mass, but the Catholic boys are obliged to attend the

interdenominational services every Sunday.

A certain detention house numbers from 80 to 90 inmates, mostly Catholics. They have no Mass, no religious instruction of any kind, no opportunity to receive the Sacraments. And yet we wonder why the Church is losing so many of her children. Some of the probation officers whom we met in different cities told us that quite a number of boys "make good" when released from the reformatory. This may be true in so far as they will refrain from those actions which will again place them within the clutches of the law. But the Catholic spirit, of which they possessed more or less during their earlier lives, is hopelessly gone.

The Fathers of the Second Plenary Council of Baltimore devoted a special chapter to unfortunate and delinquent Catholic children. They strongly exhorted the bishops to erect houses of refuge and denominational reform schools in their respective dioceses for the poor young victims of neglect and seduction. Evidently those Fathers did not believe in the unchristian theory of ridding themselves of "the negative factors of the Church" by committing them to State institutions.

Fr. A. B.

—o—

Flowers were always dear to the Franciscans. St. Francis himself permitted all decorations which could be made of flowers. He classed them with his brothers and sisters, the sun, moon, and stars,—all members of the sacred choir praising God.—Helen Hunt Jackson, "Ramona."

—o—

Places have their affinities to men, as much as men to each other; and fields and lanes have their moods also. I have brought one friend to meet another friend, and neither of them would speak; I have taken a friend to a hillside, and I myself have perceived that the hillside grew dumb and its face clouded.—Helen Hunt Jackson, "Hide-and-Seek Town."

Devotion to the Sacred Heart

A writer in the Cincinnati *Sendbote* (Vol. 44, No. 8) says that, according to the Official Catholic Directory for 1916, there were in the United States, in 1915, 694 parish churches dedicated to the Sacred Heart of Jesus, besides a considerable number of chapels in convents, colleges, hospitals, etc. Seven churches not included in the above figure were consecrated to the Sacred Hearts of Jesus and Mary, and twelve to Our Lady of the Sacred Heart. There is not a single diocese in the country that has not within its limits at least one church dedicated to the Sacred Heart. In five dioceses, (Dallas, Davenport, Duluth, Richmond, and Superior) the cathedral churches are under the patronage of the Sacred Heart of Jesus. With regard to the number of Sacred Heart churches, the archdiocese of Dubuque leads with 22, followed by Hartford (19), Boston (18), New York, St. Louis, and Sioux City (16), Philadelphia and New Orleans (15), Wichita (14), Chicago (13), etc.

From this state of affairs the *Sendbote* concludes that the Catholics of the United States must have a great devotion to the Sacred Heart, and it need not surprise us, therefore, that one of the candidates for the doctor's degree in the Catholic University of America this year chose the "Theology of the Cultus of the Sacred Heart" for the subject of his dissertation. This dissertation, by the Rev. Joseph J. C. Petrovits, in its printed form comprises 213 octavo pages and is, we believe, the most extensive scientific treatise on the subject that has so far appeared in English. After a brief introductory chapter on the primary object of worship in general and certain adumbrations of the cult of the Sacred Heart in the Fathers and medieval mystics, the author traces the history of the devotion from Bl. Margaret Mary, explains its dogmatic basis,

its material and formal, primary and secondary objects, and finally discusses the so-called "Great Promise," which, he says, is of doubtful authenticity. Fr. Petrovits is not in favor of rejecting the Promise entirely, but thinks prudent use may be made of it, "provided it be interpreted in conformity with sound theological principles" (p. 183). Chapter XV of this interesting and scholarly treatise is recommended particularly to those devotional writers who in their fervor maintain that by means of the devotion of the Nine Fridays one acquires *de condigno* a reward which consists in the grace of final perseverance. There is no theological justification for such a belief. In extolling the efficacy of the devotion to the Sacred Heart, it is necessary to accentuate the words of Bl. Margaret Mary, found in a letter to Father Croiset, dated Sept. 15, 1689, that the Sacred Heart will be our assured refuge at the moment of death, but in order to be found worthy of such an exceptional blessing, we must have lived in conformity with Christ's holy maxims (p. 193).

Fr. Petrovits' dissertation is an important contribution to the literature of the cultus of the Sacred Heart, and we earnestly recommend it to our readers.

(Theology of the Cultus of the Sacred Heart. A Moral, Dogmatic, and Historical Study. Dissertation Submitted to the Faculty of the Sacred Sciences at the Catholic University of America in Partial Fulfilment of the Requirements for the Doctorate of Theology by the Rev. Joseph Julius Charles Petrovits, J.C.B., S.T.L., of the Diocese of Harrisburg. 213 pp. 8vo. Washington, D. C.: The Catholic University of America. 1917).

Surliness of heart must melt a little under the simple effort to smile. A man will inevitably be a little less of a bear for trying to wear the face of a Christian.—Helen Hunt Jackson, "The Joyless American."

A Protest against Conscription of Thought

Under the title, "Conscription of Thought," Professor John Dewey, the eminent Harvard psychologist, protests in the *New Republic* (Vol. XII, No. 148) against the attempts that are being made in this country under the cloak of patriotism to suppress liberty of thought and speech.

He says that while we have not yet suffered in this country from a bad attack of war nerves, we are suffering from a morbid sensitiveness at any exhibition of diversity of opinion, which leads us to attack and persecute those not in agreement with the war policy of the administration on the ground that "social cohesion is a necessity and we must take measures to secure union." This the Professor justly calls "a piece of self-inflicted camouflage," both foolish and useless. He admits that "without a certain sweep of undivided beliefs and sentiments unity of outer action is likely to be mechanical and simulated." But he denies the efficacy of force to remove disunion of thought and feeling, and points out how inconsistent a policy of force is with modern notions of toleration:

"Almost all men have learned the lesson of toleration with respect to past heresies and divisions. We wonder how men ever grew so hard and cruel about differences of opinion and faith. We are perplexed when we read how the heretic was regarded as a man with a plague which would surely spread unless he, the heretic, was extirpated. We reason with philosophic wisdom about the impossibility of conquering mind by brute force, of changing ideas by means of the truncheon or the nightstick. We recall that such attempts at direct suppression of thought have usually ended by increasing the vitality of obnoxious

beliefs; we quote the saying that the blood of the martyrs is the seed of the Church. We are surprised that leaders had not enough common sense to allow unpopular ideas to burn themselves out or die of inanition. But when some affair of our own day demands cohesive action and stirs deep feeling, we at once dignify the unpopular cause with persecution; we feed its flame with our excited suspicions; we make it the center of a factitious attention, and lend it importance by the conspicuousness of our efforts at suppression."

Professor Dewey is not specially concerned lest liberty of thought and speech seriously suffer among us. He even finds something decidedly humorous in the spectacle of ultra-Socialists rallying to the banner of Elihu Root with its inscription of the sanctity of individual rights and constitutional guarantees, and crying aloud all the early Victorian platitudes. Yet, he says, the stupid measures taken here and there to suppress liberty of thought and speech do have one very bad effect. They undermine freedom of thought:—not the freedom of those who are attacked, but of those who do the attacking or who sympathize even passively, with the attack. Absence of thought, apathy of intelligence, is the chief enemy to freedom of mind. And "these hasty ill-considered attempts to repress discussion of unpopular ideas and criticisms of governmental action foster general intellectual inertness. The sensation of activity caused by excited emotion gives an illusion of mental acuteness and alertness; the energy required for serious thinking is drafted off in superficial channels of suspicion and hostility. . . . There is not a tithe of the danger to our effective participation in the war from those who think wildly and erratically that there is from those who do not think enough. Even if the President is prepared

to come forward at the right time with the wisest of all possible peace measures, we shall have missed the greatest contribution which the war has to make to our future national integrity, if these measures come before a people intellectually unprepared and apathetic. We shall then have the physical fact of peace whatever it may be, but not its meaning. We shall have taken a step forward in overcoming a physical and territorial isolation from the world, but shall remain as provincially separate as before in thought and interest. Above all we shall have missed the great experience of discovering the significance of American national life by seeing it reflected into a remaking of the life of the world. And without this experience we shall miss the contribution which the war has to make to the creation of a united America."

A Valiant Archbishop

Father A. G. Morice, who is widely known as the author of a "History of the Catholic Church in Western Canada," has written a life of his confrère, Adélarde Langevin, O. M.I., Archbishop of St. Boniface, Manitoba.* As this great churchman has contributed much to the development of the Church in Western Canada, his biography deserves recognition in wider circles. Msgr. Langevin was for many years a subscriber and careful reader of the FORTNIGHTLY REVIEW and on several occasions informed the editor that he was in thorough sympathy with his principles and methods.

Adélarde Langevin was born at Montreal, August 23, 1855. He was ordained priest in August, 1879, and after only three years in the priesthood, was appointed Rector of the

grand Séminaire of Ottawa. To the duties of this office he added those of professor of moral theology, sacred eloquence, and church history.

But it was in western Canada that Fr. Langevin was to achieve his great life work. Msgr. Alexander Taché, who had been at the head of the see of St. Boniface since 1853, towards the beginning of the nineties began to feel the weight of years and looked around for a coadjutor. His attention had already been attracted to the energetic seminary Rector of Ottawa. The new position of "Vicaire des Missions," that is, the immediate representative of the Superior General of the Oblates for all the houses and residences possessed by these religious in the diocese of Msgr. Taché, was now imposed upon Fr. Langevin. He arrived at St. Boniface, July 1, 1893, and at once plunged into the arduous work of "visiting" the missions. On October 3, 1893, he set out for lakes Dauphin and Winnipegosis in the north. Then, along frightful roads, he departed for Fort Francis, three hundred miles from Winnipeg. On November 14 he had the happiness of arriving at the Oblate Mission on Lake Qu'Appelle, where his brethren had established an industrial school for the Indians.

The visiting of the widely-scattered mission stations brought many hardships. It was pioneer work. Fr. Langevin frequently had to sleep under a wagon at night, or in the snow, without an evening meal. To these difficulties were added others—mastering the English language more thoroughly, and acquiring some knowledge of Indian dialects.

After Msgr. Taché's death (June 22, 1894), the question of the successorship caused much discussion. The secular clergy thought that one of their number ought to be chosen. On the other hand there were im-

*Vie de Mgr. Langevin, Oblat de Marie Immaculée, Archevêque de Saint-Boniface, par le R. P. Morice, O.M.I., M. A. Chez L' Auter, (Saint Boniface, Man.) 1916.

portant reasons why a member of the Congregation of Oblates should be selected. Msgr. Taché himself had written to Rome before his death suggesting that an Oblate be chosen for the important charge. In course of time Père Langevin received the news of his appointment. He was then only thirty-nine years of age. His solemn consecration took place on the feast of St. Joseph of the same year, 1895.

Father Morice devotes chapter XI of his interesting biography of the great churchman to the Manitoba School Question. It was this perplexing problem that was to prepare for the young Archbishop the greatest cross of his rule. Fortunately, only four weeks after his nomination to the archiepiscopal see, on January 30, 1895, the Privy Council of England rendered a favorable decision to the Catholics of Manitoba. In his first official salutation to the people, bearing the date of his consecration, he ordered prayers to obtain the blessing of Christ upon the Catholic schools of the diocese. This great question, says Father Morice, "allait remplir son épiscopat tout entier."

Archbishop Taché had been a valiant defender of the rights of the Church as regards education, and had published, among other brochures, "A Page From the History of Schools in Manitoba," in which he set forth the Catholic position.

The new Archbishop continued the battle. Besides fighting for their schools, the French Catholics of his diocese were compelled to contend for their mother tongue. The British jingoes, aided by the machinations of Freemasonry, had plotted to blot out the French tongue, under the *cri de guerre*, "One language, one religion." The "one religion" was, of course, Protestantism. It seemed that nowhere could such schemes have less chance of success than in Manitoba. For when, in 1870, the French Catholic

inhabitants of what is now Manitoba agreed to enter the Union, one of their conditions was that their separate schools should be respected and the French language accorded equal rights with English. These two promises were inserted into the constitution of the new Province. As this constitution was ratified by Parliament and promulgated by the Federal Government, no lower tribunal, like that of Manitoba, could infringe upon it.

Nevertheless the first Liberal government, led by Thomas Greenway, broke this pledge on March 19, 1890, despite the indignant protests of the Catholic deputies, abolished the Catholic schools, seized the monies which had been gathered for their upkeep, and forced Catholic parents to send their children to schools which were practically Protestant. The case was carried by Msgr. Taché to the Supreme Court of Canada, which rendered a unanimous decision that the Manitoba Legislature had no right to pass a school law like that of 1890. Yet in spite of this decree, and of a subsequent one of the Privy Council of the Queen (Jan. 30, 1895), which asserted that the Catholics of Manitoba had been wronged, justice was not forthcoming. For, says Father Morice, "down to our own days, March, 1916, the English Canadians, who are always ready to rant against what they call 'the intolerance of the Catholic Church,' have not been willing, despite the verdict of the highest tribunal of the Empire, despite reiterated demands, and despite the fact that their pretensions are directly opposed to the Constitution, to deal justly with the oppressed Catholics who, in 1870, if they had so wished, could have remained outside the Confederation."

Msgr. Langevin fought for redress during all the years of his episcopate, but in vain. The school fight was the heaviest burden laid

upon his shoulders. This he freely admitted in letters to his friends. More painful than all else was the fact that he was opposed by some of his own people in the prolonged effort of securing justice. In February, 1896, a bill was introduced into the national parliament which Msgr. Langevin officially declared to be satisfactory. Unfortunately, the religious question had by this time become a political issue, and "it is sad to record not only that 28 Catholics voted against this measure (which was favored by 26 Protestants), but that the greatest Catholic political leader of the time—Sir Wilfred Laurier—used it as a stepping-stone to serve political ends." Laurier's partisans succeeded by "systematic obstruction" in preventing the bill from passing Parliament.

Another great work of the late Archbishop was his activity for the spiritual welfare of the Ruthenian and Galician Catholics, thousands of whom had flocked to Western Canada and were in danger of falling a prey to proselyting efforts. Msgr. Langevin introduced five new teaching sisterhoods who were to labor chiefly for the Germans, the Poles, and the Galicians. In February, 1901, he opened a school at Winnipeg for the children of the Catholic immigrants. But he himself was forced to admit, "what avail these for so many?" His zeal was not satisfied until he had secured the services of native priests who could speak to these people in their own language.

On January 15, 1902, he turned his energies to a new work. This was the foundation of a bi-monthly paper entitled *Les Cloches de Saint-Boniface*. The establishment of this journal and the securing for it of a competent editor, forms one of the interesting episodes of Msgr. Langevin's episcopal career. He used the paper as a weapon in the cause of truth and justice. The Church of Canada boasts many, many illustri-

ous names in the long record of three hundred years of Apostolic work and missionary zeal. Some of the earlier apostles and pioneers suffered cruel martyrdom at the hands of barbarous tribes. But the episcopal career of the second Archbishop of Saint-Boniface was no less a martyrdom than that of the early pioneers. He himself referred to his episcopal charge as a cross laid upon him. In every future history of Catholic effort in Western Canada the name of Adélard Langevin will stand out conspicuously, and his episcopate has found a worthy chronicler in the person of his scholarly confrère, Father Morice.

ALBERT MUNTSCH, S.J.

A young poet of more than ordinary promise is William Frederick Feld, S.J., from whose pen the Loyola University Press, Chicago, presents a collection of variegated, if somewhat uneven verses, under the title, "After Hours." The following is a good specimen of the author's muse:

Hail Kindly Cedars, Hail!

Oh, here's a glee to the cedars,
Our staunch old friends and true.
What boots the snow, when the wild winds
blow;
For never a change do the cedars know
All the long years through.
And here's a lilt to the cedars,
Sturdy of fame and mien.
Where the lordly oak tree's pride is fled,
And he stares as Gorgon, stark and dead,
There be the cedars green.
A toss of my cap to the cedars,
The lovingest trees that be.
The time tides roll and the seasons veer,
Yet tender, sweeter year by year,
My cedars are to me.
A parting word to the cedars,
For a friend of the cedars I.
They'll give in death what in life they
gave,
When they keep their vigils near my
grave.

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NOTES AND GLEANINGS

A prominent feature of most of the new phrase-books of French for the American army is a department for current slang. What seems really to be taking place is a sort of *union* (shall we say *sacree*?) of the two languages—a pidgin-French-English that will come back after the war to astonish our university professors.

In reply to a query we wish to say that the article, "Kultur and American Catholicism," in Vol. 26, No. 35 of *Reedy's Mirror*, is a tissue of errors.

Some hysteric newspapers demand that German be banished from our schools. In the "Prospectus of University Courses in the Municipal School of Technology, Manchester (England), Session 1917-18," all courses without exception provide for the teaching of German. German textbooks are recommended as indispensable for the use of students. No other foreign language is mentioned. Comment unnecessary.

According to a report published by the U. S. Bureau of Labor Statistics, the munitions industry, which has shot up over night in various parts of this country, is woefully deficient in appliances for the protection of workingmen. Out of less than 30,000 workers who came in contact with poisons, about 2,200 suffered from occupational poisoning. Some cases proved fatal; many others were serious. In addition, some of the poorly managed factories where medical supervision was lax, could not or would not give complete figures regarding their sick list. So that the actual injuries to health in the factories examined probably surpassed those recorded by the statisticians. The Bureau outlines preventive methods and gives the regulations adopted by Great Britain for factories making explosives. From these a code ought to be drawn up by the government and rigidly enforced in all establishments working on munition contracts.

Under a law which went into effect Aug. 17, in Maryland, able-bodied male persons between the ages of eighteen and fifty,

who are not regularly and continuously employed, may be assigned to work in occupations carried on by the State, county, or the city of Baltimore, or by private employers, whenever, because of the state of war, the governor determines such a measure to be necessary. It is argued that if a State has the right to conscript men for military service in war time, it has an equal right to make use of the labors of those of its citizens who are either willingly or unwillingly out of employment. The *Outlook* (Vol. 116, No. 18) thinks that the new law will make Maryland an unpopular state for hoboes and "the idle rich." Does our contemporary seriously think that this law will be enforced against the idle rich?

War resolutions in behalf of American labor are not to be ignored; but the real war heroes among the workers are found in the shops and fields, on the railroads, and in the great productive industries—and especially among their wives and children. To face the quest of daily bread for hungry mouths, to pinch and spare, to conceal the anxieties which fill the heart, to maintain a brave and smiling front and faith in God's providence, to be kind and helpful to neighbors worse off than you are—all this is a kind of war service, a sort of heroism which does not get into the papers, yet is of the true stuff of patriotism and virtue.

A debt of thanks is due to Mr. Edw. V. P. Schneiderhahn, the well-known attorney, for publishing in pamphlet form his valuable lecture on Motion Pictures, their influence, benefits, and evils, and the question of censorship. Mr. S. first became familiar with the "movie" question as a member of the St. Louis City Council, and has since studied it in all its phases. His conclusions, as laid down in this lecture, are deserving of careful attention. Chief among them is that the only effective remedy which can be applied to eliminate the great and crying evils of the "movies" is a rigidly enforced legal censorship. So far only Ohio, Kansas, Pennsylvania, and Maryland have adequate censorship laws. What we need, says the author, is a *national* censorship.

This, he thinks, could be provided by Congress in the exercise of its jurisdiction over interstate commerce. Mr. Schneiderhahn vividly describes the evils of the moving picture business, as now conducted. No one who studies the evidence here collected will deny that it is the duty of every decent and God-fearing citizen to coöperate earnestly in the movement for the efficient suppression of immoral films, which have become a serious menace to public morality.

The Sisters of Christian Charity, who have recently transferred their American mother house from Wilkes-Barre, Pa., to Gross Point, near Chicago, have published "The Life of Mother Pauline von Mallinckrodt," their foundress. The book draws its materials from the original German life, but is "edited without adherence to any existing work on the subject." Catholic America is deeply indebted to the sisterhood founded by this saintly woman. The Mallinckrodt Sisters, as they are widely known, sent their first colony to this country in 1873. Through the kind offices of the late Msgr. P. C. Nagel they established themselves at Wilkes-Barre, Pa., under the patronage of Bishop O'Hara. To-day the North American Province has no less than fifty-five foundations, including St. Vincent's Orphanage and the parochial schools of St. Augustine, St. Bernard, and St. Boniface here in St. Louis. "Few," says the Archbishop of Chicago in his introduction, "will read this book without taking to heart the lesson of social service so beautifully ex-

emplified in the life of this gifted woman: that true love is the mainspring of true and lasting beneficence." This handsomely printed and illustrated volume will interest not only religious, but every Catholic who has at heart the progress of religion and education. (Benziger Brothers).

Father Luke Hess, O.S.B., has published a brief account of the history of New Subiaco Abbey, Ark., in memory of the silver jubilee of Abbot Ignatius Conrad. The abbey was founded in 1878, and the pioneers had many hardships to overcome. The story is very entertainingly told by Fr. Luke, and there is an appendix by Fr. Vincent Orth, O.S.B., sketching the various parishes administered from New Subiaco Abbey. The booklet comprises 125 large octavo pages and is richly illustrated.

Register-Extension suggests a "Please Kick Me" sign for the backs of Catholics who keep on supporting papers which treat our Holy Church outrageously. Very good. And when the signs are ready, the best copies should be sent to Catholic public men who run eagerly to lick the toes of Protestant boots when any public question comes up which affects the rights of the Church; or when it seems necessary for the capturing of a few votes.—*Casket*, Vol. 65, No 35.

History, as John Bright finely said in his speech on the Ecclesiastical Titles Bill, shows us that if there is one thing which

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is almost as indestructible as truth, it is a persecuted error. And Tertullian's famous saying that "the blood of martyrs is a seed" holds good in the case of all who die or suffer for any cause. Ill-timed measures of excessive severity have often done far more to spread the spirit of rebellion than all the eloquence of enthusiasts and all the craft of conspirators. And while such stern measures strengthen the party against which they are directed, by eliminating the weak and timorous, they inevitably damage the other side by giving it a large accession of craven hypocrites, who save their lives or gain political privileges by professing doctrines which they do not believe.—Rev. W. H. Kent, O.S.C., in the *London Tablet*, No. 4,030. p. 140.

Isabel C. Clarke's latest story, "The Rest House," is a notable addition to Catholic fiction. It portrays a brave, triumphant soul-struggle for the light of the true faith, deftly interwoven with an attractive romance of manly and noble love. It is one of those useful books that have an impressive message hidden within their covers. In the present instance the lesson is all the more effective for being concealed beneath an unpretentious narrative of absorbing interest. (Benziger Bros. \$1.35).

Father John Rothensteiner, in a paper contributed to this REVIEW, Sept. 15, 1916, (Vol. XXIII, No. 18) exhorted the reverend clergy to write parish histories and instructed them briefly how to do it. That he is not a mere theoretician, but practices what he preaches, is proved by the recently published "Chronicles of an Old Missouri Parish, Historical Sketches of St. Michael's Church, Fredericktown, Madison County, Mo.," of which parish Fr. Rothensteiner was for twenty years (1887 to 1907) the pastor. St. Michael's of Fredericktown is one of the oldest and most interesting parishes in the Archdiocese of St. Louis. It was founded about 1800. "The memories and traditions of the vanished years were still living in the hearts of a few venerable persons thirty years ago," says the author, "when I first began to bring together from oral recital

and from various ancient documents the facts of these 'Chronicles of an Old Missouri Parish.'" Out of these materials, and his own reminiscences, Fr. Rothensteiner has made an unusually attractive book. In the appendix, among other items of note, appears his FORTNIGHTLY REVIEW article "On the Writing of Parish Histories:"—so that we have theory and example here between the same covers. Few books that we know are so apt as this one to arouse interest in historical research and to serve as an example of how to write a parish history. (Amerika Print, St. Louis, Mo. 87 pp. 8vo.)

Prof. Warner Fite says in a letter to the *N. Y. Nation* (No. 2723, pp. 243 sq.):

"With the exception of what are strictly 'military secrets,' any limitation upon freedom of speech in war time beyond the ordinary limitations of peace time is a betrayal of democracy. This means, of course, that the speaker is limited to the use of decent language, and that he is also, to the same extent as in times of peace, legally responsible for accuracy in statement of fact. And, further, that freedom of speech applies to *public* affairs and to *public* policy.... Democracy is not a government of the populace by the prophets of the Lord. In a democratic order righteousness is to be determined by a process of discussion, and he who would lead is under obligation to convince. This is not to say that righteousness is the simple wisdom of the majority. The implication is rather that, under free discussion, the truth is bound to make its way. But surely it means—if we are serious about democracy—that any one who seeks to stifle discussion, and especially one who uses governmental authority for that purpose, is false to the fundamentals of righteousness."

"Grapes of Thorns," by Mary T. Wagaman, is a readable story with an interesting plot and, of course, the unavoidable love theme. The "fine language" might be toned down in places. Then, too, the "divinely tall and most divinely fair" girl, and the "tall, fair lily of a nun" had better be relegated to the more imaginative fairy tale. Tone and tenor of

the novel are elevated, and its influence can only be wholesome. (Benziger Bros. \$1.35).

—○—
 Father F. X. Lasance, well-known as a writer of prayer-books, has at the request of a number of his friends compiled a vest-pocket prayer-book—"a vade mecum that will not be cumbersome on the way to church." It is entitled "Manna of the Soul" and composed largely of indulged prayers and devotions from the "Raccolta" and from the liturgical books of the Church. We have examined the neatly printed 32mo volume with more than ordinary interest and do not hesitate to say that it is one of the best prayer-books for the laity now on the market. There are several differently bound editions, ranging in price from 40 cents to \$3. (Benziger Bros.).

—○—
 We have been asked for a good book on quack nostrums. The best one we know of is "Nostrums and Quackery," published by the American Medical Association, 535 Dearborn Ave., Chicago, Ill. Price, about \$1.50.

—○—
 "One of the war's most distressing by-products," says a writer in the N. Y. *Evening Post* (Sept. 10), "is the intellectual blindness developed by gentlemen and scholars, men who are supposed to have been devotees of sweet reasonableness and justice, even in dealing with their own

people. The average man, who says out and out, frankly and freely, my country right or wrong, and refuses to discuss the question whether his country ever can be wrong, just as he would refuse to discuss the morals of his wife, presents a sympathetic and understandable type of human being. When we come to.... philosophers with Plato ever in their mouths, and socratically posed for impartial inquiry, and find them boggling at the truth and deliberately whitewashing the indefensible, and selling out jingoism, with sophistical arguments, then our attitude changes to wonder and consternation."

—○—
 In No. 9 of the *Amerikanisches Familienblatt*, of Techny, the editor, Father F. Markert, S.V.D., has a timely article on the Catholic lay apostolate, an agency for good not yet sufficiently developed in this country. He enumerates as the essential conditions of successful lay coöperation in the work of Catholic propaganda the following: (1) A good education, embracing especially a thorough knowledge of the Catholic religion; (2) Unselfish devotion to the Catholic cause, and (3) A thoroughly practical Catholicity. Too many Catholic laymen, he says, strive to attain positions of honor in Catholic organizations mainly for political, social or business purposes. When such men achieve leadership, they are likely, for lack of education and of unselfish devotion to the cause, to injure the Church rather than to help her.

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The Germans are not very highly regarded in this country at present, but Fr. Markert is right in pointing to men like Windthorst, Mallinckrodt, Hompesch, and even the much-maligned Erzberger as models for Catholic laymen.

The Rt. Rev. Msgr. Joseph Rainer, V.G., Rector of St. Francis Seminary, near Milwaukee, Wis., lately celebrated his golden sacerdotal jubilee. Father M. M. Gerend, in honor of the occasion, contributes a brief sketch of the venerable jubilarian's life to the *Amerikanisches Familienblatt* (Vol. XVI, No. 9). For thirty years Monsignor Rainer has successfully governed the famous Salzmann foundation, which sends out dozens of workers every year into the vineyard of the Lord. He has published a life of Dr. Salzmann, a Greek exercise book, and a volume of Latin and German poems in honor of Leo XIII. Besides, he has served for a number of years as vicar-general to the Archbishop of Milwaukee, and contributed to Catholic newspapers and magazines, including the FORTNIGHTLY REVIEW, which now gladly and gratefully adds its good wishes to those of the Monsignor's many other friends. *Ad multos faustissimosque annos!*

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The Sacramento *Catholic Herald*, in its edition of Sept. 1 (Vol. X, No. 28), published a two-column obituary notice of Father Michael Wallrath, pastor of Holy Rosary Church, Woodland, Cal., who died in that city, Aug. 25. Fr. Wallrath was born near Cologne in 1840 and came to this country in 1866. He was ordained at Grass Valley in 1873. He was a priest of tireless zeal and indomitable energy and built so many churches and other religious structures during the well nigh fifty years of his activity that he was known as "the Church Builder of Northern California." With all his activity on the material side, he never lost sight of the higher, spiritual side. He was as pious and austere, says his biographer, as a cloistered monk. "Father Wallrath," we are further told, "was a great believer in the efficacy of the printed word, and found time at different periods to issue some publications of his own. He not only composed but compiled these literary works but he printed them himself also, having set up a small printing plant for the purpose on the church premises. He was an ardent advocate of a Catholic daily and even announced his willingness to attempt the financing of such a journal for the Pacific Coast, if the project was assured the endorsement and support of the proper authorities and the intelligent Catholic public." No doubt it was primarily due to his interest in the Catholic press that the FORTNIGHTLY REVIEW owed the staunch support which Father Wallrath gave to it from the moment of its birth, nearly a quarter of a century ago. We shall miss his encouragement and earnestly commend his soul to the prayers of our friends. *R. I. P.*

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The REVIEW lost another good friend and an occasional contributor by the death, at Pierron, Ill., of the Rev. Henry Becker, D.D. He was the author of a series of perpetual calendars and frequently wrote for the periodical press. The last paper he contributed to our pages ("The Secret of the Jewish Calendar," Vol. XXIII, No. 19) attracted favorable notice from experts. Dr. Becker was as genial as he was learned, and those who, like ourselves had the pleasure of meeting him at least occasionally, will miss his kindly smile and pleasant humor. May he rest in peace!

Tyranny and fanaticism work with the same tools and write the same handwriting all the world over.

In his "Studies in Insect Life" (London: Fisher Unwin), Dr. A. E. Shipley, Master of Christ's College, Cambridge, enlivens with unexpected touches a vast amount of technical information. Take the bed bug, for instance. The "folding back of the proboscis gives the insect a demure and even a devout expression; it appears engaged in prayer, but a bug never prays." The bed bug can live for a long time without food, and has even been kept incarcerated in a pill box for a year without succumbing to hunger. When the box was opened, the insects were as thin as oiled paper, and so transparent that one could read the *Times* through them—at any rate "the larger print, such as the leading articles and letters from admirals." Other insects

that attach themselves to man when they can, including the mosquito, the flea, and the ordinary house fly, are dealt with anatomically, eugenically, psychologically, and pathologically.

In Vol. XVII, No. 18 of *America*, Dr. Condé B. Pallen puts in a good word for Longfellow, who was the most popular English poet in our boyhood days because of "his simplicity, his lucidity, the elemental character of his work, its tenderness and appeal to the domestic affections." To-day the sweet singer of "Evangeline" finds scant appreciation. Why? We have, as Dr. Pallen rightly says, "become a crowd of sophisticated, erratic, and erotic psychologists fluttering aimlessly in the intense inane. Simplicity and objectivity are rare qualities in contemporary poetry, and Longfellow's muse, if she were to enter upon the scene to-day, would be as out of place and as unheeded as modesty in a Broadway cabaret."

Books Received

- Immaculate Conception Church, Maxville, Mo. Souvenir of the Diamond Jubilee, 1842-1917. 74 pp. 8vo. St. Louis, Mo: "Amerika" Print. (Wrapper).
- Manna of the Soul. A little Book of Prayer for Men and Women, Compiled by Rev. F. X. Lasance. 375 pp. vest-pocket size. Benziger Bros. Silk cloth, red edges, 40 cts.; imitation leather, gold edges, 60 cts.; finer bindings up to \$3.
- Mount Angel St. Joseph's Kalender. 1918, 94 pp. large 8vo., richly illustrated. Published by the Benedictine Fathers of St. Benedict's Abbey, Mount Angel, Ore. 25 cts. (Wrapper).
- Great French Sermons from Bossuet, Bourdaloue, and Massillon. Edited by Rev. D. O'Mahony, B. D., B.C.L. With an Introduction by the Rt. Rev. Don Fernand Cabrol, O.S.B. ix & 300 pp. 12mo. London: Sands & Co.; St. Louis, Mo.: B. Herder Book Co. \$1.90.



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- W'edewer-McSorley, A.** Short History of the Catholic Church. St. Louis, 1916. 75 cts.
- Leobner, H.** Die Grundzüge des Unterrichts- und Erziehungswesens in den Ver. Staaten von Nordamerika. Eine pädagogisch-didaktische Studie. vii + 200 pp. large 8vo. Vienna and Leipsic, 1907. \$1.50.
- Uhdé, Joh.** Ethik. Leitfaden der natürlich vernünftigen Sittenlehre. Freiburg, 1912. 50 cts.
- The Official Catholic Directory** for 1916. Complete Edition, bound. 65 cts.
- Ellis, Hy.** Blair's Chronological and Historical Tables from the Creation to the Present Time. London, 1851. \$2.50. (Dr. Blair's Chronological Tables have long been the favorite manual of readers of history. They have survived the changes of literary fashion and are still in the hands of every student. Ellis' edition has been recast into octavo size from the original folio).
- The Life of Mother Pauline von Mallinckrodt.** Foundress of the Sisters of Christian Charity, Daughters of the B. V. Mary of the Immaculate Conception. Illustrated. With an Introduction by Archbishop Mundelein. New York, 1917. \$1. 1917. 80 cts. (To no other Catholic layman of America came the honor of doing so much for the welfare of the needy and distressed among his fellow men, and of doing it so well and so unostentatiously).
- Feld, Frederick, (S.J.)** After Hours. A Book of Verse. Chicago, 1916. 65 cts.
- Heemstede, Leo van.** Paul Alberdingk Thijm, 1827-1904. Ein Lebensbild. Freiburg i. B., 1909. 75 cts. (A fine character sketch of the famous Flemish Historian, sociologist, and art connoisseur).
- Gibbons, Cardinal.** A Retrospect of Fifty Years. 2 vols. Baltimore, 1916. (A selection of the Cardinal's essays and sermons, made by himself, "the last living Father of the Vatican Council," who says that "There are few Americans living now who can remember the things which I can.")
- Bischoff, Erich.** Die Kabbalah. Einführung in die jüdische Mystik und Geheimwissenschaft. Mit 25 Abbildungen. Leipsic, 1903. 75 cts.
- Willmann, Otto.** Historische Einführung in die Metaphysik. Freiburg i. B., 1914. 75 cts.
- Maguire, J. F.** Father Mathew: A Biography. N. Y., 1886. \$1. (A life of the great Irish temperance Apostle by one who was intimately associated with him).
- Brentano, Hanny.** Amalie Fürstin von Gallitzin. Mit 12 Bildern. Freiburg i. B. 1910. 50 cts.
- Mahaffy, J. P.** Descartes. His Life and Philosophy. Philadelphia, 1891. (Knight's Philosophical Classics Series). 65 cts.
- Baumstark, Reinhold.** Daniel O'Connell. Mit dem Bildnis O'Connell's. Freiburg i. B., 1873. 50 cts.
- Baur, B. (O.S.B.)** Klarheit und Wahrheit. Eine Erklärung des Antimodernisteneides. Freiburg i. B., 1911. 50 cts.
- Tyrrrell, George.** A Much-Abused Letter. London, 1906. 75 cts.
- Compendio della Dottrina Christiana** Prescritto par S. S. Papa Pio X alle Diocesi della Provincia Romana, Rome, 1905. 30 cts. (unbound).
- Berens, Edw.** The History of the Prayer-Book of the Church of England. London, 1844. 50 cts.
- Raich, J. M.** Novalis' Briefwechsel mit Friedrich und August Schlegel, Charlotte und Caroline Schlegel. Mainz, 1880. 50 cts.
- Hespers, K.** Mit Stanley und Emin Pascha durch Deutsch Ost-Afrika. Reise-Tagebuch von P. August Schynse. Cologne, 1890. 50 cts.
- De Goebriand, L.** Catholic Memoirs of Vermont and New Hampshire, with Sketches of the Lives of Rev. Wm. A Hoyt and Fanny Allen, "the first nun of New England," Rev. Daniel Barber, Rev. Horace Barber, S.J., and Jerusha Barber. Burlington, Vt., 1886. Illustrated. \$1 (unbound).
- Krogh-Tønning, K.** Der letzte Scholastiker. Eine Apologie. Freiburg i. B., 1904. \$1. (Contains a life sketch and analysis of the writings of Dionysius the Carthusian. ("Zweck dieses Buches ist... eine Verteidigung der in wichtigen Punkten hart angegriffenen kirchlichen Theologie des 15. Jahrhunderts").
- Ireland, John.** The Church and Modern Society. Lectures and Addresses. Chicago, 1896. \$1.
- Friedrich der Grosse** von Kolin bis Rossbach und Leuthen nach den Cabinets-Ordres im königl. Staats-Archiv. Nebst zwei Beilagen und Schlachtplänen. Berlin, 1858. 75 cts.
- Bain, John A.** Prot. The New Reformation. Recent Evangelical Movements within the Roman Catholic Church. \$1. Edinburgh, 1906.
- Lewitz, F.** Mirabeau's Jugendleben. Zum Verständnis der gesellschaftlichen Zustände Frankreichs unmittelbar vor der Revolution. Breslau, 1852. \$1. (Binding damaged).
- Schleiermacher, F. D. E.** Über die Religion. Reden an die Gebildeten unter ihren Verächtern. Halle a. d. S. 35 cts.
- Strehlke, F.** Martin Opitz. Eine Monographie. Leipsic, 1856. 65 cts.
- Southey, Robert.** Nelson's Leben, ein biographisches Gemälde. Aus dem Englischen übersetzt. Stuttgart, 1837. 75 cts.
- Demosthenes.** Orationes ex recensione G. Dindorfii. 3rd ed. Leipsic, 1879. 3 vols. \$1.75. (Complete Greek text of the Oration).
- Haynes, D. C.** The Baptist Denomination, its History, Doctrines, and Ordinances, etc. N. Y., 1857. 60 cts. (Binding damaged).
- Michelet, J.** Louis XI et Charles le Téméraire (1461-1477). Paris, 1853. 30 cts. (unbound).
- H'agner, J. P.** Q. Curtius Rufus's Leben und Taten Alexanders des Grossen, mit J. Freinsheim's Ergänzungen, ins Deutsche übersetzt. Lemgo, 1768. \$1. (Binding damaged).
- Manso, J. C. F.** Leben Constantins des Grossen, nebst einigen Abhandlungen geschichtlichen Inhalts. Breslau, 1817. \$1. (Card-board wrapper, damaged).
- Pohle-Preuss, Eschatology, or the Catholic Doctrine of the Last Things.** St. Louis, 1917. 85 cts.
- Halusa, T. (O. Cist.)** Das Schuldkapitel der Ordenspersonen. 2nd ed. Paderborn, 1912. 50 cts. (Shows how the *capitulum culpae*—the public confession of certain faults—is a splendid means of perfection. Of special interest to religious).
- H'angemann, Dr.** Sieben Bücher preussischer Kirchengeschichte. Eine aktenmässige Darstellung des Kampfes um die lutherische Kirche im 19. Jahrhundert. 2 vols. Berlin, 1869. \$2.
- Hall, F. J.** The Kenotic Theory, Considered with Particular Reference to its Anglican Forms and Arguments. N. Y., 1898. \$1. (Dr. Hall, who is an Anglican, shows that the Kenotic theory is modern, inconsistent with the faith and with Catholic consent, unscriptural, fallacious, and dangerous).
- Kellner, L.** Sailer's pädagogisches Erstlingswerk, ein Vorläufer seiner Erziehungslehre, mit Einleitung und Anmerkungen.—Esch, J. Franz von Fürstenberg, sein Leben und seine Schriften. Freiburg i. B., 1891. \$1. (This volume forms part of Herder's famous Bibliothek der kath. Pädagogik).
- Burke, Edmund.** Reflections on the Revolution in France, 1790; A Letter to a Member of the National Assembly, 1791, and Thoughts on French Affairs. 30 cts.
- Sauter, C.** Dantes Monarchia, übersetzt und erläutert. Mit zwei Bildern. Freiburg i. B., 1915. \$1.

The Fortnightly Review, St. Louis, Missouri

The Fortnightly Review

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ST. LOUIS, MISSOURI

Oct. 15, 1917

On the Threshold of the Unseen

The *Dublin Review* (No. 322, pp. 169 sqq.) notices a new book on Spiritism by a very distinguished physicist, Sir William Barrett, one of the few surviving founders of the Society for Psychical Research. ("On the Threshold of the Unseen"; London, Kegan Paul). The reviewer says that the evidence for the existence of Spiritistic phenomena, as presented by Sir William, is so strong that to ignore it would be to commit intellectual suicide. "When this assertion is made," he says, "there are two stock arguments in reply. With that of collective hypnotism or hallucination we cannot in any way agree. It seems impossible that large bodies of persons can be hallucinated at the same time and in a precisely similar manner. The second argument, that these phenomena occur in the presence of only sympathetic observers, receives a reasonable reply from Sir William, who admits that 'suspicion is fatal to success,' and urges that what is required is 'sympathy combined with critical faculty.' 'Those psychical researchers who bristle with suspicion,' he continues, 'are not abler or more critical investigators than Sir W. Crookes and other scientific men, who have had overwhelming proofs; but they bring with them a psychical atmosphere that is as unfavorable to success as a damp atmosphere is to the working of a frictional or Holtz electrical machine.' Prudent inquiry 'guided by the *lumen siccum* of the scientific spirit' is what is demanded."

In view of the attitude of such Catholic writers as Raupert and Miller, and the recent Roman decree forbidding the faithful to take part in Spiritistic séances, it is noteworthy, that Sir William Barrett does not hesitate to dissuade the public from resorting to professional mediums. "Even those who yearn to pierce the veil for 'the touch of a vanished hand and the sound of a voice that is still,'" would, in his opinion, "if they have not Christian faith, do better to rest content with a perusal of the evidence for survival that is now being accumulated by rigorous and laborious expert inquiry." Further, he utters a strong warning against the danger of making a religion out of Spiritism.

The Dublin reviewer adds: "Henry Moore, over 200 years ago, said that 'there are as great fools in the spirit world as there ever were in this,' and Catherine Emmerich, the Ecstatica, says something to the effect that when the soul leaves the body in an ecstasy, it goes into a world peopled by all kinds of spirits, good and evil, and adds that 'it is better not to go there,'—a piece of advice which might well be borne in mind by the foolish crowds whom Sir William warns against professional Spiritism."

In conclusion attention is called to the frank admission from Sir William, who is a non-Catholic, that "the common Protestant belief that miracles, using this term in its widest sense, are credible in Scripture, but incredible out of it," is inconsistent and untenable.

A Negro's Road to Rome

The following words were written down some thirty-eight years ago by a then young priest, who had just heard them from the lips of dear Uncle Jack Harold. A non-Catholic lady asked this priest if a Negro can be a good Catholic. The father brought her and her friends into touch with Uncle Jack. He won all of their hearts, and they ever after looked on it as an honor to comfort his old age, and when he died after thirty years of devoted Catholic life, they said they expected to see him high above themselves in heaven.

"Uncle Jack," he was asked, "how was it you made up your mind to enter the Church?"

The answer was: "I tell you zackly how come dis nigger first see de light. My Mammy she larn me de Postles' Creeds, but she die when I little. I keep a prayin dem words an a studyin about em, but I couldn't find nobody to sense em for me. One day I ax my Daddy to sense for me de words, I believe in the Holy Catholic Church; but Daddy, he allow, dat a Nizraite prayer, stop pestering me wid dat Nizraite prayer. Howsomever, says I to myself, Mammy she larn me dat and dat ain't no Nizraite prayer. Ebbery day I try to please de Lord de best way I know how by keeping close to what my Mammy she tell me. An ebbery night I git down on my knee by de bed an say de Postles' Creeds an de Our Fathers. But I couldn't believe in none o' de ligions or de preachers. I couldn't believe de white man and I couldn't believe de white oman. I couldn't believe de black man and I couldn't believe de black oman. Says I to myself, dey preaches well, an dey prays well, an dey sings well, but is dey a doing of what dey says? How come I can't believe even my own color? But how I know what dey say is so, an I must take it as de Lord's truth on dey say so? I know

de Lord he allow, he what won't hear de Church, let him be to dee as de heeven an de republican. But, whoever told me dese white preachers or even dose nigger preachers is de Holy Catholic Church? Ef dey is de Holy Catholic Church why don't dey know it, why don't dey say so, and how come dey can't none of em sense de Postles' Creeds?

One day I git down on my knee an I keep a beggin de Good Lord to send me somebody to sense de Postles' Creeds an tell what He want me to do to save my soul and be wid my Mammy in hebbin when I die. No sooner I git up on my feet, suppin say out loud in my heart, "Jack, now is de ceptable time, Jack, dis de day o' salvation." I was my Ole Master's miller. I go outside de mill an I see a nigger ridin down de road settin on a big sack o' corn on top a muel. He one o' dem Maryland niggers what nebber see de inside o' de meetin house. Says I to him, Sam, how come me and you can't believe in none o' dese here ligions? Says he to me, It's case dey's all wrong but de Catlics. Says I to him, Nigger, don't talk to me bout de Catlics. Dey is idolaters. Dey washes up stone an dey washes up wood. An Sam he straight up an 'low, dat is a lie, de Catlics don't wash up no stone an don't wash up no wood an dey ain't no idolaters.

Dat was de first time I know de Catlics ain't no idolaters. Soon as I hear dat, I fill de hopper wid corn an come out o' de mill an lock de door an me an Sam go into de pine thicket an I ax him to splain how all ligions is wrong ceppin de Catlics.

Sam, he kneel down an take he thumb and draw a big long straight line in de sand from way up here to way down dar. Den he take he little finger an away down dar nigh to de end he draw sprangles on de right an on de left, crooked ebbery which a way. Den he 'low, you see dat big long straight line what start way up here an go way down dar

before all de sprangle start, and den go on an on, big an straight, after all de sprangle start an some on em soon done stop short? Well, dem big long straight line is de Catlic Church. It is de first and it shall be de last. Whomsoever don't follow dat line, he shall be damned. You see dem sprangle what don't start till de big long straight line git way down dar and what break off crooked every which a way to de right and to the left? Well, dem de protestant ligions what start deyself, so long after Our Lord an de Apostles founded de one true Church. Whomsoever follow any one o' dem sprangle, ef he *is* saved, its case he's ignorant an don't know no better, if he *is* saved.

When I see dat big long straight line an dem crooked sprangle away down dar, I sense de Postles' Creeds, an say deep down in my heart, I believe in the Holy Catholic Church, I go to town an ring at de door wid de big cross ober it an Fader O'Leary he larn me all what de Good Lord he want me to do to live right and to die right an to jine my Mammy in hebbin.

How to Solve the Boy Problem

I

The physician who merely tells his patient that he is ill and then leaves him to his fate, is not doing his duty. If he cannot or will not help the afflicted, he ought to take down his "shingle" and quit. We have described the causes of the Boy Problem, called attention to its different aspects, and—do not propose to "remove the shingle."

When a sermon is preached, the words often go in one ear and out the other. This happens to be one of the specific troubles of our young people; they listen, dream, and forget. Propose some nonsense to them, and they are sure to remember it. We are all more or less like children who are glad to eat all kinds of sweets and spoil their

stomachs, but give them rough, wholesome food and bitter medicine, and they will make ugly faces and refuse to take it. Some lecturers have grown into the habit of feeding their audiences on slop, and such food will quite naturally make those who eat it sloppy.

We once had the misfortune of having invited such a lecturer to address our young men, but we swore never to let him have the rostrum again. To be sure, the poor fellow meant well, and this is his only excuse; but, if he had prepared anything at all, it was slop, while we believe that our people sadly need the substantial food of the truth, however it may taste.

God knows we have no reason to congratulate ourselves on the juvenile problem. The situation is bad, and the only thing to do is to face it and to look for and to apply the right kind of medicine if we wish to heal and save. Let us then accept, and instead of forgetting, let us apply the truth, for it alone will make us free. The evil originates in the home, and at home the reform must begin. The family is the unit of society, and he who wishes to reform society, must begin by reforming the individual families as far as he is able to reach them. Frequently we have heard the cry for a return to the simple life; we wish to urge the return to a practical Christian and Catholic life, for without this nothing can be accomplished.

In order again to place the home upon a solid Christian basis, we must reach the parents. Their co-operation is indispensable. How are we to obtain it?

To begin, all bridal couples should be properly instructed. It is a sad fact that this important duty is frequently neglected, and as a result we have many unhappy marriages and broken up homes. It is of the greatest importance to explain to those about to marry the Catholic dogmatic and moral teach-

ing on this great sacrament, its unity, sanctity, indissolubility, the mutual relations of husband and wife and the duties of parents to their children. As it is, thousands of people believe that marriage means the abolition of morality, that anything and everything may be practiced under its cover, while an equal number are under the wrong impression that marital intercourse is a mortal sin. Instruct them properly, and then if they wish to sin, let them sin in malice rather than plead ignorance against the priest.

Relatively to parents it would be well to imitate the example of a very practical parish priest in the city of D. Before admitting the children to solemn communion, he announces a mass meeting of their respective parents, and in this meeting insists upon their coöperation in his efforts to develop the boys and girls into good Catholic men and women. This excellent method is to be recommended to all pastors, but it could be improved upon by calling such meetings several times a year, because we know from experience that people are prone to disregard or forget the truths they ought to remember for their children's good.

In the following we propose a number of rules the observance of which on the part of the parents will surely produce good results in the children.

It must be made plain to parents that the priest is making every effort in behalf of their children. But the pastor and his assistants cannot do the work alone. Success depends upon the energetic and continuous coöperation of the parents. Hence parents must follow the direction of their priests.

The father is the head, the mother the heart, and the children are the members of the family as an organism. They ought to be in one another's company as much as possible. Let the father spend his

evenings at home and be with his family on Sundays, because his help and authority are needed in the training of the children. The mother should not concern herself too much about society meetings, parties, politics, etc. Let her make the home comfortable and attractive for husband and children. If she attends faithfully to her many domestic duties, she will find little time for anything else. "Give me good mothers," exclaimed Pius IX, "and I will save the world." Good mothers are the great need of our time. We are suffering in consequence of an abundance of the other kind.

Verba docent, exempla trahunt is a truthful saying. Parents may say but little, yet do much good or evil by means of their example. Children are close observers, and the example of the parents is decisive in the formation of their character. At all times, therefore, if we are to have good children and exemplary young men and women, the parents must exhibit themselves as living models of practical Christianity.

Family prayers should be said regularly and in common. It is not so much the quantity as the quality of prayer which draws down upon the family the benediction of the Father in Heaven. Many children now-a-days come to school at the age of six or seven, unable to make the sign of the cross. Question the children at school and they will tell you that no prayers are said at home. What results can reasonably be expected? This neglect is to a great extent responsible for the deplorable state of our family and home conditions. Fr. A. B.

(To be continued)

—o—
Oh, if the world could only stop long enough for one generation of *mothers* to be made all right, what a millennium could be begun in thirty years!—Helen Hunt Jackson, "The Descendants of Nabal."

Making Georgia Safe for Catholics

In "A Letter to the Catholic Laity of the Diocese," Bishop Keiley, of Savannah, recommends in terms of highest praise the work of the Catholic Laymen's Association of Georgia, several of whose pamphlets have been noticed in this REVIEW. This Association was established in September, 1916, at the Bishop's suggestion, for the purpose of counteracting by a campaign of education the campaign of anti-Catholic misrepresentation instituted by Tom Watson and other fanatics. "We were suffering and enduring such a campaign of misrepresentation as would, if not checked, inevitably render Georgia impossible as a place in which our children could live," says the chairman of the Association's Publicity Bureau, Mr. J. J. Farrell, quoted by Msgr. Keiley.

It is this Publicity Bureau that is the heart and soul of the Laymen's Association, and its members do the greater part of the educational work. In coöperation with the K. of C. Committee on Religious Prejudice this Bureau has published a number of small pamphlets on "Catholic Belief," "Catholics and the Confederacy," "Catholics and the Bible," and other like topics. No less than 115,000 copies of these brochures have been circulated throughout the State. Besides, the Association has inserted advertisements in 95 newspapers published in 69 counties, and sent short accounts of Catholic news to a number of papers. Our readers will perhaps be surprised to learn that the advertisements and letters issued by the Association were freely printed in the newspapers and led to considerable correspondence, which brought out the encouraging fact that there are now, with very few exceptions, no papers in Georgia which print malicious attacks on the Catholic Church. Outside of Tom Watson's publications there are, as a matter of fact, "only four

papers in the State which are bitterly hostile to the Church, and only one which has persistently refused to print corrections of misstatements made against her."

Quite naturally, Bishop Keiley is pleased with the work of the Association and determined that the educational campaign so successfully inaugurated, shall go on. He promises to order an annual collection in all the parishes and missions of the Diocese for the purposes of the Association, and exhorts the Catholic people of Georgia to give the good work their unstinted moral and pecuniary support.

The Bishop's interesting "Letter to the Catholic Laity" has been issued in pamphlet form and can be ordered from the headquarters of the Catholic Laymen's Association, 107 Fifth Str., Augusta, Ga.

Rotten Fiction

Our brilliant confrère, the editor of the Antigonish (N.S.) *Casket* has been reading a short story in a magazine which roused his indignation:

"We read of a group of people who were in some sudden danger; and we were told that those of weak character prayed; and those who had 'red blood'; those who were 'physically fit'; those who were men, stood up boldly, unafraid. No old-womanish prayers for them; they had their biceps, and their other physical means of salvation."

Quite naturally, the editor's good sense and Catholic sentiment rebels against such drivel. He says (Vol. 65, No. 28):

"Make all reasonable use of biceps, and leg muscles and all the rest of it; that's all right; but why associate prayer only with weakness or with physical fear. Can't a man pray without being a coward? Millions of endowments in schools and colleges will not prevent people from that easy formation of opinions which comes from the association

of ideas pleasantly made in hours of leisurely reading of interesting stories. We badly need more literature of fiction in which Catholic principles are suggested."

Amen, say we, and more power to those who, like Mr. Baldus of the *Extension Magazine*, are trying to train a school of Catholic story writers.

A Striking Parallel Between the Our Father and the Ten Commandments

In the Ten Commandments the will of God is expressed in the form of a law; in the Our Father, in the form of a prayer of adoration and petition.

The Ten Commandments

I. I am the Lord thy God; thou shalt not have strange gods before me.

II. Thou shalt not take the name of the Lord thy God in vain.

III. Remember that thou keep holy the sabbath day.

IV. Honor thy father and thy mother.

V. Thou shalt not kill.

The Our Father

I. Our Father, who art in heaven.

II. Hallowed be Thy name.

III. Thy kingdom come.

(By keeping holy the Sabbath day in accordance with the Church's directions, we recognize in a pre-eminent way God's sovereignty over His creatures in that we willingly obey the Church, which represents His kingdom on earth. On the Lord's Day we pray and perform works of piety, in order that God may set up His kingdom in our hearts and make us worthy members of His Church here below and of his eternal kingdom in heaven.)

IV. Thy will be done on earth as it is in heaven.

(In this petition we declare our readiness to do the will of God as manifested to us through His constituted representatives, viz.: father and mother, ecclesiastical and civil authority).

V. Give us this day our daily bread.

(In this petition we ask for whatever is necessary or useful for the life of the body as well as the soul, including protection from the different evils against which we are warned in the Vth, VIth, VIIth, VIIIth, IXth, and Xth commandments. We ask in particular for the daily bread:

a) of health, both of body and soul (V);

VI. Thou shalt not commit adultery.

IX. Thou shalt not covet thy neighbor's wife.

VII. Thou shalt not steal.

X. Thou shalt not covet thy neighbor's house, etc.

VIII. Thou shalt not bear false witness against thy neighbor.

b) of chastity (VI and IX);

c) of property (VII and X);

d) of honor and good name (VIII).

(These are the things [the bread] which we require amid varying conditions for the preservation of our earthly life).

At the conclusion of the Our Father we pray God to forgive us our trespasses, *i. e.*, the sins we have committed against His holy law and to preserve us from disobedience in future. (Rev.) HENRY DANIEL

NOTES AND GLEANINGS

We must believe that sooner or later there will come a time in which silence shall have its dues, moderation be crowned king of speech, and melodramatic, spectacular, hysterical language be considered as disreputable as it is silly.—Helen Hunt Jackson, "Hysteria in Literature."

We are pained to learn from Mrs. S. M. O'Malley (*Catholic Sun*, July 20) that her effort to have the poems of her husband, the late Charles J. O'Malley, published in book form, has proved unsuccessful. "The only consideration that could be considered," she says, "was actual cash, and of this there was not sufficient made up at any time to assure the publication of the book.... His manuscript and all pertaining to his volume are open to the consideration of any publisher."

Our late gifted colleague and occasional contributor Mr. O'Malley was a poet of genuine talent, and it seems strange that a collected edition of his poems cannot be arranged for. Perhaps if the poems were diversified with some of his best essays and literary criticisms, a sufficient number of prospective subscribers could be enlisted to insure publication, for if three or four hundred copies were subscribed for in advance, we believe a publisher could be found to assume the risk for the re-

mainder of an ordinary edition of 1,000 copies. Mr. O'Malley during his life befriended and aided many young writers. "While he had his usual health," says his widow, "he had not a day at his home that was not more or less given to listening to amateurs' poems and helping the authors rebuild their poems until it was difficult, sometimes, to say where the young author began and Mr. O'Malley left off." Surely of those whom Mr. O'Malley so generously assisted there is a sufficient number left to make an edition of his essays and poems, if not profitable, at least possible.

Those interested in good prayer books will be pleased to learn that Father F. X. Lasance's "Manna of the Soul," recently recommended in this magazine, can now be had also in an extra large-type edition, at prices ranging from \$1.25 to \$2.75. (Benziger Bros.)

Vol. XV, No. 17 of the *Catholic Mind* (Sept. 8) contains three interesting and important documents—the Holy Father's Encyclical on preaching, his plea for peace, and the Bull promulgating the new Code of Canon Law—all in English.

From the editorial columns of the *N. Y. Evening Post*, Sept. 19th, 1917, we quote: "The real unity that this nation ought to have can come only when justice is done at home. The *Evening Post* mar-

vels that people do not see that the way to get rid of the I. W. W. is not to jail its leaders, but to cure the economic evils which gave it birth; that the way to get all our women pulling whole-heartedly with the government is, among other things, not to jail suffrage protestants in the Occoquan workhouse, but to give them the ballot to which they are of right entitled.... If this war is not to speed up reform in the United States, while imposing representative, decent, honest, and responsible government upon Germany—then shall we Americans have been recreant to our foremost trust."

The *Colored Messenger*, edited by Father P. J. Wendel, S. V. D., who is doing mission work among the Negroes at Meridian, Miss., says in its September number that the wholesale emigration of Negroes from the South to the North is continuing. "Thousands have left and other thousands are ready to grasp the opportunity 'to get away.'" While some of the undesirables return, the better element stays in the North. This fact throws an important duty upon the white Catholics of the North. "Unless some organized effort is put forth on the part of the Church," says Fr. Wendel, "these Negroes will be lost to her, just as at the end of the slavery period," when "the Protestant sects conducted a vigorous campaign to bring the Negro into their fold, while the Catholic Church looked on," with the result that "now we have 4,000,000 Protestant Negroes and only about 300,000 Catholics.... There are many individual efforts being put into motion on this large mission field, but what is needed is a great national effort to save the emigrating and emancipated Negro." For the inauguration of such an effort Catholics naturally look to the hierarchy.

We are indebted to Dr. Thomas O'Hagan for a copy of the annual report, for 1917, of the Catholic Truth Society of Canada, which, despite the handicaps incident to the war, is doing good work. Among other things the Society is endeavoring to increase the number of Catholic books in the public libraries by creating a demand for such literature. "If

we would have a continuous request at the library," says the chairman, "there would soon be a large selection of the larger [Catholic] books which are not in the province of this Society to care for, but which many Catholics wish to read but are not in a position to buy."

It may be well to call attention to the fact that Paolo Mantegazza's "Physiology of Love," which has recently appeared in an English translation and is warmly recommended by the N. Y. Times Book Review (Sept. 9) and other literary journals, is on the Index of Forbidden Books.

The ouija board seems to have come to stay as a producer of fiction. No less than three novels have been published in the last few months claiming the authorship of some dead writer apparently unwilling to give up human activities. The latest of these novels is "Jap Herron" (Mitchell Kennerley), attributed to Mark Twain. A critic in the N. Y. Times Book Review (Sept. 9) says of this production: "The humor impresses us as a feeble attempt at imitation, and while there is now and then a strong, sure touch of pathos or a swift and true revelation of human nature, the 'sob stuff' that oozes through many of the scenes, and the overdrawn emotions are too much for credulity. If this is the best that 'Mark Twain' can do by reaching across the barrier, the army of admirers that his works have won for him will all hope that he will hereafter respect that boundary."

Mr. William MacDonald, in a remarkable article on "The Press and the Censorship in England and in France," in the N. Y. *Nation* (No. 2724), says that "there is to-day in both those countries less tyranny of public opinion over the individual, more intelligent editorial discussion of the vital issues of the war, and more direct and virile criticism of the government and its servants than is commonly to be found in the United States." He adds that "no reputable correspondent needs censorship, no official ought to be shielded by it, no secret diplomatic intrigue ought to be fostered by it. Least of all should it find tolerance in a war

which, like the present one, is being fought by democracies for the safeguarding of democracy."

The recent rapid advance in the price of silver has two aspects. As a commodity, silver is moving with other commodities. But silver is also used all over the world for subsidiary money, and from this point of view its rise evokes some curious considerations. We are a long way off from the controversy of the nineties over the 16 to 1 ratio. To make an American silver dollar intrinsically worth as much as the gold in a gold dollar, silver would have to sell at \$1.29½ per ounce. It has not sold as high as that since 1873. Suppose the market carried silver up to the old-time "coinage parity,"—what would happen? "Nothing that can be foreseen," says a financial expert in the *Nation* (No. 2724); but "if by any chance the price should go well above the \$1.29½ figure, then the result might be interesting; for at some point, an American dollar would itself be worth more than 100 cents in the export market."

"Great French Sermons," edited by the Rev. D. O'Mahony, is a collection of nineteen choice discourses by Bossuet, Bourdaloue, and Massillon, three famous seventeenth-century preachers, on such subjects as the Passion of Christ, Death, Penance, the Blessed Virgin Mary, the Vice of Impurity, Providence, Sanctity and Duty, translated into English and considerably abridged. One wonders why no sermons of Fénelon have been included. Dom Fernand Cabrol contributes a eulogistic introduction, "from a Frenchman's point of view." (Sands & Co. and B. Herder Book Co.; \$1.90 net).

Not long ago (Vol. XXIV, No. 1) we discussed Mark Twain's posthumous book, "The Mysterious Stranger." Some refused to take that curious "fairy tale" seriously. They pretended to doubt the author's sincerity. But there can be no doubt regarding the spirit of a new volume by the same author, entitled, "What is Man and Other Essays." Here Mr. Clemens develops the idea that man is but a "machine," which "runs as it must,"

and hence should neither be blamed nor quarreled with. The essay on Man shows that Mark Twain was a confirmed materialist and infidel. In a letter which he addressed to Clarence Darrow in February, 1905 (see the *Chicago Daily News*, July 11, 1917) he confesses that he had written the essay seven years before. It was circulated privately, it seems, but the author had not the courage to publish it because he dreaded public disapproval. Twain was a shallow materialist who lacked the audacity of a Tom Paine and an Ingersoll.

An Eastern bibliophile, according to a New York paper, has obtained possession of 300 unpublished love letters of James Whitcomb Riley to Miss Clara Bottsford, a school teacher, whom the poet, as a young man, courted for eight years. These epistles include many interesting details of Riley's life. Some are humorous, some pathetic; but the tone of the last is indignant, for Riley breaks off all further correspondence, says he realizes that his love-making was a dream, and declares Miss Bottsford unworthy of his devotion. Miss Bottsford was asked to return the letters, but refused. She later married a saloon-keeper, forsook her poetical attempts, at which Riley had assisted her, and is now dead. Perhaps it was in consequence of this unfortunate episode that Riley never married.

A strange new word is "jazz," used mainly to describe band music. The word is variously spelled and is believed to be of African origin. Lafcadio Hearn, we are told, found it in the Creole patois of New Orleans and reported that it meant "speeding up things." Jazz music, according to the *Literary Digest*, has ruled for years in the underworld resorts of New Orleans. It belongs to the things "that stir the savage in us with a pleasant tickle." The way such originally disreputable terms are becoming popular and "respectable" of late is disquieting.

Another new and fortunately less disreputable word than "jazz" is "camouflage." It is defined by a writer in the London *Saturday Review* as "the conceal-

ment of the presence of a person or thing by causing his or its color to blend with his or its surroundings." Like all arts, it is an imitation of nature, which is the greatest of camouflagists. The tiger is striped that it may creep unobserved through the jungle; the panther is dotted that it may be undiscernible amongst the moss-covered rocks, and so forth. The great prototype of camouflage is the chameleon, which turns green, black, or blue according to its surroundings. No wonder our newspapers like the word. It so aptly describes their own conduct, though we prefer such older and sterner words as *hypocrisy*.

The Queen's Work (Vol. VII, No. 3) quotes an army chaplain as saying: "I made a census of the young men in my regiment.... Out of seven hundred one hundred and fifty stated frankly that they had at one time been Catholics and had fallen away from the practice of their faith." Upon which the editor, Father Garesché, S. J., comments as follows:

"Is this not a terrible revelation of the need of more work for our Catholic young men! One-fourth of this entire regiment, gathered haphazard from the recruits who are enlisting for the army, reported themselves as fallen-away Catholics! There are some who deprecate the calculations that place a high number for the 'fallen-aways.' Despite the evident witness of conditions in our large cities, they persist in saying that the number of Catholics who drift away from the Church is not large, and that the estimates are exaggerated which show great numbers of defections. Surely such an instance as this should give them pause."

Probe where you will, the result is the same—hundreds and thousands of fallen-away Catholics everywhere. Yet we are bidden to shut our eyes to the leakage and join the chorus of "boosters." We don't believe in "camouflage." Let the sober truth be known and faced before it is too late!

The Society of the Divine Word has issued a set of twelve book marks. They are made of stiff paper and measure $2\frac{1}{2}$ by 6 inches. Each contains an appro-

priate picture together with information about and reflections upon missionary work among the heathen. The set sells for five cents and should be widely circulated for the benefit of the mission cause. (Mission Press of the S. V. D., Techny, Ill.).

At the first election in which they voted as citizens of the U. S., the men of Porto Rico cast 25,000 votes for the Socialist Party,—a fact which caused surprise and consternation among both Democrats and Republicans. According to Harwood Hull (N. Y. *Evening Post*, Aug. 18), the cause of this large Socialist vote is unrest among the working people. It is expected that in 1920 the Socialists will sweep the island. This does not mean that Porto Rico will adopt Socialism. There, as elsewhere, the common people are simply insisting on their rights, and as they have lost confidence in the old parties, and no Christian social reform party is forthcoming, they register their dissatisfaction by voting the Socialist ticket. The same thing may happen on a much larger scale in the United States. That there is great danger in this movement it would be vain to deny, for Radicalism once let loose will be extremely difficult to keep in bounds. Our only hope lies in a Christian Social Party as advocated by the Catholic Central Society (see this REVIEW, Vol. XXIV, No. 18). It is to the founding of such a party, on a sound economic and moral basis, that those all too numerous Catholics and other essentially conservative citizens who are now threatening to vote with the Socialists at the next election, ought to turn their earnest attention.

Mrs. M. J. Powers sends to the N. Y. *Evening Post* (Aug. 16) a copy of a lecture delivered on June 22nd by Capt. Andrew MacPhail, M. D., of McGill University, Montreal, before the West London Medico-Chirurgical Society. The Captain says, *inter alia*, that he had "never seen a deliberate instance of the Red Cross being violated on either side; on the contrary, the enemy had withheld his fire intentionally, but, conditions being what they were, hospitals and ambulances had often been struck." (*British Medical*

Journal, June 30, 1917). "The publication of this statement," comments Mrs. Powers, "shows, on the one hand, the fair-mindedness of the English, and, on the other, the adherence of the Germans to the dictates of humanity. It seems to me," she adds, "that more instances of this nature, if brought to our attention through the press, might tend to prevent such reaction on our part to exaggerated concepts of German barbarism as tends only to weaken our moral standard and prosper the growth of crime."

The *Lamp* (Vol. XV, No. 7) reprints from the *Living Church* the description of an altar of St. Antony of Padua, recently erected in St. Paul's Episcopal Church, Brooklyn. This altar, designed by Mr. Ralph Adams Cram, is a beautiful work of art. The life-sized statue of St. Antony, with its canopy of lilies and pinnacles, was carved from a single oak tree and is pegged to the predilla in mediaeval fashion. Beneath the main figure are three other Franciscan Saints: Louis of France, Clare of Assisi, and Elizabeth of Hungary. The editor of the *Lamp*, Fr. Paul James Francis, S. A., expresses the confident belief that devotion to the Seraphic Saints will increase in St. Paul's parish in consequence of the erection of this altar, "for we know from experience that St. Francis has a way of guiding his devoted clients straight up to Peter's Gate; there are no half-way measures or compromises with Truth for him!"

The *Missionary* (Vol. XXX, No. 6) gives an account of a society called St. Anscar's League of Scandinavian Catholics, composed exclusively of converts and children of converts, for unfortunately there are no other Catholics of that race, as Denmark, Sweden, and Norway were wholly severed from the Mother Church at the Reformation. The League was begun seven years ago and is still small. It publishes a modest quarterly at 637 Madison Ave., New York City. The chief officers are Father Frederick M. Lund, chaplain and spiritual director, and Frode C. W. Rambusch, president. Parish priests and other members of the clergy are requested to inform St. Anscar's

League of any Scandinavian Catholics within their reach.

It is perhaps just as well to be reminded, as some novelists and journalists have apparently forgotten the fact, that the great Roman world empire, which has given us the very name of Emperor and Imperialism, came out of a republican system of government. "In the year 509 B. C.," says Mr. W. S. Lilly in the *Nineteenth Century and After* (May, 1917), "Rome expelled the last of her kings, and entered upon the four and a half centuries of republican government, which were to conduct her to imperial greatness." The first Caesar, or Kaiser, was a republican general. It is significant, too, that dreams of conquest and of a world empire to be won with blood and iron, find their first expression in the pages of a republican poet, whose sympathies were with Pompey and Cato. For one of Lucan's foremost reasons for lamenting the "more than civil wars" of which he sings, is the thought that with the blood thus wasted in fruitless civil strife, Rome might have conquered all the nations:

"Heu quantum terrae potuit pelagique parari
Hoc, quem civiles hauserunt sanguine, dextrae,
Unde venit Titan, et nox ubi sidera condit,
Quaque dies medius flagrantibus aestuat horis,
Et qua bruma rigens, ac nescia vere remitti,
Adstingit Scythico glaciale frigore pontum!
Sub juga jam Seres, iam barbarus isset Araxes,
Et gens si qua jacet nascenti conscia Nilo."

To a good many present-day "thrillers" may be applied what a critic in *America* (Vol. XVI, No. 22) recently said of Zane Grey's "Wildfire," namely, that "they are the 'dime novels' of thirty years ago, only better bound, and with a few situations introduced that will appeal to the prurient." Yet greater efforts were made to combat the "dime novel" than are now in evidence against its far more dangerous successor. To be caught reading a "dime novel" in our boyhood days was a disgrace, usually followed by swift and condign punishment, whereas to-day youngsters unblushingly devour the prurient "thrillers", and no one seems to care.

Catholic journalism is not always a tranquil calling, nor invariably an encouraging one. But under the late Archbishop Jürgens of Bombay, says Father Ernest R. Hull, S. J., who edited the *Examiner* during that lamented prelate's administration, "it was a perfect pleasure to work, he was so appreciative and sympathetic. He recognized that every human work must have defects; and so long as the substance is good and the defects incidental, it was a matter of congratulation. He was not only appreciative and sympathetic; he was also, a rarer quality, loyal to his subjects. It occasionally falls to the lot of a Catholic editor to be misunderstood and attacked. In such cases Archbishop Jürgens made straight for the main point: Was the thing complained of wrong? Was it unsound in doctrine, or injudicious, or inexpedient? When once convinced that there was no fault on this score, he would not give the editor away by shelving the matter or attempting a half-hearted compromise. He took up the challenge himself and defended the cause of the editor as his own."

Diplomacy is essentially alike in all countries. We read in the London *Saturday Review*, No. 3,227, p. 158:

"Mr. Balfour had an easy task in answering the critics of what is called Secret Diplomacy. In a charming little philosophic essay, one of his happiest performances in the House of Commons, he exposed the silliness of regarding as a

'criminal operation intended to cover up dark transactions' what is merely 'the ordinary practice of ordinary human beings in the ordinary course of life' extended to international affairs. When two business firms, or two boards of directors, or for that matter two individuals, are negotiating a deal, they hold one another at arms' length, they use caution and reticence, and in many cases lie freely. That is all diplomatists do, or try to do. If everybody spoke nothing but the truth, or if everybody knew what was said of him behind his back, there would not be two friends left in the world."

According to the same eminent British review (No. 3,227, p. 160), the chief obstacles in the way of peace are: "1. The ignorance of the belligerents as to the strength or weakness of the other side; 2. Confused ideas of the possible or desired objects; 3. Belief of all parties in the chapter of accidents; 4. The number of people who make money out of war; 5. Political exigencies, i. e., the interest of a dynasty or party."

After a calm and sane discussion of these obstacles the *Review* concludes that "all the governments of all the belligerents would make peace if they were not afraid of their press and their mob"! Our contemporary finally warns its readers against "the most pathetic of all the delusions cherished by our press and our government," viz.: "that we can by any treaties or frontiers protect our children and grandchildren from the horrors of war."

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In reviewing a new book intended for seminarists (our British cousins object to the term "seminarians") the *Catholic Book Notes* (No. 230, p. 220) pleads for a broader treatment of the important subject of meditation. "The Jesuit method," says the writer, "though undoubtedly largely in use, is by no means universally so. To many it is an almost necessary assistance, but to others it is a positive impediment, and it is desirable that an alternative method should be given."

—o—

In England a number of clergymen of the Established Church, who are teetotalers, are seeking to introduce the use of unfermented grape juice in the Eucharist. The Archbishop of Canterbury some time ago appointed a committee to inquire into the matter. In its recently published report ("Unfermented Wine;" London: S. P. R. K.), this committee brings together many facts of great interest and includes incidentally a letter written by Bishop Ward when President of St. Edmund's College, on the Catholic practice in the past. We quote from the *Catholic Book Notes* (No. 230, p. 220): "In those days of course teetotalism had not arisen, but the question of the use of unfermented wine had been raised from other circumstances. The accepted ruling seems to be that fermentation is not necessary for validity, but is necessary for lawfulness; and though it is permissible to minimize it by distillation or other process, it must not be positively excluded." The subject, by the way, is discussed at some length in the October *Pastoral-Blatt*.

Father Hull in the *Bombay Examiner* (Vol. 68, No. 30) justly protests against misleading book titles.

"Why will people always choose misleading titles for their books?" he asks. "Just now we have been reviewing a book called 'The Onion Peelers,' which has nothing to do with onion peelers except what a rather clever but gruesome French aphorism can furnish. Then we reviewed a book called 'A Story of Love,' which is not a story but a theological treatise. Now we review a book called 'Little Pilgrims to Our Lady of Lourdes,' which is not about little pilgrims, but is a plain story of Bernadette and her apparition, and the shrine which subsequently grew up on the spot."

—o—

Of the "Little Pilgrims to Our Lady of Lourdes," by Mrs. Frances Blundell (Burns and Oates), Fr. Hull says:

"We have had a good many books on Lourdes; quite enough to furnish readers of most varied tastes with all they want. Why do not people, before writing books, ask themselves whether they are wanted, or whether the world is not already amply supplied? If so, why not turn to some other subject where there is a gap to be filled, and give previous writers a chance of a good sale instead of putting a fifth or tenth or hundredth rival in the market? We Catholics are always doing this; and it is a pity."

—o—

The St. Paul *Wanderer* recently completed its fiftieth year. During the first

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half-century of its existence this excellent Catholic weekly has had but three editors. Mr. Hugo Klapproth (now living retired in Switzerland) and his son-in-law and successor, Mr. Joseph Matt, the present editor, must be numbered among the most capable writers that have graced the Catholic editorial profession in America. The *Wanderer* is one of the very few papers of which it may truly be said that amid the rabid hysterical and rampant passion of to-day they have not ceased to believe in fair play, to show calm judgment, and to hold on to the eternal verities. *Ferat qui meruit palmam!* May the *Wanderer* live long and prosper and may its tribe increase! We need more honest, fearless Catholic papers of the calibre of our venerable yet vigorous Minnesota contemporary.

Some of our Sunday papers (e. g. the St. Louis *Globe-Democrat*, Sept. 30) are running Mormon sermons as paid advertising matter. The propaganda methods of the "Latterday Saints" are peculiar. Thus they send illiterate young men without means to preach in Europe. Witness Father Kress' articles at present running in the *Missionary*. Father Kress, by the way, thinks that the Mormon Church will go to pieces in the near future, and asks (*Missionary*, Vol. XXX, No. 10): "When the Mormon break-up comes, will the Catholic priest be at hand to invite the drifters into the real Church of Christ?" There is no reason to doubt that he will.

In commemoration of the diamond jubilee of the Immaculate Conception parish, Maxville, Mo., of which he is pastor, our esteemed friend, Father Christian H. Schlefers has published a brief historical account of the origin and development of the congregation, which can claim the unusual distinction of having had for its shepherd, from 1859 to 1876, a priest of international reputation,—the Rev. Henry Brockhagen, who later founded and for many years edited the *O'Fallon Hausfreund*. Fr. Schlefers devotes a sympathetic chapter (pages 15 to 17) to this rugged pioneer pastor and journalist (may his noble soul rest in peace!), who was one of the first publicly to announce it as his purpose "to make the whole country Catholic." Fr. Schlefers himself is an alumnus of the universities of Bonn and Innsbruck and shows by this brochure that he is not only a zealous pastor but a man of literary ability as well. The History of Immaculate Conception Church, Maxville, Mo., is worthy of an honorable place in the constantly increasing number of parish monographs, in which the fragments of early Catholic history are gathered up for the instruction and edification of the faithful and for the use of future historians.

According to the *Colored Missions* (Vol. III, No. 9) there are now about 17,000 negro children in Catholic parochial schools supported largely by the Catholic Board for Mission Work among the Colored People. When it is considered that



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there are in this country some 3,000,000 colored children, the number under Catholic influence is pitifully small. "The colored people," says Msgr. Burke, director general of the Bureau, "are most anxious to send their children to Catholic schools." The trouble is there are not nearly enough of these schools. Until many more are supplied, the hope of converting the negro race is doomed to disappointment. For, as the Superior of the Josephites recently pointed out in a newspaper article, "a school is an indispensable feature of every mission." It recruits the younger generation, on whom nearly all missions have mostly to depend, and it is a medium for reaching the older folk. "The colored people," moreover, "always regard the furnishing of an education as an evidence of good will." True to this conviction, the Josephite community encourage the building of Catholic schools. They have under their charge at present 46 primary schools, 1 college, 1 industrial school, in which they educate 4,473 pupils and help to support (partly with the assistance of the Catholic Board for Mission Work above mentioned) 84 Sisters and 23 lay teachers.

Books Received

- Manna of the Soul. A Book of Prayer for Men and Women. Compiled by Rev. F. N. Lasance. Extra large-type edition. Benziger Bros. Imitation leather, red edges, \$1.25; imitation leather, gold edges, \$1.50; finer bindings up to \$2.75.
- The "Summa Theologica" of St. Thomas Aquinas. Part II (Second Part). Literally translated by Fathers of the English Dominican Province. First Number (QQ. I.—XLVI.) vi & 569 pp. 8vo. Benziger Brothers. \$2.20 net.
- Official Year Book and Seminary Report of the Diocese of Toledo for the Year Ending Oct. 1, 1917. 173 pp. 12mo. Toledo, O.: Diocesan Chancery. (Wrapper).
- Catholic Home Almanac. 1918. 86 pp. large 8vo. Illustrated. Benziger Bros. 25 cts. (Wrapper).

Statement of Ownership, Management, etc.,

required by the Act of Congress of August 24, 1912, of the FORTNIGHTLY REVIEW, published semi-monthly at St. Louis, Mo., for October 1st, 1917.

City of St. Louis, }
State of Missouri, } ss.

Before me, a notary public in and for the State and City aforesaid, personally appeared Arthur Preuss, who, having been duly sworn according to law, deposes and says that he is the publisher and editor of the FORTNIGHTLY REVIEW and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, to wit:

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- Wedewer-McSorley, A.** Short History of the Catholic Church. St. Louis, 1916. 75 cts.
- Uhde, Jno.** Ethik. Leitfaden der natürlich vernünftigen Sittenlehre. Freiburg, 1912, 50 cts.
- The Official Catholic Directory** for 1916. Complete Edition, bound. 65 cts.
- Feld, Frederick, (S.J.)** After Hours. A Book of Verse. Chicago, 1916. 65 cts.
- Gibbons, Cardinal.** A Retrospect of Fifty Years. 2 vols. Baltimore, 1916. (A selection of the Cardinal's essays and sermons, made by himself, "the last living Father of the Vatican Council," who says that "There are few Americans living now who can remember the things which I can.")
- Willmann, Otto.** Historische Einführung in die Metaphysik. Freiburg i. B., 1914. 75 cts.
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- Tyrrell, George.** A Much-Abused Letter. London, 1906. 75 cts.
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- Ireland, John.** The Church and Modern Society. Lectures and Addresses. Chicago, 1896. \$1.
- Friedrich der Grosse von Kolin bis Rossbach und Leuthen nach den Cabinets-Ordres im königl. Staats-Archiv.** Nebst zwei Beilagen und Schlachtplänen. Berlin, 1858. 75 cts.
- Bain, John A. Prot.** The New Reformation. Recent Evangelical Movements within the Roman Catholic Church. \$1. Edinburgh, 1906.
- Schleiermacher, F. D. E.** Über die Religion. Reden an die Gebildeten unter ihren Verächtern. Halle a. d. S. 35 cts.
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- Hall, P. J.** The Kenotic Theory, Considered with Particular Reference to its Anglican Forms and Arguments. N. Y., 1898. \$1. (Dr. Hall, who is an Anglican, shows that the Kenotic theory is modern, inconsistent with the faith and with Catholic consent, unscriptural, fallacious, and dangerous).
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- Mahony, D.** Great French Sermons from Bossuet, Bourdaloue and Massillon. With an Introduction by Dom F. Cabrol, O.S.B. London, 1917. \$1.50.
- Papencordt, F.** Cola di Rienzo und seine Zeit. Besonders nach ungedruckten Quellen dargestellt. Mit einer Kupfertafel. Hamburg und Gotha, 1841, \$1.50. (A classic, rare).
- C. L. D.** Word-Book of the English Tongue. London, 1917. 70 cts. Wrapper. ("In this little Word-Book the compiler has taken a few thousand English loan-words, i. e. words derived from the French or Latin, and set by the side of each, not indeed "synonyms," but other good English words which may stand in their stead.)
- Langer, J.** Das Buch der Psalmen in neuer und treuer Übersetzung nach der Vulgata, mit fortwährender Berücksichtigung des Urtextes. 3rd ed. Freiburg i. B., 1889. \$1.15.
- Tolman, H. C. and Scoggin, G. C.** Mycenaean Troy, based on Dörpfeld's Excavations in the Buried Cities at Hissarlik. Illustrated. N. Y., 1903. 40 cts.
- Caes. Silius Italicus.** Punicorum Libri Septemdecim. Ed. G. A. Ruperti. 2 vols. Göttingen, 1795. \$2. Binding damaged. (Silius was a Roman poet of the first century A. D. His *Punica* takes as its theme the second Punic War, according to Livy and Polybius, and contains many splendid passages. The description of Hannibal's crossing the Alps is particularly admired).
- Crooker, J. H.** Religious Freedom in American Education. Boston, 1903. 75 cts. (This volume resulted from the work of a committee on the condition and progress of "sectarian" education appointed by the Am. Unitarian Ass'n. It is a frank plea for secular education, though written in no spirit of hostility to religion. The author insists that the church and the home are the proper seats of religious instruction and that they are encouraged to neglect their duties by the pretence of the schools that they are vicariously assuming and discharging them.)
- Gassert, H.** Arbeit und Leben des kath. Klerikers im Lichte der Gesundheitslehre. Paderborn, 1902. 45 cts. (Mortui vivos docent).

The Fortnightly Review, St. Louis, Missouri

The Fortnightly Review

VOL. XXIV, NO. 21

ST. LOUIS, MISSOURI

Nov. 1, 1917

A Living Wage for the Clergy

"A Commercial Traveler's Plea for a Better-Salaried Clergy" in our No. 18, has brought us a number of communications.

A layman writes from Louisville, Ky., that "what is true of Covington, is true also of this Diocese, and of many others. I know pastors whose household expenses average 50 per cent more than their salaries and whose stipends and other incidental revenues barely make up the difference.... There is no reason why the salaries of priests should not be increased."

A correspondent in Lexington, Ky., says: "That J. B. A. piece and your editorial note on it are most opportune. It was high time for a Catholic layman and editor to start an agitation for more adequate compensation of our pastors and their assistants. In my mind there is no doubt that the people hereabouts would vote by a large majority for an increased salary for their priests, were such a vote in order, or if the matter could be decided by a vote.... There is a crying necessity for higher salaries for the parochial clergy."

Of the Catholic weeklies, the Belleville (Ill.) *Messenger* and the Little Rock (Ark.) *Guardian* have taken the matter up. The former (Vol. X, No. 40) gives room to a three-column letter from a priest of the Belleville Diocese, who says that he is glad of the opportunity furnished by the FORTNIGHTLY REVIEW article to discuss a subject that "has been for some time a problem among

our priests." He declares, "emphatically and from sad experience," that the "priests of the Belleville Diocese to-day, in order to live up to the dignity of their state, must either go into secular business, like St. Paul, or into debt, like Wilkins Micawber, the popular character of Dickens. They cannot live on the salary." He adds that some priests have taken up chicken raising to make a living, while others keep hogs and cows and other quadrupeds,—"not as a hobby, but as a necessity."

The Belleville pastor incidentally brings out a point not touched upon by our correspondents. He says: "There is not a more sublime vocation than the priesthood given to men upon earth, yet knowing the American youth as I do, I have very little hope of an influx of candidates for the priesthood as long as we hold up to them such uninviting prospects."

The *Guardian* (Vol. VII, No. 29) says "there is certainly much truth in the fact that in comparison with other professional men of equal education,....clergymen receive small compensation for their work." To the objection that poverty becomes them well, as successors of the Apostles, and gives them more spiritual power than they could derive from the possession of wealth, our Arkansas contemporary replies that "there is a difference between wealth and a competence." For the rest, conditions in the Little Rock Diocese appear to be such that many pastors do not even receive the

meagre salary stipulated by the synod, wherefor the *Guardian* suggests that the needed reform begin by insuring to every priest at least his legal due.

The only dissenting voice is that of an anonymous correspondent (A. W.), who, while he admits that "the sentiments expressed by these traveling salesmen [F. R., No. 18] are shared by the average Catholic the world over," because everyone "instinctively feels that the clergy are entitled to a living wage adjusted to the varying needs of the time and the requirements of rank," says there are too many priests who have made or are making money out of their sacred calling. Father A, who announces from the altar that he needs a vacation, simply wants time to look after his copper mines; Father B, who complains on every possible occasion that he can't make both ends meet, rides round in an automobile; Father C, who professes dire poverty, is heavily interested in a big steam laundry; Father D goes to the annual bankers' convention; Father E believes in first mortgages only, and so forth. The writer concludes: "I make no wild statement, but can vouch for every detail with name and place. Neither do I mean to be an extremist or an idealist. Let the Church authorities bring the salary up to meet the needs of the clergy, but let ways and means be found charitably to relieve a goodly number of Catholic clergymen from the necessity of paying a high income tax and force them to return their wealth to where it belongs—the Church and its needs, and the poor."

All this is no doubt true and presumably well meant. But the cases which A. W. mentions are exceptions, not the rule. There are priests who manage to amass a fortune in the priesthood. Everybody knows that. But they are, thank God, few. We have not known more than fifteen or so in thirty years,

and in the majority of these cases the hoarded wealth ultimately reverted to the Church and the poor. That a priest may have an automobile and yet be as poor as a church mouse, appears from an instance cited in the *Messenger* (l. c.): "Agents by the dozen have visited one particular friend of mine in the priesthood, in order to interest him in life insurance. He . . . dispatched them. I spoke to him on one occasion about his salary. He told me he never received full salary as a pastor. 'Well,' I ventured to say, 'how is it you have a horse and a Ford? To the outer world you look prosperous.' 'I possess them on borrowed money,' he said; 'I need them for my parish work—the horse in winter and the Ford all the year round.' 'So, if you were to die to-day,' I said, 'you could not pay your debts.' He acknowledged it. . . . I could illustrate this article with more pathetic cases than the above."

So could we; but enough has been said, we think, to show the justness of the plea for better salaries for our clergy to enable them—or at least the great majority of them—to meet the increased cost of living and to devote themselves wholly to the duties of their sacred charge.

From ancient times the eagle, as the king of birds, has been looked upon as the symbol of power. The American eagle is the native bald eagle, and was first adopted on the seal of the United States on June 20, 1782, against the bitter opposition of Franklin. The latter looked upon the eagle as a Caesarian emblem and suggested the wild turkey as more distinctly American. Nevertheless the eagle was accepted, not only on the seal, but on the first coin issued by the United States in 1795, and on a majority of coins since.

You may say what you please, but you thunder what you are.—Emerson.

How to Solve the Boy Problem II

All rightful authority has its source in God, who communicates it to man to be exercised in His name. A denial of the principle of authority, and consequently, of the duty of obedience, must result in the complete subversion of all social order. God has given authority to the parents to govern the family and has ordered the children to recognize and obey this authority. The fourth commandment is one of the greatest of the Decalogue; it alone offers the promise of temporal blessing.

The picture of the Boy Jesus with the inscription, "*Et erat subditus illis*," in every home, will serve a good purpose. If the Son of God did not think it beneath His dignity to be subject to Mary and Joseph, it must be an honor for every boy to obey his parents. Let the parents, on their part, conscientiously obey the precepts of God and the Church. Without obedience there can be no orderly home, and the boy whose will-power is not trained in time, will make no effort to resist temptation, no matter how vile the object of his desire may be. We do not advocate tyranny in any form, but much less a policy which deprives the boy of an essential factor in the development of his character—if he is to have any—and that is discipline.

Frequently mothers allow even young children (of four, five and six years) to roam about in the streets, instead of keeping them at home or in the yard. Too many city children practically grow up on the streets and in the alleys. Parents who permit this must not be surprised if the children in later years develop more affection for the street than for the home. A good Christian mother, fully conscious of her responsibility, will keep her young children within sight. She is the visible guardian angel of her little ones, but how can she act in that capacity if the children roam about from morning till noon and from midday till

night? Erroneous ideas expressed by the children and wrongful actions done by them must be corrected; they must be safeguarded against moral contamination, and how can this be done unless the mother keeps her children about her at least the greater part of the time? Here many parents have failed in the past; let us teach them to be more conscientious in future.

Some of the cities have a curfew law. In Philadelphia, for instance, the police arrest every boy and girl under sixteen caught upon the streets after eleven P.M. But why allow the children to roam about until the night is half spent? Every city ought to have a curfew law and enforce it; but if parents obeyed the dictates of conscience, such ordinances would be superfluous.

The children of every orderly home should, ordinarily, be in bed not later than nine o'clock. Thus it used to be, and the old way is still the best. Our interest in this particular matter caused us to study it thoroughly, and we found that in many cities of from 10,000 to 3,000,000 inhabitants, numbers of children can be found on the streets at ten, eleven, and twelve o'clock at night, nay, often at one and two in the morning. Boys, as a rule, like to be out at night. They must have an object in view. There must be some attraction. What is it? Usually nothing good. The superintendent of one of our State institutions startled the board of control recently by pointing out the rapid increase of depravity and criminality among the young. We think it well to quote him in part: "The society or community that allows children of either sex below the age of eighteen to be out at all hours without any supervision as to their companions and occupation, will breed more criminal and troublesome characters than the old-fashioned Puritan families who made their children be in the house after dark and usually in bed by nine o'clock after family prayers." The gentleman is right, and all concerned ought to see to it that par-

ents drop the new and return to the old fashion.

The economic condition of the laboring class could be greatly improved if people would study and practice the art of saving money instead of squandering it. Unfortunately, the value and necessity of saving is not understood in the average American home, and the conduct of the parents in this respect serves as a bad example for the children. Give the boy a nickle or a dime and see what becomes of it. He will take it to the nickle show or to the candy store or to the ice-cream parlor. No matter how, go it must. For the sake of experimenting we recently offered a boy five dollars, on the condition that he keep away from the movies and save his money for one year. He kept his promise—for two weeks. During this time he succeeded in depositing one dollar and five cents in his savings bank at home. But it seems that all of a sudden passion got the best of him, and the rascal spent every penny of his savings in a single afternoon. We have known young men who earned from two to three dollars per day. For board they paid their foolish mothers four dollars or four and a half a week. (The propriety of this practice of turning the home into a boarding house, by the way, could be questioned. We do not approve of it.) When questioned about their savings, these boys, with very few exceptions, replied that they spent their money in having "a good time." That is the way of our young people. They earn in order to spend, and spend all they earn, be it little or much. And thus they never have and never will have anything except a bare living and the clothes upon their backs, frequently bought on the installment plan at that. You find them always "stranded," "dead broke." Let us place the blame where it belongs. The boys can't help it; they were brought up that way, which means the wrong way,

evidently. How are our boys ever to realize the value of money, and later on to make proper provisions for the future, unless the parents practice and teach them economy at home? As it is, they look upon life as a plaything, and when its serious problems confront them, they are unable to meet and solve them. We must teach the parents, and the parents must help us teach the children, economy and self-denial. Let them take the medicine; they are all sorely in need of it,—and then we will advance the cause of Christian Social Reform. Fr. A.B.

(To be concluded)

Centenary of the "Brothers of Mary"

The history of Catholic educational progress in the United States is largely a record of the self-sacrificing work of our religious teaching orders of both men and women. Several of the more noteworthy of these have already celebrated "centenaries," and others are rapidly approaching the century mark of their period of service in Catholic education.

On October 2nd, the Society of Mary, composed of priests and teaching brothers, and widely known as "Brothers of Mary," celebrated the anniversary of its foundation. On that day, in the year 1817, William Joseph Chaminade, a priest of the diocese of Bordeaux, established this religious congregation. Like his predecessor, John Baptiste de la Salle, he desired the members of the new society to engage in the education of youth. A decree of approval was granted the Founder by Pope Gregory XVI, on April 12th, 1839. During the lifetime of Père Chaminade, who died January 22nd, 1850, four provinces had been established, containing sixty houses and nearly 500 members.

The famous Jesuit missionary, Father F. X. Weninger, was instrumental in introducing this teaching

order into America. At his invitation two members of the Society came to this country on July 4th, 1849, and made their home in Cincinnati, where Father Weninger was then stationed. Father Meyer, the first priest-member of the Society in this country, bought the Dewberry Farm, situated on the outskirts of the city and remodelled the place for an educational institution. The school was opened July 1st, 1850, and soon became known as St. Mary's College.

From this time until the present day the history of the Society reads like that of many other religious teaching bodies—reverses alternating with good fortune. Other foundations in different parts of the country rapidly followed the opening of the first school in Cincinnati. In 1851, Bishop Odin of Galveston secured three Brothers of Mary for his diocese. By 1859, the Brothers were teaching in Dayton, Cincinnati, and Cleveland. In that year a school was begun in Pittsburgh, Pa., and two years later another was opened in Rochester, N. Y.

In 1880, the Society spread to Canada, establishing a school in Winnipeg. In the 'eighties schools were opened in San Francisco, Washington, D. C., and Louisville. In the 'nineties parochial school-work was taken up in San José (California), St. Louis, Peoria, St. Boniface (Manitoba), Dyersville, (Iowa), Brooklyn, and Belleville (Ill.)

By this time the Society spread so widely that it was deemed advisable to form another province, distinct from that of the Mother House at Dayton, Ohio. Father Weckesser was made provincial of the new province of St. Louis, and Brother John A. Waldron was appointed inspector of schools. A novitiate was started at Ferguson, near St. Louis, and Chaminade College was founded a little later, at Clayton, Mo.

The Society of Mary was first called to this country in the interest of parochial schools, and it is in this field that the Brothers have done their best work. However, they are also conducting several high schools. Those who are well acquainted with their activity appreciate the fine efforts made by these teachers to keep abreast of modern movements in the educational world. Some of the members of the Order have won wide recognition as skillful teachers and successful directors of schools. With that true large-mindedness which is ready to sacrifice a small immediate gain for the sake of better results in the future, the superiors of the Society have spared nor pains nor money to give the young teachers the soundest pedagogic training. A number of the Brothers now teaching in the United States have been specially trained in Europe.

On October 2nd, the Brothers of Mary of the St. Louis Province celebrated the centenary of their foundation by a solemn High Mass in the St. Louis Cathedral. May the Lord prosper the good work of these teachers, especially in the parochial schools. For this work is becoming more important from year to year. History shows conclusively that wherever parochial schools are established, the precious inheritance of the Catholic faith is safely transmitted to posterity.

ALBERT MUNTSCH, S. J.

America (Vol. XVII, No. 23) suggests the holding of a nation-wide novena to Our Lady, to end on the feast of the Immaculate Conception, with the purpose of obtaining peace. "If our prayer for peace expressed in the words written by the Vicar of the Prince of Peace and directed to her whom he has called the Queen of Peace were to rise as a single petition from millions of pure hearts," says our Jesuit contemporary, "it would have so mighty a volume that it would thunder at the gates of Heaven."

What Sends Young Men to Prison?

We understand that the series of articles on juvenile delinquency now running in the FORTNIGHTLY REVIEW is being read with keen attention by many who are interested in "our boys." We hope that the suggestions offered by the reverend writer of the articles will prove helpful to Catholic boy workers. It is matter for congratulation that we now have a number of priests who are devoting themselves to the problem of boy-saving. Among them is Father Peter Crumbly, O. F. M., chaplain of the State Penitentiary at Joliet, who can claim the distinction of being "one of the few pastors who try to prevent people from taking up residence in their parish."

In an address which Fr. Peter delivered in St. Antony's hall, St. Louis, Oct. 11, he gave some interesting details of his work as the spiritual guide of hundreds of prisoners. Of course, he touched upon the reasons of juvenile crime. At a meeting of the Southern Sociological Congress in Georgia, he said, he had listened to the eloquent speeches of four women delegates who assigned these reasons or causes of delinquency in the young: alcohol, ignorance, heredity, and environment.

Father Peter does not agree with this analysis and gave strong reasons for his dissent. Whereas the afore-mentioned delegates based their assertions on some pet theory, Father Peter spoke from intimate knowledge. Sensible people will know who is in a better position to state conclusions borne out by facts. Father Peter, as chaplain of the Joliet penitentiary, spends some twelve hours every day with the prisoners. The latter place more confidence in him than in their guards or other officials. He ought to know, then, what turns young men into the path of the transgres-

sor and what first brings them in conflict with the law.

He found that the main incentive to crime lies deeper than the four stereotyped reasons brought forward by sociologists. No one will, of course, deny the unfavorable influence exerted by heredity, alcohol, etc.; but what more often leads boys to the commission of their first crime is a low regard for morality, and especially a cynical contempt for the commandment to be pure in thought, word, and deed. Every boy, no matter how carefully brought up, will sooner or later, in office, shop, factory, and places of amusement, come in contact with companions whose morality is of the lowest. The boy hears them tell with glee the story of their debauchery. His curiosity is excited, and he but too readily finds those who are willing to enlighten him on the "gay life." If his salary is not sufficient for satisfying the craving for the new kinds of excitement that form the main theme of discussion of his fellow workers, he will be tempted to tamper with his employer's cash-box, or to get money in other dishonest ways, and then, said the chaplain, "the boy is on his way to Joliet."

Who will dare to question this analysis of one of the most deplorable problems with which the social welfare worker and the lover of human kind must wrestle?

A. M.

—o—

According to the Monthly Review of the U. S. Bureau of Labor Statistics potatoes were selling at 72 cents a standard bushel in war and blockade stricken Germany last winter, while we in this country were paying from four to five dollars per bushel for the same commodity. Which leads the *Josephinum Weekly* to observe (Vol. III, No. 35): "There must be some democracy in that country, anyway, at least for the common people and the wage laborer."

Through the Book to the Magazine

The *Ecclesiastical Review* and the FORTNIGHTLY REVIEW have lately dwelled on the want of one or more first-class Catholic monthly magazines. Msgr. Kelley's arguments against the feasibility of such magazines moves me to call attention to a condition of affairs which, I believe, is largely responsible for the lack of a high-class Catholic magazine literature.

According to Benzigers' "Catalogue of all Catholic Books in English," issued in 1912, the total number of such books was 5121. Subtract 1000 novels and 408 juveniles, and you have a residue of 3544, devoted to theological, philosophical, and historical subjects. Among these are numerous pamphlets, catechisms, digests, outlines, etc. It is safe to assume that all those which sell for less than one dollar are not thorough scientific treatises. This leaves 1555 treatises. Of these about 370 are translations. Hence the total number of original Catholic scientific treatises in print in the English language in 1912 was 1186. Since then there has been a slight increase. At the present time the total number of such books in print is probably about 1200. Compare this with the vast number of similar books available, *e. g.*, in German and French, and you will agree with me that English Catholic scientific literature is very poor indeed.

Right here, in my humble opinion, is the main reason why there is no demand for high-class Catholic magazines. Our people are not trained to read. They have neither the taste nor the patience to peruse solid essays or well-reasoned book reviews.

It is useless to try to remedy this condition of affairs by establishing one or more high-class magazines. Educators should train their pupils, and editors their readers, to appreciate solid Catholic books, call their attention to and try to interest them

in new publications. The slogan must be, not "Through the magazine to the book," but, "Through the book to the magazine."

(Rev.) ADOLF FRENAY

Santa Fe, N. Mex.

NOTES AND GLEANINGS

We were all seated comfortably in the movie theater, waiting for something to happen, when the orchestra suddenly played "The Star-Spangled Banner," and, of course, we all stood up. Then the orchestra played "La Marseillaise," and about half of us stood up. Then "Rule Britannia," and about a fourth of us stood up. Then the Russian hymn, and about twenty of us got up. Then another hymn and only one man got up. He was next to us. "What hymn was that?" we asked. "That," said he, "was the battle hymn of the tinlizzie owners: 'Hold the Ford for I Am Coming.'"—Roy K. Moulton in the *Globe-Democrat*.

Secretary Baker's refusal to permit the Freemasons, the Odd Fellows, and other fraternal organizations to erect club houses in army camps has been likened to a bomb exploding in the camp of these lodges, and the *Christian Cynosure* (Vol. 50, No. 6) says they "are now trying to break down the ruling of the War Department with a flood of protests." Our anti-Masonic contemporary believes that, as the Y. M. C. A., the Knights of Columbus, and the Young Men's Hebrew Association "cover the entire religious make-up of the men in the army," the War Department did the only fair and disinterested thing in permitting them to erect buildings and refusing it to all other organizations, whose members are all included in these three divisions. The *Cynosure* adds: "The real trouble with the lodges is not that they are jealous of the privileges granted to the Knights of Columbus, but they are exasperated at thus being thwarted in their plans to get a harvest of members by means of these club houses and military lodges, even as they did in the Civil and Spanish-American wars."

The Rev. T. J. Eaton, the successor of Father Abram J. Ryan as pastor of St. Mary's, Mobile, Ala., is collecting funds to build a fitting monument to that gentle mystic and poet-priest. To aid in the cause, he has issued an illustrated post card bearing the portrait of Father Ryan with a picture of his former church and rectory on one side, and his poem "Erin's Flag" on the other. As a native of "County Mayo, God help us," Father Eaton quite naturally emphasizes the poet-priest's love for Ireland. However, Abram Ryan's greatness does not lie in his specifically Irish poems, but in the "Conquered Banner" and such verses as "My Beads," which endeared him to Catholics everywhere, and therefore the appeal to build him a fitting monument should be addressed not to the Ancient Order of Hibernians, but to those to whom the "Lost Cause" has not ceased to be sacred, and to all who have derived inspiration and courage from Father Ryan's writings.

Speaking of silence, which is frequently commended in the writings of the Saints, St. Alphonsus de' Liguori says that its value consists not in never speaking "but in being silent when it is not useful to speak." Words frequently add fuel to the fire of wrath and hatred.

Father Henry Grey Graham, the converted Presbyterian clergyman to whom we are indebted for "Where We Got the Bible," "Hindrances to Conversion," and several other scholarly and instructive books, has been appointed auxiliary Bishop of Edinburgh. As Archbishop Smith is now almost seventy-six years, and in failing health, the new Bishop's position will not be a sinecure. The *Toronto Catholic Register*, to which we are indebted for the news of Father Graham's appointment, says of him (Vol. 25, No. 38:) "He has maintained in Scotland the high standard with which the English converts have made us familiar; and being yet only forty-three years of age, he has in all probability a great work to do for the Church in Scotland." *Ad multos annos!*

The *Catholic Columbian* (Vol. 42, No. 41) says:

"Archbishop Ireland writes to Col. Roosevelt that the former President is doing a wonderful work for the country by the addresses he is delivering, 'every word ringing with true Americanism, every word vibrating with the warmest patriotism.' The Archbishop declares that the Colonel is doing as much for the country, and perhaps more, than if he were on a battlefield in France. This is a high compliment and it is fully deserved."

The *Western Watchman* (Sunday edition, Vol. 29, No. 51) says:

"Must-y Teddy, the irrepressible, is still posing as an oracle and telling us that America must do this and must not do that, that Austria must submit to dismemberment, and that, in general, he knows just what must be done to everyone and everything. Is he speaking as an American or is he just promulgating the mandates of the Lodge? This seems to be the psychological moment for starting nominations to charter membership in the Charlatan Club."

In Father Phelan's day the *Watchman* used to pride itself on being the mouth-piece of Archbishop Ireland.

The Central Bureau of the Catholic Central Society has added to its list of booklets for Catholic soldiers another, entitled "Thrift," by Mr. Paul G. Rohr. It forms No. 1 of a series, "Who Goes There?," and is designed to guide the soldier in the conservation of his pay and to teach him the habit of thrift in a broader and deeper sense—"exercising the rule of reason with regard to the things about us in preference to yielding to our whims and uncontrolled appetites." An accompanying letter from the Director of the Bureau contains the welcome news that this timely booklet's predecessors, "Guide Right" and "God's Armor," both of which have been warmly recommended in the FORTNIGHTLY REVIEW, are already circulating to the extent of nearly a hundred thousand copies among those for whom they were written. We hope "Thrift," too, will secure a wide audience. (Single copies, 5 cts. each; Central Bureau, Temple Bdg., St. Louis, Mo.)

The Catholic Laymen's Association of Georgia, to which we devoted a short paper in our second October number, has published a booklet, "Catholics and the

Bible," in which it tersely disproves the assertion that Catholics are forbidden to read the Scriptures. This brochure deserves equal commendation with the leaflets previously issued by the same organization. In the appendix is printed an extract from a letter of Benedict XV to the Bishop of Treves, approving and blessing the distribution of pocket editions of the New Testament among wounded soldiers and prisoners of war. This letter is apt to call the attention of the Central Society and the K. of C. to the necessity of providing cheap pocket Testaments for our boys. Already we have heard it said that Catholic soldiers are using Protestant bibles furnished by the Y. M. C. A.

A dairy farmer from New Jersey points out in a letter to the N. Y. *Evening Post* (Oct. 9) that the high price of milk and other farm products is owing largely to the fact that "there is no labor (except tramps, drunks, and inefficient youths) to be had in farm work at any price."—"New Yorkers," he adds, and the remark applies to the inhabitants of all our large cities, "ought to feel outraged at something that is nearer the basic cause of the high cost of living than the present price of milk. That something, in my humble opinion, is the very conspicuous amount of our national economic life that is devoted to unproductive and superfluous occupations....Plenty of labor, apparently, for advertising; plenty to man the garages and make chewing gum and advertise it with extravagantly gorgeous electric signs; plenty of labor to create that wasteful monstrosity of the printing press, the modern newspaper; plenty of labor for everything in fact save the necessities of life."

That man is more than half right.

A priest writes to us: "To those ecclesiastics who voluntarily returned to their native country to fight in the present war, contrary to the prohibition of Canon Law and to the *spiritus lenitatis* expected in the consistent representative of the Good Shepherd who laid down His life for His sheep, one might apply 1 Mach. V, 67: *"In die illa ceciderunt sacer-*

dotes in bello, dum volunt fortiter facere, dum sine consilio exeunt in praelium."

Cleveland's "Conciliation Court" is now in its fourth year and proving constantly more successful. Before this court come all claims and cases of attachment and garnishment that involve less than \$50. No lawyers are present, and no spectators. The parties tell their stories to the judge, who proceeds to attempt a settlement. If he fails, the case may go to the ordinary courts. But the percentage of failures is small. Of the 6,184 cases filed in the first three years of the court's existence, 5,864 were promptly disposed of, at an average cost to the litigants of 25 cents. The virtue of the arrangement lies in the simplicity that enables the "Conciliation Court" to serve two classes of persons who especially need a method at once less complicated and less expensive than that which must ordinarily be followed—the poor and the alien. The Conciliation Court is a branch of the Municipal Court. Like the Juvenile Court, it should and will no doubt spread to other cities.

The Denver *Catholic Register* has begun to print, in instalments, the history of the parishes of Colorado, with a view of publishing the whole later as a history of the Diocese of Denver in book form. Curiously enough, the task was undertaken at the suggestion of a non-Catholic State official, a former Protestant clergyman, who declared in a letter to the editor that such a series of articles would prove invaluable not only to Catholics but to non-Catholics as well. Our esteemed confrère is aware that he "has tackled a task which means a mountain of hard work." He may not yet know that he will meet with apathy and many discouragements. But we hope he will overcome all these obstacles and succeed in publishing a history worthy of the great diocese of Denver.

The official organ of the Bishop of Hartford, the *Catholic Transcript* (Vol. XX, No. 17), protests against the action of the Knights of Columbus in undertak-

ing to supply chaplains for the army:

"There is discernible in certain of our Catholic societies a tendency to supplement and possibly accelerate the work of the Catholic hierarchy. It is not for us to characterize such endeavor. Wisdom has the habit of moving with circumscription[?]. It is too slow for eager and irrepressible ambition, but somehow it accomplishes most in the end. When the bishops of the country are unable to supply chaplains for the army, it will be time for the members of our Catholic societies to undertake the work."

Meanwhile we are informed by a circular from the K. of C. Committee on War Activities, of which Col. P. H. Callahan is chairman, that "the amendment to the Chamberlain Bill, which, had it passed, would have meant an increase in the regularly commissioned chaplain quota for our army, has been deferred by the House committee, and no further action will be possible until the next session of Congress, at which time it will be taken up, although its fate is uncertain. This means," adds the circular, "that if the American soldiers in France are to have Catholic chaplains in sufficient numbers, these chaplains must be supplied through the K. of C. Committee on War Activities, and supported by the fund which has been raised by the Catholic people of this country."

The editors of the *Revista Católica*, of Las Vegas, New Mexico, intend to begin in the near future an important new work—the establishment of a publishing house for the spread of cheap Catholic literature in the countries of Latin America. The new house is to be called Casa Editorial Católica Hispano-Americana. An undertaking of this kind is most timely and its need has become most pressing during the last decade. For many Protestant denominations have begun to overrun Mexico and South America. Their object ostensibly is to "evangelize" Latin America. They have found that a successful method of promoting their evangelistic work is to send their publications gratis to the poorer classes of the Spanish-speaking Catholics of the South-

west of the U. S., of Mexico, Central and South America. The Fathers of the *Revista* will begin their new venture in the apostolate of the press under the patronage of the Sacred Heart, and we wish them Godspeed.

Catholic Book Notes, of London, the most interesting and reliable purely literary review in the English-speaking Catholic world, heartily recommends Msgr. F. C. Kelley's "Letters to Jack," but differs with the author in one point. Dr. Kelley says that "friendships between the clergy and laity are usually very imperfect and are not to be encouraged." On this the reviewer—presumably Mr. James Britten—comments as follows: "Perhaps things are different in America, . . . but those laity who through a long life have enjoyed and benefited by such friendship may be excused from endorsing an attitude which would deprive men of one of their greatest privileges and helps." Mr. Britten is an exceptional layman, and there are exceptions to every rule.

Two Anglican clergymen, Dr. Osterley and Canon Box, are publishing a series of translations of early ecclesiastical documents. One of the latest instalments comprises the so-called "Assumption of Moses," a Jewish work written between A. D. 7 and 30. The translator, W. J. Ferrar, remarking on the resemblance between chapter X of the "Assumption" and the prophecy of Christ regarding the last days, writes: "It is almost impossible not to think that He [Christ] had actually seen chap. x of the 'Assumption,' so exact is the reproduction in the Gospels. . . . The substantial and even verbal identity of parts of our Lord's apocalyptic prophecy with such extra-canonical writings as the one we are considering must be most striking and possibly disturbing to the pious mind." In these words, comments a writer in the *Catholic Book Notes* (No. 230, p. 217), "we see the danger to be avoided when studying these ancient documents, viz., the tendency to rush to conclusions because of the similarity of a few words. In the first

place, although the 'Assumption' was probably written before A. D. 30, there is no evidence that it was known and read in the days of Christ. Secondly, there is nothing to show that our Lord spent part of His time on earth reading apocryphal compositions of anonymous Jewish writers; on the contrary, His contemporaries say that He had 'never learned.' Thirdly, it is not the whole chap. x of the 'Assumption' which bears likeness to the passages in the Gospels referred to, but only verses 4 and 5 out of fifteen; and these two verses were most probably borrowed from passages in Isaias and Joel."

The *Pastoral-Blatt* for October prints a biographical sketch of Caspar H. Ostlan-gerberg, one of the pioneer priests of German nationality in our Middle West. This interesting paper is part of a series, already noticed by us, in which Father F. G. Holweck is doing "his bit" towards creating an interest in Catholic American history. *Vivant sequentes!*

The *Pastoral-Blatt*, in a carefully written article (1917, No. 10, pp. 149 sqq.), discusses the question whether wine which contains no alcohol is *materia consecrabilis*. Natural wine is fermented juice of the grape, and as such necessarily contains alcohol. Wine containing no alcohol is either sterilized grape juice or natural wine from which the alcohol has been extracted. The former, i. e., unfermented grape juice, may be valid matter for consecration, but its use for this purpose is strictly forbidden (*materia valida, sed graviter illicita*). The writer cautions against its use even in cases of necessity. Regarding wine from which the alcohol has been removed, he says, that it may never be used for the Holy Sacrifice. In support of his contention he quotes three decisions of the Holy Office.

Three welcome visitors have again made their annual call at this office, viz.: the Catholic Home Annual, published by Benziger Brothers; the Wanderer-Kalender, published by the Wanderer Printing Co., of St. Paul, Minn.; and the St. Joseph's-Kalender, published by St. Benedict's Ab-

bey, Mount Angel, Ore. Each of these well-known Catholic almanacs contains much attractive reading matter, interspersed with suitable illustrations. (Price, each 25 cts.) Notable contributions to the Catholic Home Annual for 1918 are: "The Pilgrimage Shrines of the Blessed Virgin," by Mary F. Nixon-Roulet, "Early Native Missions in North America," by the Rev. T. J. Campbell, S. J., and "Saintly Men and Women of Our Times and Country," by the Rev. Dr. J. B. Delaunay, C. S. C.

The St. Joseph's-Kalender for 1918 contains, among other entertaining contributions, a paper on the Mormons at Nauvoo, Ill., and a biographical sketch of the late Fr. Bonaventure Hammer, O. F. M., by Brother Celestine, O. S. B., who wields such a trenchant pen as editor of the weekly *St. Joseph's-Blatt*. The Wanderer Almanac devotes its space mostly to fiction and also presents a superbly illustrated account of the world war from 1915-16.

Catholic almanacs are a very effective means of instructing the people and getting them interested in Catholic literature. We are pleased to note an increasing tendency on the part of our almanac makers to familiarize their readers with the past and contemporary history of the Church in this country. Almanacs can be made the repositories of data and records for which it would be difficult to find a place in the weekly newspapers or the magazines.

Not every diocese has a contemporary record like the "Official Year Book and Seminary Report of the Diocese of Toledo," of which the current issue has just reached us. It opens with a pastoral letter by Bishop Schrembs and partakes of the double nature of a calendar and a diocesan report. Features of special interest are the illustrations of new churches and other ecclesiastical buildings in various parts of the diocese, and the record of deceased priests.

Those who have light in themselves will not revolve as satellites.

The October *Ecclesiastical Review* devotes two papers to the new Code of Canon Law. Fr. Meehan discusses the new legislation in a general way, while Fr. Stanislaus Woywod, O. F. M., points out some specific changes. A burning question for the American clergy is the applicability of the new Code to this country. E. g., are the diocesan consultors to take the place of the cathedral chapter? The *Pastoral-Blatt* (October) thinks that to determine this and other important problems arising under the new Code, it may be necessary to call a plenary council.

Canon 805 of the new Code of Canon Law settles a question that has long been in dispute among moralists, viz.: whether a priest is bound by reason of his priesthood to say Mass at all, and if yes, how often. The canon states that all priests are bound to say Mass several times a year (*pluries per annum*).

Roycroft, the successor of the *Fra*, tells (Vol. I, No. 2) of an editor who, when a subscriber complains, sends him the following form letter through his secretary: "Mr. X asks me to present his compliments and to advise you that he is perfectly willing that you should have your opinion. The article which you criticize was *his* opinion. It is not to be expected that two super-intellects should arrive at exactly the same conclusion."

The Archbishop of Milwaukee, in a letter addressed to Professor Singenberger

and published by the latter in his *Cassilia* (Vol. 46, No. 10), praises the strictly ecclesiastical character of the music produced at the religious ceremonies incident to the annual convention of the Catholic Federation in Kansas City, Mo., Aug. 26. "No solo, no duet, no *pièce de resistance* for operatic effect, but every one of the compositions in full accord with the spirit of the Church," says Dr. Messmer, and adds: "I hope the archbishops, bishops, and priests present in so large a number at that celebration [will] all follow the example set before them in Bishop Lillis' cathedral. There is, unfortunately, far too much music in a great number of our large city churches that is positively unliturgical and in flagrant violation of the letter and spirit of the Church law, —music entirely subservient to showing forth the genius of the composer and the skill and attainment of the singers, music which of its very character is far more for the entertainment of the audience than for the edification of the faithful. When shall we ever get rid of these abominations in the House of the Lord?"

The late Thomas Bailey Aldrich was a delightful person, and we know our readers will enjoy the following letter he once wrote to an illegible correspondent: "There is a singular and perpetual charm in a letter of yours; it never grows old, it never loses its novelty. One can say to oneself every morning: 'There's that letter of Morse's; I haven't read it yet. I think I'll take another shy at it to-day, and maybe I shall be able in the course

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There is no plainer truth than that repression helps those repressed, spreads discontent, and cures nothing. Safety lies in letting people talk within the law. Those who advocate unsound theories or mistaken policies sooner or later defeat themselves.

Our old friend, Father Jno. Eugene Weibel, has resigned the rectorship of St. John's Church, Hot Springs, Ark., to become chaplain of St. Joseph's Infirmary and of the Convent of the Sisters of the Good Shepherd in the same city,—“a much easier position,” as he remarks in a hectographed letter to his friends, “for a man of my years.” Fr. Weibel, who is nearing seventy, is one of the pioneer priests of the Diocese of Little Rock. We are indebted to him for a copy of a sermon which he preached lately at Jonesboro, Ark., on the occasion of the golden jubilee of Mother Beatrice, O. S. B., and the silver jubilee of three other Sisters of the same Order. Besides reflections on the religious state, this sermon contains a few historic data on the work of the Benedictine nuns in Northeastern Arkansas. We hope that the leisure afforded to him

by his new position will enable Father Weibel to write his reminiscences as a missionary priest in Arkansas.

A very interesting and valuable book of reference has been published lately by the Encyclopedia Press, Inc., New York City. It is entitled, “The Catholic Encyclopedia and its Makers,” and contains biographical notices of nearly all, and portraits of many of the men and women who by their coöperation made possible that useful Catholic reference work. A brief introduction sketches the history of the undertaking itself. This supplementary volume, printed and arranged in the style of the Encyclopedia, may serve as a sort of international Catholic Who's Who, or what the Germans call “Katholischer Literaturkalender.” It contains sketches of 1277 scholars and 969 portraits and, as the editors rightly observe in an accompanying circular, is “an evidence of the spirit of universal democracy existing in the Catholic Church.” (Price \$2.50, post-paid).

The origin of monasticism has been in dispute since the Reformation. Half a century ago Hilgenfeld put forth the theory that the monks of Christianity were an imitation of the Buddhist penitents. Weingarten saw the precursors of Christian monasticism in the recluses of the temple of Serapis. An important new contribution to this controversy is “L'Ascétisme Chrétien pendant les Trois Premiers Siècles de l'Église,” by F. Mar-



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tinéz (Paris: G. Beauchesne). The author shows that though there are many resemblances between the practices of the Christian monks and those of the pagans, and though monasticism may have been influenced and to some extent modified from without, in its spirit and foundation the monastic life was the outcome of the Gospel. From the beginning of Apostolic times there were noble and courageous souls who followed Christ to the highest perfection. What led their successors in the fourth century from the bosom of Christian communities to the solitary life, is not yet cleared up. Scarcity of documents has called forth many contradictory hypotheses with regard to the influence of Buddhists, Therapeutes, and Essenes upon Christian monasticism. M. Martinez has collected all available testimonies on the life of the early ascetics, and though his researches do not enable us to trace the evolution of asceticism, they are sufficient to warrant the conclusion that Christian monasticism has its germ in asceticism.

It is timely indeed to be reminded by Dr. H. G. F. Spurrell, in "Modern Man and his Forerunners" (London: Bell), that Professor Flinders Petrie's work, "The Revolution of Civilization," has not yet come into its own. The general thesis of this remarkable work is that progress is not continuous, but that civilizations have their day and pass, leaving behind them only scattered relics to testify to their greatness. Evidently, Dr. Spurrell thinks that all civilizations must die. In

matter of fact, the world is full of the relics of dead civilizations. Few recognize how great and advanced some of them were. Look at this picture of Cretan civilization some 4,000 years ago: "The people built elaborate houses orientating them with a view to utilization of the sunny aspect. The dwellings were sometimes four storeys high, and placed on the side of a hill, so that both the top storey and the bottom had a door opening upon a street. There were staircases, decoration, bath rooms, upstairs and downstairs water closets with apparatus for flushing and trap for examining the drains." To what depths of unsanitary misery had the world descended before these things were rediscovered! Dr. Spurrell may well ask whether the day will not come when photography and the art of flying will have to be discovered anew.

Wanted, situation as housekeeper for a priest. Address M. M., care THE FORTNIGHTLY REVIEW.

We are indebted to Geo. Routledge & Sons, Ltd., London, for a copy of a little "Word-Book of the English Tongue," by C. L. D. (whoever he or she may be), which undertakes to give the true English (*i. e.* Saxon) words for several thousand foreign or loan words that have crept into the language from the Norman French. The compiler rightly holds that "what many speakers and writers, even to-day, call English is no English at all but sheer French." To illustrate his method we will quote a specimen entry:

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"COLLIDE: bang against, bump, clash, dash against, fall foul of, [foul], run against (*or*, into); strike; Collision: blow, brunt, crash, meeting, shock, shaking, smash(-up)." This "Word-Book" forms a useful supplement to any dictionary. (Price, about 75 cents).

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We read in the *Ave Maria* (N. S., Vol. VI, No. 14):

"A translation into French, by the Rev. Père Barthoulot and M. Tixeront, of St. Irenaeus' long lost work upon the fulfilment of the Messianic Prophecy by Our Lord has appeared in Paris. The treatise was found in an Armenian version in 1894. There is a literary interest attached to the work (a small one) arising from numerous Old Testament citations. These are generally from the Septuagint, but some of them are more closely in agreement with the Hebrew, and in these instances are frequently identical with the same quotations as given by Justin Martyr."

St. Irenaeus' long lost treatise, "Epi-deixis tou apostolikou Kerygmatos" (Proof of the Apostolic Preaching), was discovered in an Armenian version by the Archimandrite Karapet in 1904, not 1894. It was first published in 1907 by the discoverer, in collaboration with Erwand Ter-Minassiantz, with a German translation and notes by Adolph Harnack, in the latter's "Texte und Untersuchungen," Vol. XXX, No. 1. Father Poncelet, the Bolandist, synthesizes the contents of this treatise as follows in the Catholic Encyclopedia (Vol. VIII, p. 131): "The author's aim here is not [as in his famous 'Adversus Haereses'], to confute heretics,

but to confirm the faithful by expounding the Christian doctrine to them, and notably by demonstrating the truth of the Gospel by means of the Old Testament prophecies. Although it contains fundamentally, so to speak, nothing that has not already been expounded in the *Adversus Haereses*, it is a document of the highest interest, and a magnificent testimony to the deep and lively faith of Irenaeus."

The notes of a scholar like Tixeront on this important Patristic work are sure to prove enlightening.

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If the world is to be made safe for democracy, it must be made unsafe for autocracy.

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Books Received

The Catholic Encyclopedia and its Makers. viii & 192 pp. large 8vo. New York: The Encyclopedia Press, Inc. \$2.50, postpaid.

Sermon on the Feast of St. Bernard Ptolmei, Aug. 21, 1917, Preached in the Holy Angels' Chapel, Jonesboro, Ark., at the Occasion of the Golden Jubilee of Rev. Mother Beatrice, O. S. B., and of the Silver Jubilee of the Sisters Meinrada, M. Cecilia, and M. Angeline, O. S. B., by Rev. Jno. Eugene Weibel. 10 pp. 8vo. (Wrapper).

The Mediator. Jesus Christ in the Scriptures, the Model of the Priest. By Rev. Peter Geiermann, C. SS. R. x & 394 pp. B. Herder Book Co. \$1.50 net.

New Hymn Book for Church and School. A Collection of Hymns in New English Translations, Covering the Entire Ecclesiastical Year, Suitable for Congregational Singing during Low Mass, Benediction of the Blessed Sacrament, and other Popular Devotional Exercises, as also for the Use of Children's Chorus and Church Choirs. Melodies and Text Selected from Approved Sources and Re-edited by Hans Merx, Superintendent of Church Music for the Archdiocese of Chicago. Authorized by His Grace Archbishop Mundelein for Official Use in the Archdiocese of Chicago. 93 pp., 32mo. Benziger Bros. 30 cts. net.

Lucky Bob. By Francis J. Finn, S. J. 248 pp. 12mo. Benziger Bros. \$1.

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- Preuss, Edw.** Zum Lobe der unbefleckten Empfängnis von einem, der sie vormals gelästert hat. Freiburg, 1879. 60 cents, unbound. (Contains the remarkable history of the author's conversion).
- Wedewer-McSorley, A** Short History of the Catholic Church. St. Louis, 1916. 75 cts.
- Uhde, Jno.** Ethik. Leitfaden der natürlich, vernünftigen Sittenlehre. Freiburg, 1912, 50 cts.
- Feld, Frederick, (S.J.)** After Hours. A Book of Verse. Chicago, 1916. 65 cts.
- Baumstark, Reinhold.** Daniel O'Connell. Mit dem Bildnis O'Connell's. Freiburg i. B., 1873. 50 cts.
- Raich, J. M. Novalis'** Briefwechsel mit Friedrich und August Schlegel, Charlotte und Caroline Schlegel. Mainz, 1880. 50 cts.
- Hespers, K.** Mit Stanley und Emin Pascha durch Deutsch Ost-Afrika. Reise-Tagebuch von P. August Schynse. Cologne, 1890. 50 cts.
- Krogh-Tonning, K.** Der letzte Scholastiker. Eine Apologie. Freiburg i. B., 1904. \$1. (Contains a life sketch and analysis of the writings of Dionysius the Carthusian. ("Zweck dieses Buches ist... eine Verteidigung der in wichtigen Punkten hart angegriffenen kirchlichen Theologie des 15. Jahrhunderts").
- Friedrich der Grosse** von Kolin bis Rossbach und Leuthen nach den Cabinets-Ordres im königl. Staats-Archiv. Nebst zwei Beilagen und Schlachtplänen. Berlin, 1858. 75 cts.
- Strehlke, F.** Martin Opitz. Eine Monographie. Leipzig, 1856. 65 cts.
- Southey, Robert.** Nelson's Leben, ein biographisches Gemälde. Aus dem Englischen übersetzt. Stuttgart, 1837. 75 cts.
- Demosthenes.** Orationes ex recensione G. Dindorfii. 3rd ed. Leipzig, 1879. 3 vols. \$1.75. (Complete Greek text of the Orations).
- Michelet, J.** Louis XI et Charles le Téméraire (1461-1477). Paris, 1853, 30 cts. (unbound).
- Wagner, J. F. Q.** Curtius Rufus's Leben und Taten Alexanders des Grossen, mit J. Freinsheims Ergänzungen, ins Deutsche übersetzt. Lemgo, 1768. \$1. (Binding damaged).
- Abraham a Santa Clara.** Etwas für Alle, d. i. eine kurze Beschreibung allerlei Stand-, Amts- und Gewerbepersonen mit beigedruckter sittlicher Lehre und biblischen Concepten etc. Halle a. S., undated. 40 cts.
- Mahony, D.** Great French Sermons from Bossuet, Bourdaloue und Massillon. With an Introduction by Dom F. Cabrol, O.S.B. London, 1917. \$1.50.
- Papencordt, F.** Cola di Rienzo und seine Zeit. Besonders nach ungedruckten Quellen dargestellt. Mit einer Kupfertafel. Hamburg und Gotha, 1841, \$1.50. (A classic, rare).
- C. L. D.** Word-Book of the English Tongue. London, 1917. 50 cts. Wrapper. ("In this little Word-Book the compiler has taken a few thousand English loan-words, i. e. words derived from the French or Latin, and set by the side of each, not indeed "synonyms," but other good English words which may stand in their stead.)
- Langer, J.** Das Buch der Psalmen in neuer und treuer Übersetzung nach der Vulgata, mit fortwährender Berücksichtigung des Urtextes. 3rd ed. Freiburg i. B., 1889. \$1.15.
- Tolman, H. C. and Scoggin, G. C.** Mycenaean Troy. Based on Dörpfeld's Excavations in the Buried Cities at Hisarlik. Illustrated. N. Y., 1903. 40 cts.
- Caius Silius Italicus.** Punicorum Libri Septemdecim. Ed. G. A. Ruperti. 2 vols. Göttingen, 1795. \$2. Binding damaged. (Silius was a Roman poet of the first century A. D. His *Punica* takes as its theme the second Punic War, according to Livy and Polybius, and contains many splendid passages. The description of Hannibal's crossing the Alps is particularly admired).
- Gassert, H.** Arbeit und Leben des kath. Klerikers im Lichte der Gesundheitslehre. Paderborn, 1902. 45 cts. (Mortui vivos docent).
- Langer, J.** Das Buch Job und das Hohe Lied in neuer und treuer Übersetzung nach der Vulgata, mit fortwährender Berücksichtigung des Urtextes. 3rd ed. Freiburg i. B., 1889. \$1.
- Kappes, M.** Aristoteles-Lexikon. Erklärung der philosophischen termini technici des Aristoteles in alphabetischer Reihenfolge. Paderborn, 1894. 75 cts.
- Woolfver, A.** Encyclopedia of Quotations. A Treasury of Wisdom, Wit and Humor, Odd Comparisons and Proverbs. Authors, 931; Subjects, 1393; Quotations, 19,299. 6th ed. Phila., 1883. \$1.25.
- Kübel, J.** Geschichte des katholischen Modernismus. Tübingen, 1909. \$1 unbound. (A Protestant view of the Modernist movement. "Der sogen. Modernismus," says K., "hat seine Vorgänger gehabt. Reformkatholizismus, Idealkatholizismus, Amerikanismus fallen unter den gleichen Begriff; hier wie dort handelt es sich im letzten Grund darum, den Katholizismus in Einklang zu bringen mit dem Geiste der neuen Zeit, der modernen Welt.")
- Coppens, Chas. (S.J.)** Ärztliche Moral. Autorisierte Übersetzung von Dr. B. Niederberger. Mit einer Vorrede von Dr. L. Kannamüller. Einsiedeln, 1903. \$1.25.
- Becker, J. B.** Die Weissagungen als Kriterien der Offenbarung. Mainz, 1890. \$1. (Vorliegende Abhandlung bezweckt den wissenschaftlichen Nachweis zu führen, dass die Weissagungen mit Recht als Kriterien der Offenbarung angeführt werden. Die Beweise sind grösstenteils aus Vernunftgründen hergenommen.)
- Sauter, C.** Dantes Gastmahl, übersetzt und erklärt. Mit 2 Bildern von Dante Gabriel Rossetti. Freiburg i. B., 1911. \$1.50.
- Schmid, B. (O.S.B.)** Manual of Patrology. 3rd ed. St. Louis, 1911. 85 cts.
- Riehl, W. H.** Musikalische Charakterköpfe. 2 vols. 8th ed. Stuttgart, 1899. \$2.
- Roda Roda und Eisai, Theod.** Das lachende Deutschland. Berlin, 1910. 75 cts. (A collection of poems and short stories from contemporary German humorists).
- Perry, Harriet T.** The Helen Jackson Year Book. Boston, 1895. 75 cts. (Selections from the poetical and prose writings of Helen Hunt Jackson, author of "Ramona" and "A Century of Dishonor," whom Emerson regarded as the most brilliant female poet this country has produced).
- Smith, J. M. P. (Prot.)** Books for Old Testament Study. An Annotated List for Popular and Professional Use. Chicago, 1908. 25 cts. (unbound).
- Hefele, C. J. von.** Conciliengeschichte. 9 vols. Freiburg i. B., 2nd ed., 1873 sqq. \$20.00. (This edition contains the rare VIIIth volume and all of Cardinal Hergenrother's continuation; the binding of several volumes is damaged).
- Rohling, Aug.** Das Buch des Propheten Daniel übersetzt und erklärt. Mainz, 1876. \$1.15.
- Batinal, P.** The Credibility of the Gospel ("Orphéus" et l'Évangile). Translated by G. C. H. Pollen, S. J. London, 1912. \$1.10.
- Durward, B. J.** The poems of. Illustrated Centenary Edition, Baraboo, Wis., 1917. \$1.

The Fortnightly Review, St. Louis, Missouri

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ST. LOUIS, MISSOURI

Nov. 15, 1917

The New Code of Canon Law

At the request of several ordinaries, Pope Benedict XV has decreed (*Acta Apostolicae Sedis*, Vol. IX, No. 9, p. 475) that the following portions of the new Code of Canon Law, which comes into force on Pentecost Sunday, 1918, shall become operative at once: Canon 859, § 2; Canon 1108, § 3; Canon 1247, § 1; and Canons 1250, 1251, 1253, and 1254.

Canon 859, § 2 decrees that the paschal communion must be made between Palm Sunday and Low Sunday, but if circumstances render it advisable, the ordinary may extend the term from the fourth Sunday in Lent to Trinity Sunday.

Canon 1108, § 3 permits the solemnization of marriage within the closed season, *i. e.*, from Ash Wednesday to Easter Sunday and from the first Sunday of Advent to Christmas Day, if the bishop for a just cause permits; adding, however, that all pomp should be avoided in the celebration.

Canon 1247, § 1 determines the number of holydays of obligation. The list includes four which have not hitherto been observed as such in this country: the feasts of Epiphany, St. Joseph, Corpus Christi, and St. Peter and Paul. Some canonists think that there will be no change in this country unless the bishops petition the Holy See for it.

Canons 1250 to 1254 deal with the law of fast and abstinence. No. 1250 forbids meat and meat soup on days of abstinence, but allows eggs, milk products, and food prepared

with animal fats.—No. 1251 says that only one full meal may be taken on fast days, but a little food, according to custom, may be taken morning and evening. Fish and flesh are no longer forbidden at the same meal during Lent.—Canon 1252 declares that the Fridays of the year are days of abstinence only; that the week days of Lent (excepting Ash Wednesday, the Fridays and Saturdays) are fast days only, not days of abstinence, as hitherto; that days of fast and abstinence are Ash Wednesday, the Fridays and Saturdays of Lent, the Ember days, and the Vigils of Pentecost, Assumption, All Saints, and Christmas; that when a fast day or a day of abstinence falls on a Sunday or holyday of obligation, the law of fast and abstinence ceases, nor is it to be anticipated; and that on Holy Saturday the fast and abstinence ceases at noon.—Canon 1253 says that the new regulations concerning fasting and abstinence are not intended to affect particular indulgences, vows, or the constitutions of religious orders and congregations.—Canon 1254, in fine, decrees that all those over the age of seven years are bound by the law of abstinence, and those between twenty-one and sixty by the law of fasting.

The above-quoted canons went into effect Aug. 20, 1917.

By a *motu proprio* dated Sept. 15, (*Acta Apost. Sedis*, Vol. IX, No. 10, pp. 483 sq.) the Holy Father appointed a Congregation of Cardinals for the authentic interpretation of the new Code, "*ut, quantum fieri pot-*

est, caveamus, ne aut incertis privatorum hominum de germano canonum sensu opinionibus et coniecturis, aut crebrâ novarum legum varietate, tanti operis stabilitas in discrimen aliquando vocetur." This Commission has power to interpret the new Code authentically, and no other Roman Congregation will hereafter be permitted to make general laws unless there is grave necessity therefor and the Pope expressly approves, and in that case the new Congregatio ad Consilium must insert the decree in its proper place in the Codex and publish a report of the whole proceeding in the official *Acta*. In adding new canons to the Code the number must not be changed, but the existing canons to the Code the numbers must not be changed, but the existing canons be added to, and new ones inserted under old numbers with the addition of *bis, ter*, etc.

The Leaven of Discontent

Commenting on the cleavage in the Socialist party, the Rev. J. B. Culemans, Ph.D., one of the most careful students of the social question in America, whose contributions to the periodical press are always scholarly and instructive, says in *America* (Vol. XVIII, No. 2, p. 30):

"On one side are the irreconcilables, the great majority of the party's adherents, believing in the revolutionary Socialism of ante-bellum days, and they have the solid support of the official party press. On the other side are the opportunists, or intellectuals, like Spargo, Russell, and a few others who have been debarred from the party, and must have recourse to the capitalistic press to air their views, which are no longer inspired by the former fiery revolutionary spirit. While calling themselves Socialists they are no longer leaders of the proletarian masses. The latter, although reduced to silence, are not converted. The severe censorship counsels

greater prudence in the printed word and public speech. But the propaganda from man to man goes on with undiminished fervor, a fervor all the greater because it feels itself checkmated to a considerable extent. It is making more converts for the cause than is at present apparent on the surface.

"Whatever the shifting fortunes of war may have in store for the country, the fire of discontent is smouldering and may flare up at any moment in unexpected quarters. Government measures notwithstanding, the price of the necessities of life is not coming down, while industrial profits keep soaring to unprecedented levels. A packing company of Chicago declared a cash and stock dividend of \$100,000,000; another packing company, a cash and stock dividend of \$98,000,000. Last year one of these companies made about \$14,000,000 in excess of its profits the previous year. Sundry other industries report similar gains. Conditions such as these provide the best culture-medium for the Socialist ferment. Ominous strikes all over the country indicate that there is working a leaven of discontent which can scarcely be repressed by an appeal to loyalty and patriotism. A spark may touch off the powder magazine, and start a conflagration the extent of which none can foresee."

It is significant that the cautious and conservative organ of the Jesuits accorded the place of honor in its issue of Oct. 20 to Dr. Culemans' article.

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The St. Paul Catholic Bulletin (Vol. VII, No. 42) says editorially:

"Recently the Episcopalians set out to raise five million dollars in one year as a pension fund for their retired clergymen. They actually raised nearly nine millions. Would Catholics do as well for a similar purpose? And Catholics are much more numerous."

The Real Cause of the East St. Louis Race Riots

While the courts were trying and sentencing some of the participants in the East St. Louis race riots, the Federation of Catholic Societies and Parishes of St. Clair County, Ill., which recently held its semi-annual session in that city, had the courage to denounce the real authors of that outrage. After condemning the riots as a "crime not only against the unfortunate victims thereof, but against every American citizen," and stating it as its conviction that "no nation can long endure in which intelligence is not tempered with religion and morality," the convention declares:

"We realize, however, that a serious provocation existed, which was immediately responsible for this saturnalia of crime and terror. The prosecution and punishment of the rioters is the treatment merely of the ulcer, not of the disease; of the prosecution and punishment of those who are less guilty than those who are responsible for the wholesale importation of the negro. The immediate and prime cause of these riots we charge against the conscienceless and soulless corporations of East St. Louis, who encouraged the wholesale importation of negro labor for the nefarious purpose of replacing white labor, and who thereby caused a sudden, violent, unjust, and oppressive change in the economic position of the white population of East St. Louis.... There is sufficient evidence to prove that certain industries in the city seek to frustrate every legitimate effort of laboring men to organize for their own protection; that men have been discharged and black-listed for no other reason than that they asserted their right to unionize. We charge that the importation of the negro was intended primarily to combat labor organizations, and to reduce men to unorganized helplessness and to the acceptance of starvation wages. We charge that the cotton fields of the South were leased by Northern capital, which let them lie fallow and thereby forced unemployment on the negro and his migration northward, where

he was used in the nefarious plot of replacing the white man. We therefore condemn capitalistic industries of the city as the prime and immediate cause of these riots. To forestall a like repetition of capitalistic greed, oppression, and instigation of riot, we advocate the passage of a law securing labor against capitalistic persecution and blackmail for asserting its legitimate right to organize, and furthermore the passage of a minimum wage law, which will secure for labor, even unorganized, a minimum living wage."

The authors of this trenchant resolution deserve great credit for the courage they have shown in stating for the first time publicly and in becoming terms, who is responsible for the East St. Louis atrocities and what measures ought to be taken to prevent a repetition of them. No doubt the Catholics of East St. Louis will lend their aid to the promotion of the measures indicated in these resolutions. It is only by acting in behalf of the laboring classes and of public order through her enlightened lay members, that the Catholic Church will be able to prevent wholesale defection among the poor and help forestall the threatening social revolution of which Dr. Culemans speaks in the *America* article quoted elsewhere in this issue.

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American magazine literature is decidedly on the decline. Sensational trash floods the pages even of the more respectable monthly reviews. *Everybody's* has recently enlarged its scope and size, but has not improved its literary tone. In fact, it has taken a step downward. The November number offers absurd illustrations, suggestive doggerel, and trashy fiction. A stupid serial, "Congo," written in the most outrageous manner of Jack London, with lurid illustrations, drags its weary length through many pages. We often wonder why some writers find such pleasure in reminding readers of "their gorilla relations."

How to Solve the Boy Problem

III (*Conclusion*)

Years ago the so-called "dime novel" was denounced as having a demoralizing effect on boys. Conceding that the flood of criminal fiction has somewhat subsided, we nevertheless have to-day an abundance of so-called juvenile literature which can aptly be summed up by the word "trash." There are entire series of books calculated to rouse the imagination and passion of the young, and they succeed but too well. Titles like "The Auto Boys," "The Motor Boat Boys," "The Airship Boys," "The Submarine Boys," etc., rouse curiosity. The boy determines to have and read them, the entire series, to be sure, to get all the benefit,—no, to damage himself by stocking his memory with the nonsensical productions of a speculator's brain. We know boys who possess a whole library of such books. They tell us: "Why, there isn't anything bad in them; neither crime nor love story." Perhaps so; but where is the good of it? Anything which is not positively good for boys is usually detrimental.

And what about our periodical press? The yellow journals, and more particularly their Sunday editions, in text and illustration are bad in their effect upon young minds. I have a copy of one of them before me as I write. In the magazine section, on one side of a page there is the *Mater Dolorosa* from the Passion Play at Oberammergau, while on the other appears a nude girl bearing the inscription, "Moonbeams her only garb." The children see those illustrations and read the explanations. Can parents plead ignorance, or are they so foolish as to think that the effect upon their children will be good? In one of the Chicago Sunday papers I have seen several articles calculated to upset all religious faith—not only the Catholic—and all morality. Such publications should be banned, for instead of serving the

public, they poison the mind. We have a number of good Catholic authors and an extensive juvenile literature, interesting, edifying, and instructive; there is no lack of good magazines, while nearly all our Catholic newspapers devote some space to the children and young people.

Boys sometimes complain that Catholic books and the *Lives of the Saints* are too tame, but can they draw the line between wholesome and poisonous mental food? They want sensational stuff, we know; but reason as well as conscience should prompt the parents either to provide them with good literature or else give them nothing at all.

When Prince Carl of Löwenstein, having entered the Dominican Order at Venlo, Holland, celebrated his first Mass, he addressed his children and grandchildren who had come to assist at the solemnity. And this celebrated champion of the Catholic cause then and there solemnly declared that the greatest of all blessings which God can bestow upon parents is good children. The Rev. Father Raymond—for this is the Prince's name as a Dominican,—was entirely correct in this assertion. But we may add that the greatest blessing God can bestow upon children is good parents, and it is evident that without good parents we shall never have good children. Our duty, then, is to make it plain to parents that in a great many respects they have been and are at fault. The defects of the home should be pointed out, not only once a year, but frequently, and the coöperation of the parents in our endeavor to improve existing conditions must be insisted upon. If one destroys what the other builds up we might as well quit and patiently await the disastrous end. It is well enough to preach and write on social questions, but unless we manage to reform the home, we shall never succeed in reforming society.

Fr. A. B.

The Case of Mrs. Surratt

The eighth volume, lately published, of Mr. John D. Lawson's "American State Trials" (St. Louis: F. H. Thomas Law Book Co.) is of particular interest to Catholics because of its account of the trial of Mrs. Mary E. Surratt. Mrs. Surratt, a Catholic, was one of the conspirators executed for the assassination of President Lincoln. No one who reads the documents here given can fail to see how weak was the evidence on which Mrs. Surratt was convicted. Even Mr. Lawson, who is by no means unprejudiced, thinks that, while the circumstantial evidence which was presented at the trial justified the court in finding her guilty, "it is possible that, after all, Mrs. Surratt was a victim, not of the tribunal which tried her, but of John Wilkes Booth, who in his insane determination to murder the President, was willing to sacrifice every foe and every friend."

It will be remembered that the military court which convicted Mrs. Surratt united in a petition to President Johnson to commute her sentence. This petition the President, "then in the first flush of his zeal against traitors, disregarded" (Hay and Nicolay, X, 313), and when *habeas corpus* proceedings were resorted to, he instructed General Hancock to reply that he had suspended the writ, which caused the judge who had issued it to remark that "the *posse comitatus* of this court is not able to overcome the armies of the United States under the command of the President."

It is one of the glaring defects of our Catholic Encyclopedia that it has not even a brief reference to the case of Mrs. Surratt, which is so often alleged against Catholics. The victorious argument for the unfortunate woman's innocence published by David Miller DeWitt at Baltimore, in 1895, ("The Judicial Murder of Mary E. Surratt;" John Murphy & Co.) ought to be more widely read.

Useless Protestations

There is a good deal of anti-Catholic sentiment cropping out in different parts of the country in connection with the war. Thus unworthy motives have been ascribed by many American newspapers to the Pope because of his peace proposals. In Bridgeport, Pa., as we learn from the *Catholic Transcript* (Vol. 20, No. 18), a Baptist preacher, Mr. J. Elmer Saul, declared that this country had better beware of "the trinity of evil," consisting of "the Devil, the Kaiser, and the Pope." A prominent New York paper says that no Catholic can heartily sympathize with the great war for democracy because every Catholic, as such, is subject to a monarch more absolute and autocratic even than the Kaiser. In Massachusetts all the anti-Catholic elements combined at the recent election in support of a constitutional amendment providing that no public money shall be appropriated for any institution which is not under full public ownership,—the animus whereof was evident from the fact that certain hospitals, soldiers' homes, etc., not under Catholic but under Protestant control, were excepted. A Boston correspondent of the N. Y. *Evening Post* (Oct. 26) said in a letter to that paper dated Oct. 25:

"Emphasis of this religious character of the campaign is given by the support of the anti-aid amendment by the so-called patriotic societies. They are not the old A. P. A. movement, but they are its successors.... The American Minute Men.... and kindred organizations have entered energetically into the campaign.... There is no doubt that this organization controls a very large number of very emphatic anti-Catholic voters," etc.

Some of our coreligionists seem to think that such aspersions and machinations should be met by clamorous protestations of loyalty and patriotism. This, it seems to

us, is a grievous mistake. The more we protest, the more we shall probably be suspected.

"Patriotism," as the *Catholic Transcript* justly observes (Vol. 20, No. 18), "is something to be taken for granted and to be conceded to every citizen until the contrary is evident." We had better take our stand on the platform that, as the same paper says, "there is very little reason for supposing that any class of people, as a class, are unfaithful to their country. It is their home, the place where they live and where they are entitled to participate in the good things that the land affords. . . . Why suppose that any man is wanting in loyalty till he writes himself out a traitor? Wise men justly question that high and mighty brand of patriotism which belongs to the few and the clamorous. It yields too much profit to stand the acid test of a real trial. . . . He who questions my patriotism, while proclaiming his own and profiting by it, is worthy of naught but my contempt, and he shall have it in full measure and flowing over."

Those whom we cannot convince by our deeds it is useless to try to convince by protestations.

Two Important Educational Pronouncements

"A teacher who has merely to teach, is rapidly becoming a curiosity. The problem which more and more confronts one is to find time, after she has sent Johnnie home to rewash his face and Susie to the dentist and Jimmie to the oculist and Mary to the specialist in pediatrics; after she has decided that Edwin is a defective child and that Edward is an exceptional child, and taken measures accordingly, to find time to hear the rest recite. The school has become a clearing house for the home, the hospital, and society. Teaching is still done between the intervals of filling out blanks upon the amount of arithmetic needed to meet actual social demands and replying to ques-

tionnaires which seek to know whether the prolonged study of grammar yields any actual capacity in the direction of the functional use of grammar in translation, but one gathers that such activity is no more than a concession to tradition. In the school of to-morrow, the pupils will have nothing to do but go and be observed. It will be the teacher who will take problems home. Education, which was invented to give answers, has ended by asking new questions."

This was not written by an "old fogey" or a stickler for "approved" and time-honored methods in education. It is not the utterance of a teacher who has sworn to abide by "solid and well-tried methods of mental discipline." It is the pronouncement of one of the editors of the *N. Y. Nation* (Educational Supplement, May 3, 1917).

No doubt many a pedagogue, bewildered by the all but hopeless muddle of our multiplied educational courses, will exclaim, "Amen." The writer concludes by saying that "what is left of the once plain line between those who go to school and those who do not, seems in danger of being utterly wiped out."

The article quoted and the one immediately following it in the *Nation*, "If I Were a School Superintendent," not only contain a well-merited indictment of the devices of modern educational "doctrinaires and pedagogical enthusiasts who devise new systems of education over night," but also attempt to bring some order into the present chaos. The latter article offers the following sound counsel: "Instead of being keen for appropriations to maintain classes in umpiring, in printing, in hat-making, in dairying, and a thousand other trivial things, it would be more to the purpose to ask the electorate for the use of a small sum of money so that no child of ability, because of poverty, would be forced to quit school before a high-school course could be completed."

"Non Omnis Moriar"

Here is another book about Horace:—"Horace and his Age: A Study in Historical Background," by J. F. D'Alton, Professor of Ancient Classics (Longmans).

Old Horace remains astonishingly modern, and is quite up-to-date in his restless alternations between city and country, even in taking to gardening. Was it yesterday, queries a writer in the *Saturday Review* (No. 3232), that we saw an odd figure with whitening hair wielding the hoe for "dapes inemptae" with the awkwardness of a novice, and were not the neighbors smiling?—It is in the "Epistles":

"Rident vicini glaebas et saxa moventem

Cum servis."

The man who cannot bear to be alone ("non horam tecum esse potes"), the man who wants a bigger glass ("calices poscit maiores"), the man who is frightened by a portent in the sky out of his irrational rationalism ("parcus deorum cultor")—they are still with us. On the social side of life Horace is inimitable, and he has that touch of independence which specially appeals to the modern man. Rome had "the noise and smoke of town," and in the summer most of its well-to-do inhabitants went to the sea-shore.

But Horace has his serious side, too. Those scholars who have of late sought to depreciate it, can see in Professor D'Alton's learned book what the rule of Augustus meant to Rome. Horace, the ex-republican under Brutus, knew and paid his debt to the master who gave peace to a distracted world. There is conviction in every line of the great patriotic odes of the Third Book, and we should like to examine the bumps of him who thinks them lacking in genuine feeling because they are in lyric metres and have Greek models behind them. They are not the less Roman for that; in-

deed, they are the most Roman things we have. (Virgil's *Aeneid* is founded on Homer's *Iliad*). Their praise and rebuke are still timely—the ordered home, not the luxurious young men who before the war threw about bread in restaurants; the just, firm purpose, not the vulgar leaders of opinion who shout with the "profanum vulgus."

The son of a bourgeois father and, it may be, of a Greek slave, Quintus Horatius Flaccus was no saint, but he was better aware of his faults than most sinners, for he displays them to us with frankness and good humor. Immersed in the company which produced, with a sly hit at Virgil, the maxim, "Nos nisi damnose bibimus, moriemur inulti," he may have been thinking of those "trifles" (his odes) which the world has not been able to match. He knew how to avoid the bores and found the time to perfect his wit, though that very perfection stopped later imitators. With him the Latin lyric died until it rose again as a Christian hymn. Yet his inspiration has remained a living influence with the world, and it was one of the most brilliant religious leaders of the nineteenth century, the immortal Leo XIII, who wrote of Horace's abiding charm. His lines on the birth of some chance morning or evening in the Sabine hills, or kindred subject—lines learnt in boyhood, come back to many a man when long years have passed, and "pierce him as if he had never known them before, with their sad earnestness and vivid exactness."

Horace is more than a master of tact, delicacy, and grace. He has an insight into humanity attained only by the greatest poets; and humanity has not altered much these nineteen hundred years.

—o—

Those who have light in themselves will not revolve as satellites.

When Was the 100,000th Sunday of the Christian Era?

[The successor of our departed friend and occasional contributor, Rev. Henry Becker, D. D., of Pierron, Ill. (see the obituary notice in our No. 19, p. 303) requests us to print the following calculation which he found inscribed on a card in the Doctor's Breviary. Dr. Becker was well versed in astronomy, chronology, and all things pertaining to the calendar, and repeatedly gave us some of the products of his leisure hours for publication. We print this last contribution from his pen with the request for a memento for the repose of his soul.—Editor].

When 99,999 weeks had elapsed since the first Sunday of our era. Dionysius Exiguus writing January 1, 532, meant that 532 years had elapsed. Hence he made January 1 of the year 753 after the building of Rome the beginning, which year may be called year zero or year of Christ, the next year being one after the year of Christ.

When we wrote January 1, 1916, that number of years had elapsed.

Now January 4, year zero, was a Sunday, according to the normal calendar of Julius Caesar. Also January 3, 1916, after 99,974 weeks. Add 25 weeks, and you have June 26, 1916, Julian style, which we call July 9, 1916, Gregorian or new style.

This date was the 100,000th Sunday of the Christian Era.

HENRY BECKER, D. D.

The Masonic Grand Lodge of the State of New York, according to a report in the *Evening World* of Sept. 11 (reproduced in the *Christian Cynosure*, Vol. 50, No. 6), has decided to resume friendly relations with the Grand Orient of France, "in order to facilitate good feeling between American Masons and their French comrades after the army arrives on French soil." The Grand Lodge has also authorized its Grand Master to give the first three degrees, which used to require at least six weeks, in one day to candidates who have enlisted for military service.

NOTES AND GLEANINGS

How lodge breeds lodge and Masonry is the prolific source of all, may again be seen from the fact that members of the Eastern Star, which is a direct offshoot of Freemasonry, have started another secret society, to which only Eastern Star members are admitted. It is called Order of the White Shrine of Jerusalem and claims to be "independent, yet loyal to every Masonic body." (See the *Christian Cynosure*, May, 1915, p. 8; Oct., 1917, p. 171).

—o—
"Across the exultation with which we regard our parochial schools," says *America* (Vol. XVII, No. 23), "strikes the sobering thought that to-day the majority of our Catholic children are in non-Catholic and anti-Catholic schools. What is to become of these little ones?" One need not be a prophet to predict that most of them will be lost to the faith. Like *America*, and long before that journal was started, the FORTNIGHTLY REVIEW has *opportune importune* insisted that we have altogether too many "prominent Catholics" who arrogantly assume that the law concerning Catholic education was not made for them, and that, unless we can gather all the children of Catholic parents into Catholic schools, we have no right to boast of the wonderful progress our religion is making in this country.

—o—
America intimates that among the parents who neglect their most sacred duty are many members of the Knights of Columbus, and recalls Bishop Byrne's words to that society, spoken some years ago:

"Let no one talk to me about zeal for the Church, and last of all, one bearing the proud name of Christian knight, if he has not zeal for the Christian education of little children, whether they be his own or not.... I cannot conceive that any knight would fail to send his children to the Catholic school; and if he should, he is unworthy the name he bears. That should be a test of his Catholicism."

Time, comments *America*, has not blunted the point of this exhortation. "Whatever his title or degree, the man who ex-

poses his children to the blighting influence of the school in which Christ has no part, defends his right to the name 'Catholic' with extreme difficulty."

The end of the world will set in Dec. 3 of this year, 1917, and in the course of two or three days all will be over. This information Father Herbert Thurston has extracted from a bulky book, entitled "Life Understood," published at the close of 1914 by Mr. F. L. Rawson, a Christian Scientist, who has his "prayer-shop" at 90, Regent Street, London. The calculation by which Mr. Rawson has arrived at this date is based mainly on the death of Mrs. Mary Baker Eddy, Dec. 3, 1910, and the "seven days" mentioned in the fourth Book of Esdras (vii, 28 sqq.) "The seven years have started by the loosing of the devil on the death of Mrs. Eddy" ("Life Understood," p. 110). Mr. Rawson is so dead certain of the accuracy of his computation that he is satisfied that his credit should stand or fall by them.

The Supreme President of the Catholic Knights of America, Dr. Felix Gaudin, in an official letter to the members (*C. K. of A. Journal*, N. S., Vol. 21, No. 2) explains and justifies the "waiver clause" recently adopted by the Supreme Board of the Order. The Board showed its patriotism by allowing all members initiated before July, 1917, to retain their insurance if they enlisted or were conscripted after that date, but adopted a "waiver clause" for new applicants. This measure, Dr. Gaudin points out, was necessary for the protection of the members. The insurance rate of the C. K. of A., he says, is based on normal conditions, and the experience of Canadian and British insurance companies must be a warning to fraternal orders to "proceed with a careful step." Our soldiers and sailors and their dependents will be properly taken care of by the government, and there is no reason why the fraternal societies should assume extra hazardous risks and thereby endanger their own existence. The C. K. of A., while leaving the care of such risks to the government, welcomes to its ranks those

from 16 to 20 and those from 31 to 50, as well as those exempted from military service upon the grounds of dependency. In this, we believe, the Order is acting with commendable prudence. (See the warning given by the *Josephinum Weekly*, Vol. III, No. 38, echoed in this REVIEW, XXIV, No. 17, p. 271).

The *N. Y. Times Magazine* of Aug. 12 reported the result of follow-up work undertaken by the Rev. Dr. J. S. Allen, recognized as an expert in this field, on 273 "trail hitters" who had signed cards at Billy Sunday meetings. Let it be premised that of the 98,000 persons who "hit the trail" during the Sunday campaign in New York City, only 65,943 signed cards. Of these Dr. Allen tried to trace 273 residing in the immediate neighborhood of the Sunday tabernacle. Of the 273, 20 were out, (though in each instance he called two or three times), or had moved away and left no address. Of the remaining 253 he found that 174, or more than 68 per cent, were regular church members who could not be considered "converts" in any sense of the term. 19 were not known at the addresses and 12 had given fictitious addresses. 8 were connected with Sunday schools which they attended regularly. 11 were church members, but for some reason had ceased to attend religious services. 12 were non-church members, but said they had attended services more or less frequently. One woman said she had never signed a card at the Billy Sunday meetings. Of people who had never been to church, who had never felt any religious influence whatever, there were just 17, or not quite 7 per cent of the total. Of these 4 promised to join the church, 6 promised to come to "some service," 4 were non-committal, and of the remaining 3, one said: "I didn't know the object of signing the card;" another, "I signed simply as a courtesy to Billy Sunday," and the last, "I am not a church member and have no wish to become one."—"In my entire work," concludes Dr. Allen, "I did not come across a single case of a person leading, or who had led, a vicious life."

Archbishop Glennon, in a recent sermon, according to the *Globe-Democrat* (Oct. 29), told an incident of two soldiers, one a Bavarian, the other a Frenchman, both Catholics, dying side by side in the trenches. The Frenchman, after kissing the crucifix, passed it on to the German, who also kissed it. Then each recited the "Hail Mary" in his own language. The Archbishop repeated the prayer, first in French, then in German, and said of the two soldiers: "Divided in their allegiance here below, they were united above."

One of our contemporaries somewhat belatedly notes that Sept. 21, 1917, was the centenary of the birth of Father Joseph M. Finotti, of the Archdiocese of Boston, at one time literary editor of the *Pilot* and author of the "*Bibliographia Catholica Americana: A List of Works Written by Catholic Authors, and Published in the United States*," of which only the first part, from 1784 to 1820, was published.

Part I of the "*Bibliographia*," a very valuable compilation, was published by the Catholic Publication House, New York, in 1872. We have a copy bearing this inscription: "To Revd. E. Jacker of Mackinac, Ill. [?] a faint token of appreciation of his industry in preserving monuments of Catholic History in the U. S.—Rev. Joseph Mary Finotti, of Arlington, Mass. Feast of Holy Innocents, A. D. MDCCC. LXXIII." The copy bears many pencilled corrections and additions, probably from the author's hand. A separate sheet of printed "Addenda et Corrigenda," evidently sent out later, shows that Father Finotti contemplated writing a life of Mathew Carey, for he says in a note: "God willing and permitting, I hope to accomplish the pleasant task, truly 'a labor of love,' of a Life of Mathew Carey, one of the chief traits whereof shall be an accurate *raisonnée* list of his books and pamphlets." The concluding notice allows us to surmise the reason why the second volume of the "*Bibliographia*" was never published: "Much more could be added as regards literary notes; but the encouragement (*lucus a non*) given to the work calls for no larger outlay of expense or time from the writer."

Our scholarly friend, Msgr. Francis C. Kelley (*Extension Magazine*, Vol. XII, No. 6) reverts to a favorite subject of his—the teaching of Latin as a living language. He speaks of the "*Societas Gentium Latina*" in New York, which, under the presidency of our old friend, Professor Mogyorossy ("*Arcadius Avellanus*"), conducts its meetings and sends out its announcements in Latin. Dr. Kelley moreover calls attention to a book by Dom Hébert which outlines in detail the inductive method of teaching Latin and shows by a list of comparative vocabularies how many Latin words the average Frenchman knows without being aware of the fact. Msgr. Kelley thinks it would not be difficult to arrange a similar method through the medium of the English language and suggests that our colleges and preparatory seminaries devote more time to the teaching of Latin as a living tongue. "The graduates of every Catholic college at least should be able to read, write, and speak Latin. If such were the case, which it is not, the classics would soon have a new meaning to them."

Msgr. Kelley is right, and we hope his criticisms will bear fruit, as our own, repeated every now and then for more than a quarter of a century, unfortunately have not. One great obstacle is the lack of competent and thoroughly trained teachers.

Commenting on the fact that the Bishop of Covington, by request of the Governor of Kentucky, has officially designated a "Roadbuilding Sunday," the *Hartford Catholic Transcript* (Vol. XX, No. 19), after enumerating "Red Cross Sunday," "Liberty Loan Sunday," "Boy Scout Sunday," "Home Guard Sunday," "Food Conservation Sunday," and others, says:

"Speaking of 'Sundays,' they are coming so fast that the fifty-two allowed in the calendar will hardly suffice to go round and there is some reason to fear that, if they continue to multiply, Easter Sunday, and Pentecost Sunday, and Trinity Sunday will lose the imperial distinction which they have so long enjoyed in the liturgy of the ancient Church. What with the War 'Sunday,' Pentecost with its

miraculous gifts, gifts extending to Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea and Capadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers from Rome, Jews also, and the rest, will have to recede and give place to the demands of the fateful present, to ourselves and our more harassed allies! Surprising and unparalleled as the war is, it cannot last forever, and the liturgical Sundays will again take their place in the economy of divine worship."

In consequence of the mayoralty campaign in New York, the Gary school system is again in the foreground of public discussion. The basic idea of the Gary system, as our readers know, is to give the utmost freedom to each child in every possible way. That this is a dangerous experiment needs no arguing. Some Catholics have thought well of the system because it allows a certain period of time to be devoted daily to religious instruction outside the school building. But this, as a writer in the *Guardian* (Vol. VII, No. 32) justly observes, is not satisfactory, as it applies only to the child who volunteers to attend [which most children do not], and is a poor substitute for the Catholic school, where instruction in religious doctrine and practice can be given adequately and where sanity of mind still prevails.

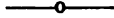
The fundamental objection to the Gary System is that it does not train the will. As the writer quoted above says: "We have entered an era of wild speculation and experiment in education. Our modern educators have lost sight of the idea that character is formed by conquering obstacles. Any system that is hard or difficult, which does not appeal to the child, has been relegated to the scrap heap as narrow, inhibiting, and repressive. As a result, we are bringing up a generation of untrained, characterless children, who are kept from realizing the greatest secret of life—the meaning and value of work."

We are in receipt of a letter from the Rev. Joseph Koesters, D.D., Apostolic Missionary of the Society of the Divine Word in China, who has many friends in America since his visit here in 1913-14. Fr. Koesters is now stationed in the populous city of Tsaochowfu, in Shantung Province, where, besides attending to his own congregation, he serves as *vicarius foraneus* for the southern portion of the province. He writes that, despite war conditions, the international laws are strictly observed in Shantung, and the Catholic missionaries, even those of German nationality, are able to work undisturbed. Their only serious handicap is, as usual, lack of funds. Fr. Koesters' address is: Roman Catholic Mission, Tsaochowfu, Shantung, China, via San Francisco.

We are pleased to learn from the secretary of the Goerres Section of the Senior Sodality of St. Xavier College, Cincinnati, (about whose activity see our No. 15), that, when the question of forwarding Catholic periodicals came up recently in one of the meetings of the Section, a member reported that the soldier boys with whom he corresponded gave preference to the FORTNIGHTLY REVIEW over other Catholic periodicals because of "its handy size and short, snappy articles." In view of this preference we have had affixed to our front page the notice of the Postmaster General which makes it possible to have any copy of the REVIEW sent to our soldiers or sailors at the front by simply placing a one-cent stamp on the cover. We trust that those who do not preserve their numbers, will thus help to supply our soldiers and sailors with good reading. We would also like to suggest that a donation of fifty or a hundred dollars be made to enable us to send the REVIEW regularly to the different military camps throughout the country in all of which are many Catholics.

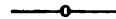
The San Francisco *Monitor* (Vol. 59, No. 22) sharply and justly rebukes the retiring Grand Knight of San Mateo Council, K. of C., for advising a member of the council who was engaged to a Protestant girl, to be married "first by a

Catholic priest and on the same day by a Presbyterian minister." The Grand Knight, in an article contributed to the San Mateo Council *Bulletin*, admits, or rather boasts, that he gave this advice officially and publishes the information apparently for the benefit of his successor and others similarly situated. "No priest could knowingly officiate at such a wedding," comments the *Monitor*, "and the Grand Knight advised [his inquirer] to break one of the laws of the Church. He evidently knows as much about Catholic theology as a hen does about swimming. If such things are done in the green wood, what shall be done in the dry?"



In our No. 20 we commented on the rapid rise in the price of silver. Since then there has been a slight decline. In the opinion of experts the price is not likely to reach "coinage parity," or to get very close to it. But the market need not advance much farther in order to reach a point where the silver dollar would be worth more than 100 cents as bullion. What would happen then? This country has had some experience in the matter between 1837, when the silver dollar was fixed at its present intrinsic value, and 1872, just before its free coinage was suspended. During that time less than 2,000,000 silver dollars were coined. The value of the silver in each coin ranged from an average of \$1.009 in 1837, to \$1.052 in 1859, and it was found that every dollar that did not get into a collector's cabinet, was privately melted down and sold. If the price should now by chance go up above \$1.29 per ounce, the silver dollars would again disappear from circulation and their coinage be suspended. We should still, however, have our half-dollars, quarters, and dimes, in which the proportion of pure silver is considerably smaller. Who has the silver dollars? The Treasury's last statement is that \$72,540,869 of them are in the hands of the public or in bank reserves, but that \$495,137,103 are stored away in the government's vaults as security for the same amount of silver certificates in circulation.

According to the New Orleans *Morning Star* (Vol. 50, No. 33) the Attorney General of Oklahoma, in an opinion rendered to the Benedictine Fathers of the Sacred Heart Abbey, holds that the prohibition law lately passed by the legislature of that State makes it illegal and unlawful to use wine even for sacramental purposes. He doubts whether it was the intention of the legislature to prohibit such use, and suggests that a test case be submitted to the Supreme Court. This has now been done by order of Bishop Meerschæert, who is firmly convinced that the "bone dry" law is antagonistic to the Constitution of the U. S. because it interferes with religious liberty. Meanwhile a jug of altar wine consigned to Msgr. Metter has been confiscated by the authorities, and the railroads are refusing to carry wine for any purpose. In Arizona a test case was instituted three years ago but, so far as we are aware, has not yet been decided. The legal aspects of the Oklahoma case, we have no doubt, are similar to those of the Arizona case, as set forth by Mr. Peter Condon in Vol. XXII, No. 2 of the FORTNIGHTLY REVIEW. While it would be unsafe to predict the outcome of the litigation, the guarantees contained in the Federal Constitution seem ample to secure Catholics against interference with the Mass. If the prohibition law is upheld, Rome will have to be appealed to permit the use of unfermented grape juice for the Holy Sacrifice.



The Milwaukee *Catholic Citizen* (Vol. 46, No. 50) calls attention to the fact that out of the 101 dioceses in this country only nineteen have any director or central organization to control and systematize the local Catholic charities. "We have a haphazard system of Catholic charities," says our contemporary, "increasingly burdensome on the Catholic laity, and, in many respects, inefficient." The *Citizen* quotes Father Maguire of St. Viator's College as saying that there is "a certain amount of chaos in the social work of the Church. In some places two or three different charitable societies are found doing the same work in the same

fields, duplicating one another's efforts, with consequent confusion and waste of energy and resources. Sometimes we find two institutions of the same character in a territory that one would be enough to serve, and other places which need one badly are without any institution at all. Defects of this kind would be eradicated from our charitable system by proper organization, but the institution of such organization is no light task."

The difficulty of the task, as the *Citizen* points out, arises mainly from the independent status of the various orders conducting hospitals, reformatories, and asylums. How to coördinate and systematize their work is a subject that ought to prove grateful to the *Catholic Charities Review* and the *Central-Blatt & Social Justice*.

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The Bull "Providentissima" of Benedict XV, promulgating the new Code of Canon Law, has been published in an English translation as part of one of the *Catholic Mind* pamphlets (Sept. 8) which issue in regular intervals from the America Press at New York. We are sorry to be compelled to say that this translation is incomplete and inaccurate. If the average reader cannot depend on the Jesuits for reliable translations of important Roman documents, what is he to do?

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Father George Murphy, in taking leave of the people of St. Lucy's congregation, Jersey City, N. J., to assume his new duties as an army chaplain, gratefully declined to accept a purse raised for him, saying, the donors had all they could do, in times such as these, to keep their homes and their families in comfort. "I know," he said, "that none of you are millionaires, and that many of you, who contributed so generously out of your means, have a hard struggle to keep your household going. You will have to face many privations, I am afraid, before this war is over, because of the increased cost of the necessities of life, due to scarcity and higher taxes. At my earnest solicitation, therefore, the sums so unselfishly given have been returned to the donors."



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T. Lothrop Stoddard, in a book titled "Present-Day Europe" (The Century Co.; \$2) gives an interesting picture of the war psychology of all the European nations except Switzerland, based on the testimony which the people themselves have expressed in newspapers and pamphlets. The author wrote while the U. S. was still officially neutral, and hence some of his chapters lack "actuality." But the book on the whole according to the *Nation* (No. 2729, p. 435), is "valuable for the clearness with which it indicates some of the extraordinarily complex problems with which any European settlement bristles. It should be read by armchair theorists who would forthwith end Europe's anguish by a simplicist nostrum or formula."

The Autobiography of the Black Hawk, the famous Indian chief, has been re-edited, with introduction, notes, and an index, by Milo M. Quaife (Chicago: R. R. Donnelly & Sons). There has been some dispute with regard to the authenticity and historical value of these memoirs, but the weight of scholarly opinion now favors their acceptance as a serious historical narrative. (See the *Nation*, No. 2729, p. 436.)

A writer in the *London Review* (No. 3233), speaking of the "docility of the English people in swallowing wholesale false doctrines and bad advice, provided they are preached and tendered by men who have succeeded in obtaining the ear of the public," observes:

"We all know that what counts in England is not what is said, but who says it, and, if it happens to be a comfortable belief, it is accepted unthinkingly and worshipped as a fetish by the solid mass of uninstructed opinion for whose votes interested politicians are for ever angling with books baited with the nation's most vital interests." Did not one Woodrow Wilson say something of much the same tenor about the American people in "The New Freedom."

The Rev. George O'Neill, S. J., rightly observes in his foreword to Miss E. Leahy's English translation of the Franciscan Father, Philibert Seebock's "Brief Discourses on the Gospel for all Sundays and Festivals of the Year," that one of the most urgent needs of the Church in our day is the multiplication of short sermons." Fr. Philibert's sermons are short indeed; it will not take the average speaker more than ten minutes to deliver any one of them. But brevity is not their only virtue: they are also clear, practical, and devout, and often suggest thoughts that may be developed into longer discourses. (F. Pustet Co., Inc.; \$1).

It is stated that there will be no German operas in the Metropolitan this winter. This we think regrettable, if only because it shows less breadth of tolerance than is found in London, where they are giving German opera right along, or in Vienna, where Shakespeare's plays are frequently reproduced. These great works of art surely rise above international rivalries and warfare—*N. Y. Evening Post*, No. 3.

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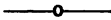
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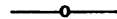
A current writer inveighs bitterly against those whom he terms "patriotic liars." He says: "We are spending millions and offering hundreds of thousands of our young men to make the world safe for democracy. While doing so we might also try to make the world safe for the truth."

To the careful observer it is more than ever evident that we Americans have the most corrupt and untruthful press in the world. How to remedy this sorry condition of affairs is a great and serious problem.



The Dominican translators of the "Summa Theologica" of St. Thomas have entered upon the third and last part of their vast and laborious undertaking—the *Secunda Secundae*, of which the "First Number" has lately reached us. This volume—the tenth so far published—contains Questions I to XLVI, which deal mainly with faith, hope, and charity, and the vices opposed to them. The translation runs along smoothly, and it is matter for congratulation that volume after volume of this great work appears in spite of the war. The publication of the new *Codex Iuris Canonici*, with its prescriptions regarding the teaching of Aquinas, gives added importance to this English translation, which will prove to many the key to an inexhaustible storehouse of theological lore. (Benziger Bros.; \$2.75 net).

A venerable Bishop, now deceased, once told us that one of the chief sources of worry in his official career had been disputes concerning parish boundaries. How troublesome such disputes may become is apparent from a decree of the S. Congregation of the Consistory, published in the current *Acta Apostolicae Sedis* (Vol. IX, No. 10, pp. 489 sq.), from which it appears that a controversy regarding the boundaries of two country parishes in Northern Italy was after much wrangling brought before the Holy See and personally decided by the Pontiff. The dispute in this case gained importance from the fact that the disputed boundary line divided not only two parishes, but two dioceses as well.



Books Received

- Very Rev. Charles Hyacinth McKenna, O. P. P. G., Missionary and Apostol of the Holy Name Society. By Very Rev. V. F. O'Daniel, O. P. S. T. M. xiv & 409 pp. 8vo. Illustrated. New York: The Holy Name Bureau, 871 Lexington Ave.
- The Anti-Catholic Crusade. A Discussion of Facts and Fallacies by C. A. Windle, Editor of "The Iconoclast." 31 pp. 16mo. s. l. et a. 10 cts. (Wrapper).
- Marian Poems Contributed to "The Queen's Work" Poetry Contest, 1916—1917. 46 pp. 16mo. St. Louis, Mo.: The Queen's Work. 25 cts. (Wrapper).
- Luther and Lutherdom. From Original Sources by Heinrich Denifle. Translated from the Second Revised Edition of the German by Raymond Volz. Vol. I, Part I. li & 465 pp. 8vo. Somerset, O.: Torch Press. \$3.50.
- The Life and Letters of Sister St. Francis Xavier (Irma Le Fer de la Motte), of the Sisters of Providence of Saint Mary of the Woods, Indiana. By One of her Sisters, Mme. Clementine de la Corbinière. Translated from the French by the Sisters of Providence. Revised and Enlarged Edition. xxviii & 416 pp. 8vo. B. Herder Book Co. \$2.25 net.

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- Wadewer-McSorley, A** Short History of the Catholic Church. St. Louis, 1916. 75 cts.
- Feld, Frederick, (S.J.)** After Hours. A Book of Verse. Chicago, 1916. 65 cts.
- Baumstark, Reinhold.** Daniel O'Connell. Mit dem Bildnis O'Connell's. Freiburg i. B., 1873. 50 cts.
- Raich, J. M. Novalis'** Briefwechsel mit Friedrich und August Schlegel, Charlotte und Caroline Schlegel. Mainz, 1880. 50 cts.
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The Beatitudes Considered in their Logical Connection

In the so-called eight Beatitudes Christ teaches what virtues we must practice to be members of His kingdom on earth and thereby become entitled to membership in His heavenly kingdom.

The Beatitudes (Matt. V, 3 sqq.) naturally fall into two groups. In the first (B. I, II, III) the Saviour shows how we must lay the foundation for the Christian life by practicing the virtue of humility in its threefold relation, (a) to God, (b) to our fellowmen, and (c) to the world. In the second group we are taught which virtues we must cultivate in order to attain perfection.

(a) Humility in relation to God.

I. Beatitude: "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

The origin and condition of all Christian life is the recognition of God as our Creator and Sovereign Lord, from whom all good things come, and readiness to submit ourselves to His will. This recognition of God as our Sovereign Lord involves the first and most necessary of all virtues,—faith, from which the others spring. "Faith is the foundation and the root of justification." "The just man liveth by faith." Humble faith in God is inculcated by the prelude to the Ten Commandments: "I am the Lord thy God," by the beginning of the Pater Noster: "Our Father, who art in heaven," and by the words of St. Paul (Heb. X, 5, 9): "Wherefore when he cometh into the

world, he saith: . . . Behold I come to do thy will, O God."

(b) Humility in relation to our fellowmen.

II. Beatitude: "Blessed are the meek: for they shall possess the land."

Meekness is a natural effect of humility; in fact, we may say that the two are substantially identical. Man is humble towards God and meek towards his fellowmen. He who realizes his poverty, weakness, and sinfulness before God, will be lenient in judging the faults of others and never lose his equanimity even if he is insulted. In other words, he will be truly meek.

(c) Humility in relation to the world, or self-denial.

III. Beatitude: "Blessed are they that mourn: for they shall be comforted."

He who is selfish seeks his gratification in the riches, honors, and pleasures of this world. He who is unselfish and humble, on the contrary, follows the example of Christ and renounces these things in order to live for God and make progress on the road to perfection. In doing this the just man must sacrifice many sensual pleasures. He mourns, but, as Christ says, he will be comforted, *i. e.*, by practicing self-denial and mortification he will obtain greater intellectual joy on earth and a higher degree of beatitude in heaven. "Vincenti dabo manna absconditum." "Let him who will be my disciple, deny himself," says Our Lord. We deny ourselves by relinquishing the riches, honors, and

pleasures of the world for His sake.

IV. Beatitude: "Blessed are they that hunger and thirst after justice: for they shall have their fill."

If we have made up our mind to lead a Christian life upon the foundation of humility, the first and most necessary condition is that we firmly resolve to be justified; in other words, we must "hunger and thirst after justice." He who hungers and thirsts after justice will employ the means necessary to become just and to reach his goal. "Esurientes implevit bonis, divites dimisit inanes."

V. Beatitude: "Blessed are the merciful: for they shall obtain mercy."

No matter how willing we may be, we cannot perform the works of justice unless God lends His aid. In the fifth Beatitude Christ teaches that God in His mercy is ready to give us this aid, provided we are merciful towards our fellowmen. Charity towards our neighbors ensures to us the grace which we need to do good and avoid evil.

VI. Beatitude: Blessed are the clean of heart: for they shall see God."

If a man is truly humble (B. I, II, and III), if he earnestly strives with the grace of God to lead a just and holy life (B. IV and V), and if he is clean of heart (B. VI), that is to say, if his heart is devoid of selfishness, worldliness, and lust, the Holy Ghost will take up His abode therein and infuse a higher light by which he will attain a clearer and deeper knowledge of the attributes of God and the principles of perfection. Being thus penetrated by God and enlightened by His Holy Spirit, the soul is enabled to make greater headway on the road to perfection.

VII. Beatitude: "Blessed are the peacemakers: for they shall be called the children of God."

He who truly loves and worships

God has in his heart a divine peace such as the world cannot give or take, "pax multa diligentibus legem tuam." He who truly loves and worships God has no greater desire than to see Him known and honored and His name hallowed. He will try his best to advance the glory of God and to win souls for Him, to communicate the peace of God to his fellowmen and make them children of God. Such a man is a peace-maker in the truest and highest sense of the term. He is sure of eternal happiness, for the peace-makers shall be called the children of God.

VIII. Beatitude: "Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven."

Christ wishes to say: If you (*i. e.*, the Apostles and their successors) strive to bring the peace of God to your fellowmen, to advance the honor and glory of God, and to spread His kingdom by combatting the kingdom of Satan and destroying sin, the impious world will revile and persecute you, and speak evil against you for my sake; but be not discouraged; rather "be glad and rejoice, for your reward is very great in heaven."

(Rev.) HENRY DANIEL

Botkins, Ohio

Volume I of "The Diaries of Leo Tolstoy," just published in English, ranges over five years, 1847—1852, from Tolstoy's eighteenth to his twenty-third year. The book is a great disappointment. The London *Saturday Review* (No. 3234) does not hesitate to say that "many equally interesting [diaries] could be collected from sixteen-year-old high-school girls, or from Bible-class youths under the influence of Smile's 'Self-Help' and other works of that kidney. The childish egoism, the naïveté are those of an unlicked cub, the heartless selfishness is the only quality which pre-sages the artist, as the hatred and fear of women foretell the prophet."

Protestants and Parochial Schools

At the festival held in commemoration of the quadricentennial of the Protestant Reformation by the "Evangelical" churches of St. Louis at the Odeon, Nov. 4, according to the *Globe-Democrat* of the following morning (page 4), the Rev. W. Mehl, of Louisville, Ky., "regretted deeply the abolition of the parochial schools among the Evangelical churches. These were discontinued, he declared, because of 'a lack of genuine loyalty,' adding, 'if we had appreciated just what that institution meant to us and the future of our church, we would still have schools.'"

This reminds us of a remark made a number of years ago by a minister of the same synod, *viz.*: that the reason the Lutheran Church was making headway, while the Evangelical Church languished, was that the former cherished its parochial schools, whereas the latter paid no attention to this important agency for the propagation of the faith. But the Lutherans, too, have found the support of parochial schools uphill work. We see from their official "Church Guide" just published, that the twenty-eight organized Lutheran churches of St. Louis, which embrace more than 27,000 souls, have in their parochial schools (twenty-six in number) no more than 2,400 pupils! This fact and the increasing number of Lutheran Sunday schools (for Sunday schools are, after all, but an inadequate substitute for parochial schools) indicates clearly that the Lutheran parochial school is on the decline and, as an institution, doomed.

The Lutherans evidently feel this, for their "Church Guide" contains (pp. 166 sq.) a special chapter emphasizing the importance of the parochial school and attributing the decline of the system to the decrease in German immigration and the changed character of the immigrants, who now "are to a most amazing degree indifferent to the

church." This fact bodes ill for Lutheranism in America.

A Model Diocesan School Report

The fact that some of the superintendents of Catholic parochial schools are publishing regular annual reports speaks well for the progress and efficiency of our school system. The Rev. John A. Dillon, Superintendent of Schools for the Diocese of Newark, has just sent out his seventh Report. Statistics of all the schools of the diocese are given in the alphabetical order of the respective parishes. There are 131 parochial schools in the Diocese, with an average daily attendance of 56,634. Four new schools were established during the scholastic year 1916-17.

In the introduction to his Report Father Dillon touches upon some pedagogical questions which are of interest to all teachers. We refer especially to his remarks on the courses of study, methods, examinations, and the Junior High School, so called. The last-mentioned topic is particularly timely just now, as junior high schools are being established in many cities. Father Dillon says: "I do not wish to go on record as advising a change in the curriculum. An exposition of this Junior High School has been presented to the Board in order respectfully to remind them that it is a topic demanding close observation and intensive study, as present school legislation clearly shows that there is a decided trend towards breaking away from the eight grade system."

The so-called six-and-six plan has also been much discussed of late and closely touches that of the Junior High School.

It were well if other diocesan school superintendents followed Father Dillon's example and presented every year their findings on new educational developments, which are intimately connected with the progress of our schools.

Poems in Honor of Mary

In July, 1916, the *Queen's Work* magazine announced a contest in poetry in honor of the Blessed Virgin Mary. Short poems, preferably in sonnet form, were asked for. In response, over three hundred poems were received from far and wide. Forty of these were judged worthy to be printed in the *Queen's Work*, and it is these forty poems which make up the volume in hand,* the first ten being declared the best by the judges to whom all were submitted.

The editor of the *Queen's Work* is to be congratulated, first, upon originating the contest and, secondly, upon the success attending it. That so many writers should come forth who have the knowledge and skill sufficient to construct a poem in honor of our Blessed Mother, correct in form and graceful or devotional in thought, is indeed encouraging.

The judges must have found it difficult to choose the three best poems from among the ten best. "The Home-coming of Joachim and Anna," by Sister Mary Alexia, S. N. D., though not in the preferred form, is very well conceived and so free from affectation, so simple yet so smoothly and melodiously set, that its content is grasped without effort. This is no common merit in an artificial age.

The sonnet which stands in the fourth place, by J. Corson Miller, is a lovely and vivid description of the best known Perugino painting. Its conclusion is lofty and rings true.

Another sonnet, "Mater Dolorosa," by W. Quirk, S. J., we single out, because the message it conveys is timely and worth while, beautifully expressed and not in the least

forced. Let the reader judge for himself:

Now that the eve of Calvary is nigh,
O Mother, loved the more because
 of woe,
Pale Queen of all our bleeding
 hearts below,
Limned sharply on that hill 'gainst
 blood-stoled sky,
Who helpless saw thy Boy and Hero
 die,
And said no word because He willed
 it so,
Oh, what vast anguish thou didst
 undergo
When Jesus bowed His head—His
 mute goodbye!
O Mary, knowing this and after-
 bliss,
See mothers lonely standing 'neath
 their cross,
Their lips still fresh with that im-
 pulsive kiss
Of soldier boy—heart-broken o'er
 their loss!
Oh, whisper that in Heaven joyfully
Young soldiers wait their mothers
 faithfully!

Do judges sometimes forget that the conception of a work of art is at least as important as its execution? We think they sometimes do.

The *Queen's Work* has opened another contest and asks for narrative poems of no more than thirty lines. This will further try the mettle of the poets. But no doubt they will stand the test. There is a mine of inspiration for them the surface of which they have as yet barely scratched. Let them delve a little more deeply into the liturgy of the feasts of the Blessed Virgin, and they will find things to sing of in infinite variety and of never-failing interest, and they will also rediscover those mighty attributes of the Mother of God which we have "lost a while." They will tell us how she is strong as well as sweet, wise as well as loving, terrible as well as compassionate; for after all, it is the Church who knows what manner of woman is Mary, the Mother of God.

SUSAN TRACY OTTEN

* Marian Poems. Contributed to "The Queen's Work" Poetry Contest, 1916 to 1917. St Louis, Mo.: "The Queen's Work." Paper, 25 cts.; cloth, 80 cts.; postage, 3 cts.

Pitfalls of Higher Criticism

The "higher critics" have not had it all their own way in constructing airy theories in the course of the last quarter of a century. Setting out to prove some pet thesis, they made so many assumptions and set up so many presuppositions that serious scholars were seldom won over to their speculations. In fact the pre-notanda of the higher critics, as well as their far-fetched comparisons, sometimes demanded greater faith than the doctrine they had set out to demolish. Four years ago the FORTNIGHTLY REVIEW contained some notes concerning the blasphemous attempt of one of the higher critics of Germany to draw a close parallel between the early life of Christ and the adventures of Izdubar, the principal hero of certain ancient Babylonian legends. Sober scholarship has paid but slight attention to the wild theories of the critic, who tried to find an echo of the Gilgamesh epic in the Gospel.

But if the "higher critics" have not met with much success in overthrowing the Bible with their fantastic comparisons, they have fared better in the field of comparative mythology. Many years ago Max Müller originated the so-called "solar theory" of the origin of the chief deities of the Indo-European nations. In his view the gods and goddesses of the Hindu and Greek Pantheon were merely personifications of natural phenomena. This theory long held sway, but was finally overthrown, chiefly by the efforts of the late Andrew Lang. But many a speculator was led adrift by the fertile method of comparison inaugurated by Max Müller, who was not only a profound Sanscrit scholar, but also a poet of exceptional ability.

One of these later "sun myths" is the subject of discussion in a recent number of *Classical Philology* (July 1917). Professor Scott con-

siders the reasons for looking upon "Odysseus as a Sun-God." He takes up the theory advanced by Professor Menrad, of Munich, who in a work published in 1910 claimed that Odysseus was the original sun-god. Professor Scott shows from Homer's *Odyssey* that this theory is not borne out by the poem itself.

In the course of his criticism Professor Scott points out how almost any famous character of history, especially one who has accomplished something noteworthy for his people, may be turned into a "solar hero." The attempt has been successfully made for Napoleon. Professor Scott tells how the future historian may perhaps look upon General R. E. Lee as "the sun god." He writes: "Our own Civil War is only a sun myth, being the popular expression for the struggle of the seasons, the white troops representing the day, the colored troops the night. The four years are the four seasons; during the first three, the autumn, the winter, and the spring, the South held back the North, but failed during the fourth—that is, during the summer. The sun god is none other than General Lee, whose invasion of Pennsylvania is the poetic expression of the northward movement of the sun. The three days' battle at Gettysburg represents the three days of the summer solstice, when the sun moves neither north nor south; these days of battle were the first three days of July, while General Lee's retrograde movement began on the fourth. These dates may seem disturbing, but they flood the theory with light, for if we change them from the Gregorian to the Julian calendar, we shall find that Lee started southward June 22, that is, on the very day when the sun turns from the Tropic of Cancer. This also gives a definite clue to the time when General Lee, or the sun-god, was first worshiped, since his retreat must fall on the day when in

the Julian Calendar the retrograde movement began; hence his worship began about two thousand years ago, or at about the time of the introduction of the Julian Calendar."

This is truly a convincing *reductio ad absurdum* of the sun-god theory!

ALBERT MUNTSCH, S.J.

Timely Advice for Chauvinists

The *Ave Maria* (N. S., Vol. VI, No. 17) quotes some timely advice from an unidentified country editor, whose loyalty is beyond suspicion, since he "fought, bled, and came mighty near dying" for our common country during the Civil War.

"Don't go off at half-cock," he says, "every time you hear some one express an opinion different from your own. Don't be too sure that you are always right and your neighbor always wrong. Don't accuse those who are not so loud-mouthed as you are in professing patriotism of not having any. Don't think that a man is unworthy of trust just because he happens to have a foreign family name. (All the people in this country didn't come over in the 'Mayflower,' by a long shot.) Don't act as if you considered yourself the only citizen of this town worthy of trust, the one that every fellow should look up to and listen to. Don't let your patriotism be of that cheap, noisy, rowdy, insulting kind that scents treason everywhere. Keep your suspicions to yourself until they amount to something more than that. Don't make enemies of people who were friendly to you before the war started. Some of them have been faithful to this country longer than you. Don't put yourself up as the only simon-pure, liberty-breathing, death-defying patriot in this township. Go easy and keep a civil tongue in your head. In a word, be as much of a patriot as you care to and as little of a fool as you can."

Is Democracy the Ideal Political System?

Mr. Henry Somerville, the well-known English Catholic sociologist, says in a recent contribution to the *Canadian Catholic Register* (Toronto, Vol. 25, No. 27, p. 2) :

"Often the word democracy is used as if it were synonymous with political justice, and as if anything that was undemocratic was unjust. This view of democracy, though it is exceedingly popular among platform speakers and newspaper writers, proceeds from muddle-headedness. Democracy is only one of several possible forms of government, such as Aristocracy and Monarchy. In a Monarchy, the governing authority is in the hands of One, in an Aristocracy it is in the hands of a Few, and in Democracy, it is in the hands of the Many. This is the classification of forms of government made by Aristotle. All three forms of government have, in the abstract, equal moral validity. Loyalty to a king is as much a duty as loyalty to a parliament; rebellion in a monarchy is, other things being equal, as much a sin as rebellion against a democracy. Many monarchies have been almost ideal governments; many democracies have been inefficient, corrupt, and tyrannous. Many bad things have been done democratically and many good things have been done despotically.

It is a curious thing that we who live in democratic countries extol democracy as something almost divine, as something worth dying for, as one of the principal causes for which we are fighting this war; and yet at the same time we spare no language of abuse for the democratic governments we have elected. We call them incompetents and grafters; we have become almost reconciled to corruption as the necessary means by which parties can get into power or keep in power, and the very name of politician has

become a term of contempt. If our political system is as bad as we represent it to be, wherein lies the virtue of the democratic principles on which it is based? History is full of records of democracies which failed, and which gave way to despotisms. The state of the world to-day gives no proof of the superiority of democratic systems.

The two most powerful and progressive nations have been Britain and Germany. In Britain the influence of the democratic element is checked and balanced to a considerable extent by the hereditary House of Lords, while in the German government the democratic element is almost nil [?]. France is the leader of modern democracy in Europe, but it can hardly be said that French democracy has been a success. The revolutions of 1870 and 1848 succeeded that of 1789, and the Third Republic seemed none too stable when this war broke out. Portugal and Mexico are republics, but they will not be preferred to monarchies like Belgium and Denmark.

The greatest example of a democracy in the world is the United States. In the Civil War it emerged triumphantly through a tremendous test, but it may be said without detracting that the United States has still to prove its ability to act with the full powers of nationhood. Moreover, the Supreme Court in the United States is a very formidable check on democracy, and its power of veto exercised for the protection of vested interests is not inferior to that of the British House of Lords.

No good comes from the adulation of democracy as something of self-evident superiority. Nevertheless, the free nations of the world have not been entirely mistaken in speaking of democracy as the ideal political system. Properly understood, democracy is the ideal political system, but it is an ideal that is realized nowhere, except partially, in practice at the present day. And

this failure of democracy is only made worse by the fashion of pretending that mere counterfeits of democracy are the real thing."

Another Notable Parish History

Not since reviewing Msgr. Thiele's history of St. Aloysius' congregation, Chicago, have we read a parish history that so distinctly bears the characteristic stamp of its author as the Rt. Rev. H. C. Wienker's History of "St. Joseph's Congregation, Erie, Pa., Its Origin and Growth, together with Biographical Sketches of its Pastors and Assistants." We know the venerable Monsignor well and violate no confidence when we say that his outstanding qualities are sacerdotal zeal, love of truth, and charity coupled with blunt honesty. These very traits mark the monograph before us, which hides nothing, extenuates nothing, and sets down nought in malice.

The task of writing the history of St. Joseph's parish was a delicate one, because the parish has a rather troubled career, having even been under the interdict for eight months, in 1870—71. Monsignor (or as he modestly prefers to be called, "Father") Wienker tells the facts just as he has ascertained them by diligent research. His "Concluding Remarks" (p. 118) deserve reproduction here, at least in part: "At last the writer's task is done, in snatches and at such times as could be spared from other duties [Msgr. Wienker, be it remarked, at the age of seventy-one, besides ruling a big parish, also manages a Catholic boys' home, and publishes and edits a weekly newspaper and a monthly magazine]. He tried to tell the truth, the whole truth, as far as charity would allow. He don't believe in exclusive glorification, which would have kept the betrayal of Judas and the fall of Peter out of the New Testament.

He was glad to show how even under the 'Clouded Skies' there was but little if any malice prepen- sion. He has tried to gather as much historical material as possible and to sift it carefully. He begs pardon of all whom he inadvertently may have offended and slighted...."

The History of St. Joseph's Congregation, Erie, Pa., makes interesting reading even for an "outsider." It is well printed, richly illustrated, and, from every point of view forms a noteworthy contribution to the ever growing stock of parish monographs in which is being stored up the raw-material for the future historians of the Catholic Church in America.

Dean Hodges on the War

The N. Y. *Nation* (No. 2729, p. 431) concludes a notice of Dean George Hodges' lately published sermons on the war ("Religion in a World of War," Macmillan, \$1) as follows:

"The sermons have a pacifistic leaning, yet what is Christianity if not pacifistic? In the most warlike (and least Christian) ages of Christianity the world has hardly endured the thought of the priest in arms; and to-day he is exempt. Not only must it be difficult to mix the gospel of peace with the zeal for war—even for a just war—but the spectacle, after two thousand years, of all Christendom at war must bring to any Christian who takes his religion seriously, if not a sense of failure, at least of profound discouragement. Under these conditions it seems that Christianity can have but one promise left: the comfort and faith of Job."

It is clear that Dean Hodges has no love for war. He distinguishes between a just and an unjust war; but his criterion of a just war is rather strict: "Is it the kind of crisis, which, arising between intelligent neighbors on our street, would

require one neighbor, on behalf of the eternal principles of right and justice and humanity, to burn the other neighbor's house, and shoot his wife and children?"

Meanwhile though he tells us that "the war has deepened the moral and spiritual life in the belligerent countries," yet, "It defies both religion and civilization.... It is a manner of settling differences such as is proper not to rational beings, but to brute beasts."

On heroism, Dean Hodges makes some telling observations:

"Men, for example, are found in great numbers ready to imperil their lives in the defence of the community against a foreign enemy. But when it comes to imperilling their property, their business interests, their personal comfort or convenience, in the defence of the community against intolerable political conditions, or against the devil entrenched in the brothel or the saloon, that is another matter. Men who would be brave soldiers are found to be timid citizens." Again: "Remember that the 'chief of devils' is 'the devil of the difficulties of common life'; war against whom 'calls for a longer courage than is needed in the army, as the trench needs a braver spirit than the charge.' And if all this seems rather tame, then 'remember how a philosopher said that he who habitually speaks the truth shall find himself in situations sufficiently dramatic.'"

It appears that the London *Nation* gets out a regular supplement entitled "War and Peace," which is devoted entirely to developing plans for the establishment of a League of Nations and permanent peace when the time for a settlement arrives. A magazine of this sort, if it has not already been founded in this country, ought to be endowed at once. Nothing would seem more desirable than the clarification of the American people's mind as to the main difficulties to be faced in this matter.

The Parochial School and the Boy Problem

That Catholics insist upon maintaining parochial schools is frequently cast up to them by anti-Catholic and anti-Christian lecturers and writers. It is claimed that we thereby antagonize the public school system. This is a lie. Catholics do not object to non-Catholic children frequenting the public schools. But they do claim it as a constitutional privilege to erect and maintain denominational schools for their own. They do this principally for two reasons, which are set forth in the acts of the Second and Third Plenary Councils of Baltimore. They wish, first, to save their children from religious indifference, which practically amounts to infidelity, and, secondly, to preserve them from moral corruption.

That eminent philosopher, Fr. Victor Cathrein, S. J., and others have made it plain that sound morality without religion is impossible, and if we wish our children to attain the highest standard of morality, we must teach them the truth, and all the truth, as revealed by God to man. This cannot be done in the public school, and therefore we Catholics have our own parochial institutions. If some people content themselves with developing the intellect alone, that is their business; and if we believe in educating the heart and the will as well as the mind, that is our business.

Unfortunately, many Catholic children lose their faith either because there is no Catholic school in the parish to which they belong, or because the parents foolishly insist on sending them to the public school, in spite of all ecclesiastical legislation to the contrary. The law exists, and it is not a particular but a general law for priests and people. But the law has many loopholes and there is a regrettable lack of uniformity in the interpretation and application of it.

We were scandalized recently when we found that one-fourth of the pupils attending one of the public schools of a large Eastern city were Catholics. On no account, we were informed, will some Catholic parents commit their children to the Catholic school. What about Mass on Sunday, then, and the regular reception of the Sacraments? Will these children care for a religion which demands sacrifices, of the intellect (faith), of the will (commandments), of time, and financial sacrifices as well, seeing that they have but a superficial knowledge of religion and have learned to think that "one church is as good as another"? Such facts will help to explain the tremendous Catholic leakage in our cities. We believe the law was made for all parents because the danger of perversion threatens all children. On page 279 of the decrees of the Third Plenary Council of Baltimore there is an instruction of the Propaganda to the Bishops of the United States, in the last sentence of which we read that parents cannot be absolved if, without a sufficient reason, they permit their children to attend the public school or fail to take the necessary precautions in removing the proximate danger of perversion. Three questions must be settled before this decree can be applied:

(a) What is a sufficient reason? The parents often give trivial reasons or none at all.

(b) Does the danger of perversion exist?

(c) Can the *proximate* be transformed into a *remote* danger? If so, how?

We venture to think that there is more justification in refusing absolution to such parents than to delinquent pew-holders, for with the former it is a question of souls, whilst with the latter it is merely a question of money. *Videant consules!*
Fr. A. B.

The Need of Honest Criticism

The London *Saturday Review*, one of the very few journals that are not afraid to tell the truth, be it on political or literary subjects, relates in a recent issue (No. 3233) how some years ago it printed a truthful criticism of a bad book, whereupon "the publisher instantly withdrew his advertisements and sent no more books to review from that day to this." Another firm, purveyors chiefly of religious books, did pretty much the same thing in connection with another criticism.

Our humble FORTNIGHTLY REVIEW has had similar experiences. No doubt the firms that are guilty of such conduct are exceptions; respectable publishers would not act that way. Nevertheless, as our British contemporary points out, "there is at the back of the publisher's head a kind of *do ut des* notion; the idea that advertisements should be exchanged for favorable reviews of his books. . . . If the production of books was a trade like any other, the *do ut des* business would be natural and sensible. But criticism, as Matthew Arnold said, if it is to be of any value, must be disinterested, disconnected from the practical, still more from the pecuniary, consequences."

Gauged by this undoubtedly true standard literary criticism is at present in a bad way. It has sunk into the underpaid service of commercialism. The publishers and the proprietors of newspapers and magazines care nothing for the current of ideas, but they care very much for a current of cash towards the till. The average editor, poor fellow, is at a loss what to do. If he encourages free play of mind and honest criticism, he is sure to offend some publisher or advertiser and will be brought up short by the proprietor's curb.

This sorry condition of affairs is no doubt largely responsible for the decay of contemporary letters, and

unless truthful and honest criticism is restored to its rightful place, the reading public will continue to be "drenched with bad books in prose and verse."

A Modern "Prophet"

Mr. Edwin Slosson, of the N. Y. *Independent*, has written a book on the "Major Prophets" of our day. Among the so-called prophets is Mr. H. G. Wells. The war has only served to increase the productivity of this prolific writer. "Mr. Britling Sees It Through" was closely followed by "God the Invisible King," (Macmillan), to which we gave a short notice in our issue of July 1 (XXIV, 13, 201). In this book Mr. Wells teaches all the world to come to him and learn who is the God whom we must love and how we must worship him. The *Nation* (No. 2711), reviewing this remarkable production under the caption, "The Gospel According to Wells," draws a comparison between Wells and Billy Sunday, to the advantage of the American "evangelist." We read:

"Compared with Mr. Wells, the Reverend Billy Sunday walks humbly and reverently before God and the history of human experience. Billy Sunday, knowing that religion is what binds us to righteousness, seeks to rectify the conduct of his hearers by filling their emotions with the love and the fear of God and the hatred and fear of the devil in their grand old historic aspects. Mr. Wells does not even pretend to know what righteousness is. He profoundly objects to being bound by anything. Accordingly, he would make a clean sweep of all religious authority and of all traditional scriptures which, as "revealed" truth or as potent poetical symbol, have proved through generation after generation their regulative efficacy in human affairs. Mr. Wells relishes no religious poetry but his

own. His invisible king is made in his own image. He is a Utopian enthusiast. He breeds fear in no man; for though he is a 'finite' God, he is attributed with 'limitless charity.' . . . Souls craving more light than the book now under review affords may consult 'First and Last Things,' by the same author. If they insist on an old book, let them turn to the Koran rather than the Bible; for 'Islam was never saddled with a creed.' 'We of the new faith' reject Christ because he was only 'a saint of non-resistance'—'our' faith is militant! Apparently 'we' believe in the redemption of the world from sin by the shedding of blood! And yet, concedes our angelic doctor gravely, 'there is a curious modernity about very many of Christ's recorded sayings'. Our faith in militant; and yet it is absolutely unorganized: 'it is for each man to follow his own impulse, and to speak to his like in his own fashion.' Our faith is unorganized; and 'yet in a few score years the faith of the true God will be spreading about the world. The few halting confessions of God that one hears here and there to-day, like the little twittering of birds which comes before the dawn, will have swollen to a choral unanimity.'

The reader will wonder by what right men who do "not even pretend to know what righteousness is," are called "Major Prophets."

Scotch-Irish vs. Irish Catholic

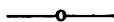
The Catholic Historical Review in its October number, which is brimful of valuable and interesting contributions, prints a notice of Prof. Henry Jones Ford's book, "The Scotch-Irish in America."

The reviewer shares the prejudice of the average Catholic Irishman against the name Scotch-Irish and favors the adoption of the late John Fiske's suggestion, that the Protestant inhabitants of Ulster and

their descendants be called "Ulster Presbyterians."

Prof. Ford's assertion that "the successful Irishmen in America are chiefly of Scotch-Irish descent," is vigorously denied by the critic, who says: "If by success is meant material prosperity or good fortune, we yield the point, for . . . there are in this country mighty forces that support the Presbyterian Irish. Several of that stock have attained to even the presidency. While our written Constitution does not exclude from this office citizens of Irish Catholic ancestry, the unwritten constitution does. It also effectively operates to prevent their easy entrance into cabinets. Yet little men of other creeds, or of no creed, are deemed fit to preside in any department. . . . How are favors bestowed in the ample field of education? To be of Irish Catholic descent is generally a guarantee that one's application for even a minor teaching position will fail. . . . In brief, in the matter of worldly prosperity or good fortune, Irish-Americans are not conspicuous. If by success is meant noteworthy achievement, the record is much more favorable."

To the disadvantage here named must be added another. "To Americans in general the term 'Scotch-Irish' has a favorable connotation, while the unqualified word 'Irish' has a connotation decidedly uncomplimentary. A citizen of Irish ancestry who does a deed of note is expected to be 'Scotch-Irish' and often is so described. If, on the other hand, his feat did not become a god, he is reported to be simply 'Irish.'"



The N. Y. *Evening Post* (Nov. 9) says that "wholesale pledge-signing as a rule achieves part of its totals through impulsive carelessness." This is true of other "drives" besides those of Billy Sunday (see our No. 22, p. 345).

NOTES AND GLEANINGS

There have been several books giving the inside story of German secret agents. What we would like to see, considering some of the recent disclosures, is a book telling of experiences of secret agents of the United States Government. It ought to be most interesting.—*Books and Authors*, New York, Vol. III, No. 1.

In the East End Christian Church, at Pittsburgh, the other Sunday, a representative of the U. S. Bureau of Labor was allowed to use the pulpit and delivered an address on the war and kindred subjects. Ex-Senator George T. Oliver, who is a member of the congregation, thereupon arose in his pew and protested against the discussion of worldly subjects from the pulpit. Commenting on this incident, the *Labor World* says that Mr. Oliver was right and that it would be much better for both Church and country if the clergy confined themselves to preaching the word of God. "Thousands would then be better Christians than they now are." The official organ of the Lutheran Synod of Missouri, to which we are indebted for this information, adds (Vol. 73, No. 23): "Every enlightened and sincere Christian shares the opinion of Mr. Oliver and the *Labor World*, and it is matter for congratulation that there are laymen who have the courage to speak their mind so boldly. But we cannot sufficiently deplore the fact that ministers of the Gospel, who may be justly expected to have a deeper knowledge of Christian religion than the average layman, must submit to public censure by the latter for degrading their high vocation!"

The proud claim that no city that has tried commission government has ever gone back to the older form can no longer be made since Lynn, Mass., with a population of almost 100,000, at the recent election voted by a decisive majority for a new charter enabling it to elect a mayor and a council after several years of misgovernment under the commission plan.

The fact again proves that a city may be well governed or badly governed under practically any plan; it all depends on the character of the citizens and the interest they take, or fail to take, in public affairs.

An amusing mistranslation is published by a British schoolmaster. A boy was asked for the meaning of Horace's line: "*Dulce est desipere in loco.*" Instead of rendering it as, "Nonsense is pleasant now and then," or something to that effect, the boy wrote after much cogitation: "It is pleasant to disappear on an engine." Doubtless it would be, after the master had glanced at such a translation.

The worship of might against, or regardless of, right, is not confined to a group of Prussian writers and statesmen. It has had, and probably still has, champions in all countries. Thus Mr. G. Lowes Dickinson, in "The Choice Before Us" (Dodd, Mead & Co.), in which he sets forth the case of peace and disarmament against war and militarism, lumps that "British Titan," Thomas Carlyle, with Treitschke and Bismarck as "worshippers of brute force." "To Carlyle," he says, "history represents little but nemesis. It is one long, dreary tale of crime and retribution. A jealous god lies forever in wait to punish men who stray forever from his way. That way they are unable to find or keep. Therefore he sends them from time to time a 'hero' to beat them into submission. And the way of the hero is sword and fire. Odin in Scandinavia, the Teutonic Knights on the eastern marches, Cromwell in Ireland, Frederick in Silesia, these are the figures he is forced to admire. For the mass of men, sheer contempt. For Jesus or for Socrates, little better. All victory is interpreted as Right. All defeat interpreted as Wrong."

Writing to the N. Y. *Evening Post* (Nov. 9) on the outrages committed by brutal chauvinists against Mr. Herbert S. Bigelow and other peaceful citizens, G. M. Warner, of Germantown, Pa., says: "It were strange indeed if there were not

some men in public life far-sighted enough to discern the dangers which we are facing in these outbreaks of brutality, especially when so many in high places have no word of condemnation for such deeds. Fervently do we hope and earnestly do we pray that out of the agony and struggle of this present time there may be born a race of statesmen who can stand up and say with Charles Sumner: 'Not that I love my country less, but humanity more, do I have and now plead the cause of higher patriotism. I cannot forget that we are men before we are citizens, that we are the children of a common Father before we are Americans.'

The U. S. Supreme Court, on Nov. 5, by a unanimous decision declared the Louisville city ordinance establishing a segregated district for Negroes, to be in direct violation of the Constitution and therefore null and void. The Court admits the existence of "a serious and difficult problem arising from a feeling of race hostility," but says the solution of this problem "cannot be promoted by depriving citizens of their constitutional rights and privileges." In other words, *the police power of the State cannot, whatever be the excuse, override the Constitution.* This is a most salutary deliverance just at present when magistrates and other officials are deliberately overriding the Constitution under such pretexts as "disorderly conduct."—"Indeed," comments the N. Y. Nation (No.

2733, p. 526), "it is a cause for no little satisfaction in this period of flux that we have this remarkable demonstration of the value of a written Constitution." For the defense of the Constitution, their only bulwark against mob hysteria, Italian Catholics, according to the semi-official organ of the Holy See, are justified in making common cause even with the Socialists.

The *New World* says that many of the letters sent out by the British Catholic Information Society, under the editorship of Father Martindale, S. J., are anything but convincing,—with which conclusion, we think, most readers will heartily agree. As a creditable exception our Chicago contemporary (Vol. 27, No. 13) notes a recent letter by Father Charles D. Plater, S. J., on "Social Catholicism in England." Father Plater tells of what the Catholic Social Guild has accomplished in England. His survey of the social situation before the war—in the words of the *New World*—"makes a telling point against the present rabid haters of everything German."

"What was unhealthy and anti-social in German thought has come straight into England through the English universities. What is really constructive and health-giving in German thought, and particularly social thought, has been mainly introduced among us by the medium of English-speaking Catholics."

Father Plater cautions Catholics, despite a section of the English press, not

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to be so foolish as to condemn all the products of the German mind, and pays a tribute of heart-felt gratitude to Ketteler, Kolping, Pesch, and the great social reform organization known as the "Volksverein."

"If," comments the *New World*, "we must have war literature, and mostly we admit it is uncalled for, at least we might have it with a minimum of hate."

Mr. Hubert Howe Bancroft has just published a volume of essays ("In these Latter Days;" Blakely-Oswald Co.) which proves that, as has been repeatedly asserted in this REVIEW, he lacks the temper of the true historian. "Mr. Bancroft," says a critic in the *N. Y. Evening Post* (Sept. 25), "has long been a good hater of Germany and in more than one paper he has asserted that it was the duty of the United States to prevent her winning the war, no matter whether she gave us direct provocation to conflict or not.... He is also a pronounced hater of Japan, and reiterates the assertion that we must safeguard China, hold the Pacific, and 'beware of Nippon.' Some of the papers in his book deal also with the recent presidential election, and that in a markedly partisan spirit. He opposed Wilson with all his strength; and he was bitterly disappointed that in the election 'the man who of all others living had wrought the greatest injury to California is by California continued in power.'"

"To watch over our young so as to doubly guard them in these times of general upheaval and demoralization," says the Central Bureau of the Catholic Cen-

tral Society in one of its recent press bulletins (Vol. V, No. 6), "is not the least of our tasks as an army at home, helping to make our country safe for the souls of our own."

In our last issue (p. 346) we referred to Father Finotti's "Bibliographia Catholica Americana," of which only one volume was published, covering the period from 1784 to 1820. The current number of the *Catholic Historical Review* (Vol. III, No. 3) contains a paper on "Catholic Authorship in the American Colonies before 1784," by Prof. Wm. Stetson Merrill. It is the first attempt to bring together the titles of works by Catholic writers printed within the present limits of the U. S. before the year mentioned. Mr. Merrill's list consists of forty-seven titles, among them seven editions of the Imitation by Thomas à Kempis, three in English and four in German. We gather, incidentally, that Bishop Challoner's "Garden of the Soul," printed by Joseph Cruikshank at Philadelphia in 1774, was probably the first Catholic prayer book issued in the United States; we say, probably, because it is possible that "A Manual of Catholic Prayers" printed by Robert Bell in the same city and the same year preceded Challoner's by a few months.

The Students' Mission Crusade Bureau, at Techny, Ill., has issued the first number of a "Bulletin," which aims at "organizing all the students in our Catholic institutions for a vigorous crusade of activity in the interests of the Catholic Church at home and abroad." The bro-

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chure is effectively gotten up and will no doubt rouse wide-spread interest, especially among seminarists and college students. The object of the newly established Crusade Bureau is to organize mission societies among Catholic students, to federate these into one organization, and to hold national conventions. The time is ripe for the Catholics of America to take their place in the mission movement, and the missions themselves in consequence of the war are in greater need of succor than ever before.

Books Received

- The Master Key in the Hand of Joseph. By Rev. Joseph P. Conroy, S. J. 30 pp. 32 mo. Chicago: Loyola University Press. 5 cts. (Wrapper).
- Loyola English Classics. The Dream of Gerontius by Cardinal Newman. Edited for School Use by John J. Clifford, S. J. 51 pp. 16mo. Chicago: Loyola University Press. 10 cents. (Wrapper).
- Deutsch-Amerikanische Geschichtsblätter. Jahrbuch der Deutsch-Amerikanischen Historischen Gesellschaft von Illinois. Herausgegeben von Dr. Julius Goebel. Jahrgang 1916 (Vol. XVI). 398 pp. 8vo. Chicago, Ill.: The University of Chicago Press.
- The Facts about Luther. By the Rt. Rev. Msgr. P. F. O'Hare, LL. D. Preface by the Rev. Peter Guilday, Ph. D. 26th Thousand. 367 pp. 12mo. New York: Fr. Pustet & Co. Paper covers, 25 cts.; cloth, 75 cts. net.
- Brief Discourses on the Gospel for all Sundays and Festivals of the Year. Translated from the German of Rev. Philibert Seeböck, O. F. M., by E. Leahy. 287 pp. 12mo. Fr. Pustet & Co.
- Solution of the Great Problem. Translated by E. Leahy from the French of Abbé Delloue. vii & 279 pp. 12mo. Fr. Pustet & Co. \$1.25 net.
- At the Foot of the Sand-Hills. By Rev. Henry S. Spaulding, S. J. 199 pp. 12mo. Illustrated. New York: Benziger Bros. \$1.
- Golden Jubilee of St. Joseph's Church, Erie Pa. Its Origin and Growth, together with Biographical Sketches of its Pastors and Assistants and an Outline of Erie's Primitive History. Richly Illustrated. 118 pp. 8vo.
- The Catholic's Work in the World. A Practical Solution of Religious and Social Problems of To-day. By Rev. Joseph Husslein, S. J. 286 pp. 12mo. Benziger Bros. \$1.
- History of St. Alphonsus Church, Murrinsville, Pennsylvania. Written on the Occasion of the Diamond Jubilee of the Church. 1842-1917. [By the Rev. J. L. Canova]. Illustrated. 87 pp. 8vo. (Wrapper).
- In Spite of All. A Novel by Edith Staniforth. 289 pp. 12mo. Illustrated. Benziger Bros. \$1.
- The Ruby Cross. A Novel by Mary Wallace. 303 pp. 12mo. Benziger Bros. \$1.25 net.
- Catholic Churchmen in Science. Sketches of the Lives of Catholic Ecclesiastics Who Were Among the Great Founders in Science. By James J. Walsh. ix & 221 pp. 12mo. Philadelphia: The Dolphin Press. \$1 net.
- Kirchengeschichte von St. Louis von Rev. F. G. Holweck. Zur Erinnerung an die 62te General-Versammlung des D. R. K. Central-Vereins, St. Louis, 1917. 154 pp. 8vo. Illustrated. "Amerika" Print. \$1.
- The Parish Theatre. A Brief Account of its Rise, its Present Condition, and its Prospects. To which is Added a Descriptive List of One Hundred Choice Plays Suitable for the Parish Theatre. By the Rev. John Talbot Smith, LL. D. 90 pp. 12mo. New York: Logmans, Green & Co. \$1 net.



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- Wedewer-McSorley, A** Short History of the Catholic Church. St. Louis, 1916. 75 cts.
- Reich, J. M. Novalis'** Briefwechsel mit Friedrich und August Schlegel, Charlotte und Caroline Schlegel. Mainz, 1880. 50 cts.
- Hespers, K.** Mit Stanley und Emin Pascha durch Deutsch Ost-Afrika. Reise-Tagebuch von P. August Schynse. Cologne, 1890. 50 cts.
- Friedrich der Grosse** von Kolin bis Rossbach und Leuthen nach den Cabinets-Ordres im königl. Staats-Archiv. Nebst zwei Beilagen und Schlachtplänen. Berlin, 1858. 75 cts.
- Strehlke, P.** Martin Opitz. Eine Monographie. Leipsic, 1856. 65 cts.
- Southey, Robert.** Nelson's Leben, ein biographisches Gemälde. Aus dem Englischen übersetzt. Stuttgart, 1837. 75 cts.
- Demosthenes.** Orationes ex recensione G. Dindorfii. 3rd ed. Leipsic, 1879. 3 vols. \$1.75. (Complete Greek text of the Orationes).
- Wagner, J. F. Q.** Curtius Rufus's Leben und Taten Alexanders des Grossen, mit J. Freinsheims Ergänzungen, ins Deutsche übersetzt. Lemgo, 1768. \$1. (Binding damaged).
- Papencordt, P.** Cola di Rienzo und seine Zeit. Besonders nach ungedruckten Quellen dargestellt. Mit einer Kupfertafel. Hamburg und Gotha, 1841, \$1.50. (A classic, rare).
- Caius Silius Italicus.** Punicorum Libri Septemdecim. Ed. G. A. Rupert. 2 vols. Göttingen, 1795. \$2. Binding damaged. (Silius was a Roman poet of the first century A. D. His *Punica* takes as its theme the second Punic War, according to Livy and Polybius, and contains many splendid passages. The description of Hannibal's crossing the Alps is particularly admired).
- Langer, J.** Das Buch Job und das Hohe Lied in neuer und treuer Übersetzung nach der Vulgata, mit fortwährender Berücksichtigung des Urtextes. 3rd ed. Freiburg i. B., 1889. \$1.
- Woolver, A.** Encyclopedia of Quotations. A Treasury of Wisdom, Wit and Humor, Odd Comparisons and Proverbs. Authors, 931; Subjects, 1993; Quotations, 19,299. 6th ed. Phila., 1883. \$1.25.
- Kübel, J.** Geschichte des katholischen Modernismus. Tübingen, 1909. \$1 unbound. (A Protestant view of the Modernist movement. "Der sogen. Modernismus," says K., "hat seine Vorgänger gehabt. Reformkatholizismus, Idealkatholizismus, Amerikanismus fallen unter den gleichen Begriff; hier wie dort handelt es sich im letzten Grund darum, den Katholizismus in Einklang zu bringen mit dem Geiste der neuen Zeit, der modernen Welt.")
- Coppens, Chas. (S.J.)** Ärztliche Moral. Autorisierte Übersetzung von Dr. B. Niederherger. Mit einer Vorrede von Dr. L. Kannamüller. Einsiedeln, 1903. \$1.25.
- Becker, J. B.** Die Weissagungen als Kriterien der Offenbarung. Mainz, 1890. \$1. (Vorliegende Abhandlung bezweckt den wissenschaftlichen Nachweis zu führen, dass die Weissagungen mit Recht als Kriterien der Offenbarung angeführt werden. Die Beweise sind grösstenteils aus Vernunftgründen hergenommen.)
- Sauter, C.** Dantes Gastmahl, übersetzt und erklärt. Mit 2 Bildern von Dante Gabriel Rossetti. Freiburg i. B., 1911. \$1.50.
- Riehl, W. H.** Musikalische Charakterköpfe. 2 vols. 8th ed. Stuttgart, 1899. \$2.
- Smith, J. M. P. (Prot.)** Books for Old Testament Study. An Annotated List for Popular and Professional Use. Chicago, 1908. 25 cts. (unbound).
- Rohling, Aug.** Das Buch des Propheten Daniel übersetzt und erklärt. Mainz, 1876. \$1.15.
- Batifol, P.** The Credibility of the Gospel ("Orphéus" et l'Evangile). Translated by G. C. H. Pollen. S. J. London, 1912. \$1.10.
- Durward, B. I.** The Poems of Illustrated Centenary Edition, Baraboo, Wis., 1917. \$1.
- Wolfsgruber, C.** Joseph Otmar Cardinal Rauscher, Fürsterzbischof von Wien. Sein Leben und sein Wirken. Mit dem Porträt Rauschers u. einem Facsimile seiner Handschrift. Freiburg i. B. 1888. \$2.50. (Fine copy, like new, with beautiful sheepskin back).
- Simar, H. Th.** Das Gewissen und die Gewissensfreiheit. Zehn Vorträge. Freiburg i. B., 1874. 50 cts.
- Toynbee, Arnold J.** The German Terror in France. Illustrated. London, 1917. 50 cts., unbound.
- Geiermann, Peter (C. S. S. R.)** The Mediator. Jesus Christ in the Scriptures, the Model of the Priest. St. Louis, 1917. \$1.25.
- Lauchert, Fr.** Franz Anton Staudenmaier (1800—1856), in seinem Leben und Wirken dargestellt. Freiburg, 1901. \$1.25.
- Knecht, Aug.** Die neuen eherechtlichen Dekrete, "Ne temere" vom 2. Aug. 1907, und "Provida" vom 18. Jan. 1906, dargestellt und kanonistisch erläutert. 4th ed. Cologne, 1908. 30 cts. (unbound).
- Janssen, Joh.** Zeit- und Lebensbilder, 2nd ed. Freiburg i. B., 1876. \$1.50.
- Awweiler, Edwin J. (O. F. M.)** The "Chronica Fratris Jordani a Giano." A Dissertation, etc. Washington, D. C., 1917. 50 cts. (Wrapper).
- O'Hare, Msgr. P. F.** The Facts about Luther. With a Preface by Dr. Peter Guilday of the Cath. University. N. Y., 1917. 60 cts.
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The Fortnightly Review, St. Louis, Missouri

The Fortnightly Review

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ST. LOUIS, MISSOURI

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An Untrustworthy "History of the American Nation"

The "History of the American Nation," supervised by Wm. James Jackman, of Washington, D. C., which is at present being sold on subscription in this State, teems with prejudice against Catholics and the Catholic Church.

The agent will assure you that you are one of a select and limited number of people whose names he has received from Washington and to whom the work is offered merely for the cost of the binding, provided you will give a verbal opinion on its merits, "favorable or otherwise, to such persons as may ask for it before the end of the year." You pay \$5 down and \$18.20 on delivery, with an additional dollar "for transportation," and upon examining the books feel like kicking yourself for being such an "easy mark."

The nine volumes, which are gotten up in presentable library style, arrived during my absence. I first looked for the names of the authors. Names I had never heard mentioned among historians are given as compilers, together with an array of "authorities" whom these compilers claim to have consulted, with the assurance that "deductions in this History have been made in all candor and honesty, and with the sole purpose of assisting discriminating readers to draw their own conclusions" (Preface). I found in reading that the compilers saved the reader the trouble of drawing his own conclusions and gave him many deductions not based on facts. The

very first instalment of Vol. I, "A Sketch of the History, Greatness and Dangers of America," numbers the Catholics with the Mormons and calls them a "people still enslaved by the dogmas and superstitions of the Middle Ages." In another place it is stated that the ancient (Catholic) civilization "lacked two things that we rely on, free schools and an untrammelled press." And so we have deduction after deduction and assertion after assertion without the slightest proof. Chapter I tells us that the priests of Columbus' day denounced his assertion that the earth was round and turned around the sun as doctrines "dangerous to the Church." Chapter VII relates how "Melendez of Spain was sent by Philip II to Florida with strict orders to behead and gibbet every Protestant in these regions;" how "Mass was celebrated on the ground still reeking with the blood of the innocent victims," and so forth. I closed the second volume with a "*Quousque tandem abutere patientia nostra?*" No doubt the rest are of the same calibre. Surely a work containing so many misstatements and so evidently biassed against the Catholic religion, is not fit to be placed in a Catholic library, especially one to which children or young people have access.

Jefferson City, Mo.

JOSEPH SELINGER

—o—
Never judge a man by his relatives;
he didn't select them.

German in Our Schools

President Wilson has said that we are not fighting the German people, but the Kaiser, *i. e.*, the militaristic spirit that seeks to dominate the world. The President has counselled that all rancor and bitterness be dismissed and that we wage the war with high ideals and carry it through with a noble purpose and endeavor,—namely to make the world safe for liberty and democracy.

"How different," justly comments Father W. P. Cantwell, LL. D., editor of the *Newark Monitor* (Vol. XI, No. 38), "is the President's notion from that of so many Americans, and especially from [that of] some American papers, who constantly seek to infuse hatred into the hearts of the people!"

Perhaps the pettiest and most contemptible suggestion that has been made, in our contemporary's opinion, is that the study of the German language be banished from the schools. We learn with astonishment that even some Catholic colleges "have expunged the study of German from their curriculum." The *Monitor* reminds those guilty of such fanaticism that, "If we are not fighting the German people, we certainly are not fighting their language. We have no feud with the masterpieces of literature and the superb works of criticism and history which the German language enshrines. We are not yet ready to bid farewell to all the possibilities which German learning has opened out to us. We realize that if we are to drive German from our schools, we must logically be ready to tear the roots from under our own tongue and banish the language of Shakespeare and the English Bible from our lips! We must revise all English literature and set our compass to a new course in many sciences. We presume, too, that these schools so opposed to the German language will no longer tolerate German

thoroughness and German persistency. If not the language, certainly not the qualities of the German; mayhap not even his virtues. It does not require very deep philosophy to inspire us to take what is good even from our enemies; it is only what is evil the wise will reject. It is neither patriotism nor good sense to drive the German language from our schools. It is just wabbling busyboddiness, which, overlooking real issues, wastes itself on exaggerations. If all the nations which engaged in the wars through the centuries had made it the rule to shut out forever the language of their enemies, the world would have long since transformed itself into a deaf and dumb asylum."

We have nothing to add to Dr. Cantwell's vigorous excoriation except the suggestion that a list be published of these Catholic institutions of learning (save the mark!) which have carried what our esteemed confrère justly calls their "foolish 'patriotism'" so far as to outlaw the German language, which an Irish professor recently did not hesitate to place on a level with ancient Greek for beauty and cultural importance.

Mr. Herbert Hoover, the national food administrator, has telegraphed to the State food administrator of Colorado, in response to inquiries made through the *Denver Catholic Register*, "that Tuesday has been purposely fixed as the meatless day because the Catholics already were keeping Friday." The *Register*, to which we are indebted for this information, justly says (Vol. XIII, No. 14): "It is unfair to expect Catholics to keep two meatless days a week when the rest of the country keeps only one. If there is a necessity for two meatless days, why not ask all the people to keep them? Even then Catholics will be doing more than the rest of the nation, as their fast and abstinence days continue, war or no war, and are not confined to Tuesdays and Fridays by any means."

A Plea for a Simpler Catechism .

Undoubtedly the compilers of the "Catechism of Christian Doctrine, prepared and enjoined by order of the Third Plenary Council of Baltimore" aimed to use the simplest words which would accurately set forth and explain the tremendous, life-giving truths of our Faith; but that the words they deemed simple are not in the vocabulary of the average school child soon became evident, and for some years each chapter has been headed by a list of definitions. Surely this is less satisfactory than if commonplace words were used in the text, wherever possible. An idea is more easily grasped when its medium is not an enigma, itself first to be explained.

And if, in many passages, the words of the Catechism are a difficulty to children in our parish schools, American born most of them, American often by descent, raised in Catholic homes where words of purely religious import are in daily use, what of the boys and girls of foreign parentage who within their own homes hear only Italian or Hungarian, or some East-European tongue; whose parents, in many cases, have fallen away from the practice of their religion, or never knew much about it, and seldom mention it to their little ones? To such as these, and their name is indeed legion, the hard words of the Catechism are hard indeed. Everyone who has tried to instruct children to whom English is more or less difficult, and religion unknown, has learned this to his sorrow. Half of many an all too short catechism class is, and must be, devoted to an explanation of the meaning of words.

In regard to some lessons this is, of course, unavoidable. The Our Father, the Creed, and the Act of Contrition, for instance, contain words which many children never heard before and find hard to pronounce and un-

derstand. But is there not more than one passage in the "little" Catechism which could be simplified without harm to its meaning?

Take, by way of illustration, the definitions of mortal and venial sin in Number I, designed for elementary use: "A grievous offence against the law of God;" and "A slight offence against the law of God in matters of less importance, or in matters of great importance it is an offence committed without sufficient reflection or full consent of the will." The average American child and the brightest Italian or Hungarian boy or girl does not understand the words *grievous*, *offence*, *sufficient*, and *reflection*, or the phrase, *full consent of the will*. Could not the definition of mortal sin read somewhat after this fashion: "Mortal sin is a very bad sin which we commit on purpose, after we have had time to think how bad it is;" or "For a sin to be mortal the thing that we do, or say, or think must be very bad, and we must have time to think how wrong it is, and do it anyhow"? Could not venial sin be explained as, "A little sin, or a big one committed either before we have time to think, or not quite on purpose"?

Could not the wording of the Commandments of the Church be simplified? In the Second, "abstain" is always a stumbling block and "days appointed" a mystery. Would it not be accurate to say, "To fast and to do without meat on every day that the Church tells us to"? "To contribute to the support of our pastors" might be "To give towards" etc. An Italian boy, struggling to recite the Commandments of the Church, gave as the Fourth, "To fast and abstain for the support of our pastors." In parenthesis it might be said that perhaps he explained the difficulty which pastors of Italian congregations have to collect sufficient money for their needs: their people are offering spiritual, rather than temporal alms, for their

support. But it is plain that that boy did not understand what he was talking about, and to explain meant to drill him in four or five definitions which, almost certainly, he would quickly forget. The Sixth Commandment of the Church is the despair of every teacher of foreign children, but perhaps it would be difficult to change it.

To multiply examples: could not "composed of body and soul" read made up of body and soul"? Would it not do to say, "to make up to God for man's sin," instead of "to satisfy God's justice" for it? Could not "assist" always be "help;" "befell," "happened to;" "bestowed," "given," and "eternal damnation," "hell"?

It is argued that what children do not grasp when they study the Catechism will become clear to them when they grow older. This is true of the majority; but for those whose English vocabulary will always be small, who in all their humble, toilsome lives will never once use or hear used such words as those pointed out, the Catechism's explanations of our beautiful and holy truths and the stern kindness of the Church's teaching as to right and wrong will always be but half understood, unless they are grasped in childhood. If, as boys and girls, our people do not assimilate their catechism lessons, what is to hold them in the dangerous days when—mere children still and no longer under instruction of any kind—they go forth to work in factories or in cheap stores, or in the streets of some dissolute metropolis? And what hope is there that they will teach the faith to their children if they themselves do not understand even its fundamental doctrines.

Probably the favored children of good Catholic parents who are being educated in parish schools do not need a simpler catechism; probably it is as well that they should learn the definition and then the text; but

surely there are thousands of little ones, handicapped by a slender knowledge of English and by lack of religious training at home and in the public schools, who *do* need a simpler catechism. If their souls, redeemed by the Blood of Jesus Christ, are to be saved to Him and His Church, these children must learn to know and to love Him. The difficulties are many and great, why multiply them?

Who, with the thought of these souls in his heart, will compile and have approved a catechism containing no long or hard word where a short, simple one could fittingly take its place?

Columbus, O.

FLORENCE GILMORE

The Metamorphoses of Maeterlinck

A literary critic in the N.Y. *Evening Post* (Nov. 8, p. 10) says of Maurice Maeterlinck's essays and plays that "Whatever the themes, from guilty love in 'Pelleas and Melisande,' to a mere rendering of the sense of the imminence of disaster and death over all human life in 'Tintagiles' and 'The Intruder,' *the content and the spirit are subtly unwholesome.*" (Italics ours). This opinion of a keen and impartial critic justifies the action of the Catholic Church in putting all of Maeterlinck's writings on the index of forbidden books.

Our critic calls attention to the fact that there has recently been a "complete revulsion" in Maeterlinck, and that "his eyes are now upon optimism, not pessimism, upon immortality and life, not death." From the Catholic point of view this "revulsion" has not improved his writings. His essays on life after death, which have for some time appeared in an American magazine and are now before us in book form (translated by Alexander Teixeira de Mattos; Dodd, Mead & Co.; \$2), are saturated with the idea,—which

has always been a prime postulate of Maeterlinck's philosophy,—that there is no religious solution for the riddle of life and death. Religion, in his opinion, "occupies a citadel without doors or windows, into which human reason does not penetrate." The poet believes in immortality simply because he cannot persuade himself that spirit can any more be annihilated than matter. This belief is far removed from the Christian Catholic idea of the other world. Maeterlinck believes that "the ego does not remain eternally what it is at the moment of death" and will not "hang in space forever, a finished thing in an eternity, and a universe that will never finish but will continue to develop *ad infinitum*." "Our evolution," he says, "is infinite, and being lost in infinity, we are united with it."

The *Post's* critic intimates that Maeterlinck has latterly become a theosophist. Whatever he may be, his present writings are no more fit to be read by believing Christians than his previous ones.

Capitalism, Social Unrest, and Workingmen's Wages

In these parlous days when greed and cunning would often pass for patriotism and devoted self-sacrifice, it is gratifying to every friend and defender of the workingmen to notice that the Federation of Catholic Societies and Parishes of St. Clair County, Ills., has come forward with a clear-cut pronouncement concerning the causes of the much discussed East St. Louis riots (FORTNIGHTLY REVIEW, Vol. XXIV, No. 22, p. 339):

"There is sufficient evidence to prove that certain industries in the city seek to frustrate every legitimate effort of laboring men to organize for their own protection; that men have been discharged and blacklisted for no other reason than that they asserted their right to unionize."

The situation in East St. Louis was undoubtedly more acute than in other industrial centers, and hence the sudden savage outbreak. But the same causes exist, and may lead any day to the same results in other parts of our land. The repeated warnings of the Secretary of Labor in Washington to men of big business are proof sufficient that the danger is real and imminent.

While unreservedly condemning violence and bloodshed, Catholic moralists have unanimously conceded to the workingman the right to strike as a lawful means to redress his grievances and to better his condition. The Catholic Church has always upheld the right of the laboring men to organize for their own protection. No one has taught this more clearly than Leo XIII in his Encyclical "*Rerum Novarum*." Speaking of societies that will bring capital and labor closer together for their mutual benefit, he says:

"The most important of all are Workmen's Associations. History attests that excellent results were effected by the Artificers' Guild of former days. They were the means not only of many advantages to the workmen, but in no small degree of the advancement of art, as numerous monuments remain to prove. Such associations should be adapted to the requirements of the age in which we live, an age of greater instruction, of different customs, and of more numerous requirements in daily life."

And he goes on to justify the existence of such organizations:

"The experience of his own weakness urges man to call in help from without. We read in the pages of Holy Writ: It is better that two should be together than one; for they have the advantage of their society.... A brother that is helped by his brother, is like a strong city. It is this natural impulse which unites men in civil society; and it is this also which makes them band themselves together in associations of citizen with citizen. These lesser societies, and the society which

constitutes the State, differ in many things because their immediate purpose and end is different. . . . Particular societies, then, although they exist within the State, and are each part of the State, nevertheless cannot be prohibited by the State absolutely, and as such. *For to enter into society of this kind is the natural right of man.*"

This teaching of the great Pontiff has been little heeded in our country, especially by the powerful corporations who are employers of labor on a large scale. While they, and most of our daily newspapers, pretend to be horrified at labor disturbances and riots; while they pretend to see the enemy's hand in the numerous strikes that constantly take place; while they pretend that the I. W. W. were paid by foreign agents to accomplish their work of destruction; the simple unvarnished truth is that all these outbreaks are largely traceable to American employers of labor and the conditions they have created and fostered all too long. With them the responsibility rests. But since it makes more interesting newspaper copy to hint at mysterious plots of arson and vandalism, attention is unfortunately diverted from the true cause of all the trouble and unrest, and the nation is kept in ignorance of a real enemy within its doors. This shallow journalism is but an outcropping of our openness to mob-suggestion, which Josiah Royce said is America's national danger.

While we have boasted of the opportunities of this land of the free, and "pointed with pride" to the immense fortunes amassed by a few men starting out in the struggle for life as common day-laborers, we have blinded ourselves to the fact that the great majority of our workingmen have been unjustly underpaid, and that defraudation of their wages helped largely to build up the millionaires' speedily gotten fortunes. In the present unsettled condition of the country the

workers have seen their opportunity; they are determined at all costs that the steel and copper and food magnates shall not go on accumulating huge abnormal hoards without sharing with them on a larger basis the profits which their toil made possible. We are not justifying in any way the measures sometimes resorted to by workers, and quite likely to be resorted to in greater degree, to gain what they consider their just ends. But government statistics prove beyond doubt how inadequate wages are in the majority of industries.

In 1910, of the 30,091,564 male persons in the U. S. who were listed as bread-winners, approximately 10,400,000 were engaged in that unskilled work from which the migratory class is recruited. What was their wage, and how long a period in each year were they employed? A typical Chicago slaughter house, in 1912, paid 82 per cent of its employees less than 20 cents an hour. This company worked their men on an average thirty-seven and a half hours a week, and this gave the 55 per cent of the men who averaged seventeen cents an hour, a weekly income of \$6.37.

In the steel industry the government report of 1910 shows that 29 per cent of the employees worked a seven-day week, 20 per cent a seven-day week with a twelve hour day, and 43 per cent a twelve hour day six days a week. This Federal study reports that 49.69 per cent of the employees received less than 18 cents an hour. In the steel industry eight per cent of the workers earned less than fourteen cents per hour, and 20 per cent under sixteen cents.

The Federal Immigration Commission's Report for 1910 announced that not one of the twelve basic American industries paid the average head of a family within one hundred dollars a year of the minimum for family subsistence, and that two-thirds of the twelve in-

dustries paid the family head less than five hundred and fifty dollars a year. Professor Frankfurter's brief before the Supreme Court in the minimum wage case (1916) alleges that half of the wage-earners' families in the United States have an income below that needed for adequate subsistence. Warren and Sydenstricker, investigators for the Federal Public Health Service, state that in the principal industries fully one-fourth of the adult male workers who are heads of families earn less than twelve hundred dollars; one-half earn less than six hundred dollars; and less than one-tenth earn as much as one thousand dollars a year.

Approximately one-fourth of the *women workers*, eighteen years and over, employed in the principal manufacturing industries earn less than two hundred dollars a year, and two-thirds less than four hundred dollars.

Concerning the even more vital statistics of *total family income*, those same investigators say: "The conclusion is also indicated that one in every ten or twelve working-class families had, at the time of the investigation (1912—1914), an annual income of less than three hundred dollars a year; that nearly a third had incomes of less than five hundred dollars; and over one-half of the families had incomes of less than seven hundred and fifty dollars a year."

The numerous studies of the cost of living in this period are fairly unanimous in stating that *eight hundred dollars is absolutely necessary for the adequate minimum of subsistence for an American laboring-class family*.

Prof. Fairchild of Yale said in 1913: "If we fix those standards of living in mind, and then look back over the wage-scales given on the foregoing pages, we are struck with the utter inadequacy of the annual incomes of the foreign-born to meet

these minimum requirements of decency."

In the face of these undeniable facts it is foolhardy and dangerous chicanery to talk in grandiloquent terms of the opportunities of labor; to reproach the laboring men with lack of patriotism; to advocate a policy of coercion that shall reduce the wage-earner to a slave with a standing little better than that of the Roman "servus." Any such measure will at once initiate the much dreaded social revolution, to which so many signs already point with unmistakable directness.

Carleton H. Parker, dean of the School of Business Administration and head of the Economics Department of the University of Washington, writing in the *Atlantic Monthly* for November, 1917, chronicles this illuminating anecdote:

"In the State of Washington there have recently been mass meetings, private and public, devoted to the problem of the I. W. W. In one informal meeting a lumber-mill operator of long experience advanced a policy of suppression, physical violence, and Vigilante activity. A second operator, listening, observed, 'If you lost your money, you would be the best I. W. W. in the State.'"

The operator who provoked this cutting, directly-to-the-point retort, is a typical representative of a large class of employers who fail to see that the workers have any right to organize for self-protection. Manufacturers and corporations band together in strong organizations for their own protection, but primarily for the purpose of opposing with their united strength all demands and all efforts of organized labor to better the conditions of employees. A strange, illogical state of mind, indeed, that claims for itself a right absolutely and positively denied to laborers "under pain of being discharged or blacklisted." Yet these same employers are not altogether hard-hearted, but are generous contributors to the Y. M. C. A. and

other benevolent organizations, such as milk stations, ice funds, etc., interested in the uplift of the worker and his family. It is not charity, however, that the worker expects; it is justice!

To take only one instance of this paradox, which is a modern replica of ancient intolerance and persecution carried through by men sincerely ready to sacrifice kin and wealth in the cause of liberty: the typically American steel industry. Two of its strongest organizations are the National Founders' Association, and the National Metal Trades Association. Jointly they publish, "in the interests of their workmen," a monthly magazine entitled "The Review." Their "Declaration of Principles," as there recorded, states among other things:

"3. Relation of Employees.—No discrimination will be made against any man because of his membership in any society or organization."

Yet, month after month "The Review" is filled with attacks upon organized labor and the eight-hour day; one-sided reports of strikes and lockouts, making it appear that every strike is a malicious and an unpatriotic act not to be condoned; that, in fine, "organized labor stands forth in hideous nakedness revealed as the half-brother of the I. W. W."

Although denied in theory, discrimination against men who belong to organized labor associations, or who promote them among their fellows, is frequent and a matter of record among employees. To keep the workers isolated and alone, in absolute subjection and complete dependence upon the employer, so that the latter may at discretion fix a scale of wages which he judges to be "fair," is, of course, the obvious purpose of this policy.

But it is just this tyrannical, anti-social policy that leads to interminable recriminations, ever-recurring strikes, and sometimes to violence, when the workers deem their rights

cannot be secured or their grievances redressed in any other way. And what takes place in the steel industry, takes place in other industries as well. No mutual understanding is possible as long as the employer denies to his laborers a right that he claims for himself. The employee, being weaker and less well provided for, because of insufficient wages, against lack of work, accident or sickness, stands all the more in need of the right to organize, which Leo XIII claimed for him so unequivocally.

Men are equal at least in their right to a just compensation for their labor, "a remuneration," as Leo XIII puts it, "that must be enough to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of worse evil the workman accepts harder conditions, because an employer or contractor will give him no better, he is the victim of force and injustice."

Capitalism will have to divest itself of many hoary prejudices and dissociate itself from many hitherto unquestioned practices. But unless it learns to apply the principles of genuine Christian morality in its gigantic business enterprises, it will not be able to stem the rising tide of discontent. No halfway measures or makeshift policies will avail. The statistics quoted above show plainly how general and deep-seated is the evil of insufficient wages. That fact, with all its fateful implications and possibilities of serious danger, is to be faced resolutely, now more than ever, with our new mushroom growth of war-time millionaires.

The problem and its solution are simple enough in their main outline if not obfuscated by strong personal feeling and deep-rooted, unreasoned bias. Our American "captains of industry," so resourceful in many other ways, should not be found wanting when it comes to

solve this vital question, which is a matter of self-preservation for them as well as for the nation.

J. B. CULEMANS

Moline, Ill.

NOTES AND GLEANINGS

Here's wishing all our readers a Merry Christmas and a Happy New Year!

With the next number the FORTNIGHTLY REVIEW enters upon its twenty-fifth year. We shall be glad to hear from those who have promised to send us at least one new subscriber in the course of this "jubilee year," as a token of their appreciation of the work this magazine has done during the past quarter of a century.

We are indebted to the V. Rev. Wm. Keuenhof, V.G., of Kansas City, for a reprint in pamphlet form of his *Catholic Historical Review* paper on "Catholic Church Annals of Kansas City (1800—1857)." The essay presents valuable extracts from the memoirs of the late Bishop Hogan and is a beginning in the right direction.

To show that the Catholic Church is "The Guardian of Liberty," Father John J. Wynne, S. J., has compiled a brief historical survey, which the Encyclopedia Press publishes in pamphlet form. The essay is "the result of reading very many articles in the Catholic Encyclopedia, to which references are given on the outer margin of each page." The pamphlet, we understand, is distributed gratis by the Encyclopedia Co.

The B. Herder Book Co. presents a third edition of "The Little Office of the Blessed Virgin Mary and the Office of the Dead," in Latin and English, arranged according to the reformed Roman Breviary and supplied with a brief statement of the rubrics corrected by a consulator of the

S. Congregation of Rites. The printing is neat and the binding durable. (60 cts. net).

A speech delivered by Dr. Mathias Erzberger at Ulm on Sept 23 has been published in pamphlet form, and the N. Y. *Evening Post* reprints a few paragraphs from it in its issue for Nov. 28. We quote one significant sentence: "Religious life has not gained by it [the war], as is now generally conceded." No doubt the leader of the Catholic Centre party knows what he is talking about. That he is an honest and outspoken man we have known for many years. His testimony regarding the effect of the war on the religious life of the belligerent nations is confirmed from many other sources. In the nature of things it could hardly be otherwise, and the religious demoralization consequent upon the war is another reason why Catholics everywhere should follow the example of the Holy Father and pray and work for peace.

A London cablegram published in the afternoon papers of Nov. 30 (we quote from the St. Louis *Post-Dispatch*, p. 1, col. 1), says that the Bolsheviki government of Russia has published the text of the secret treaty concluded between France, Great Britain, Russia, and Italy, when the last-mentioned country entered the war. Article XV reads as follows:

"France, Great Britain, and Russia take upon themselves to support Italy in her disallowing representatives of the Holy See to take any diplomatic steps for the conclusion of peace or, regarding matters pertaining to the present war."

This agreement explains why the entente allies did not answer the Holy Father's peace note.

Gov. McCall of Massachusetts, in a letter to the Governor of West Virginia, which the N. Y. *Evening Post* (Nov. 28) calls "a notable state document," refused to extradite a negro because, though apparently guiltless, the poor fellow was threatened with mob violence. Gov. McCall thus calls attention to the larger issue at stake:

"Contempt of the law does not concern the black race alone, but it profoundly affects all our people. It has shown itself in one State with great ferocity

against the Jews; in another State against the Italians; in another against the Chinese; in still another against those who come from Japan; and there is no important race in our population whose members have not been made the victims of its vengeance."

It was Governor McCall, we believe, who made a thought-provoking revision of a popular phrase by suggesting that "democracy should be made safe for the world." He is happy as well as forceful in almost the last sentence of his letter to the Governor of West Virginia: "When we are nobly contending to make the world safe for democracy, she [West Virginia] can help us show our spiritual fitness for the task by leading the way to make America safe for common justice."

A friend of the FORTNIGHTLY REVIEW sends us a copy of a letter received some time since, in answer to an inquiry, from the Bishop of Salford, England. The Bishop says that the privileges enjoyed by soldiers on the eve of battle were granted by two papal indults, the one issued by the S. Penitentiary on Feb. 6, the other by the S. C. of Rites on Feb. 15, 1915. According to these indults soldiers at the front on the eve of battle (a) may receive a general absolution without confession in case their numbers are too great or the time is too short for individual confession; (b) may receive Communion by way of viaticum, which implies that they need not be fasting and may receive at any time of the day. These privileges are being actively availed of in the various theatres of war. The Bishop adds that to his knowledge they have never been granted before and that it is understood that soldiers so absolved must make their confession later when an opportunity occurs.

Apropos of our recent remark that the new Code of Canon Law seems to make no change with regard to the Eucharistic fast, a correspondent writes that for those who find the Eucharistic fast a serious obstacle to frequent Communion it is possible to obtain a personal dispensation from the Holy See through the Ordinary. To the objection that the fast is in itself a

meritorious penance, our correspondent says: "This will not bear analysis. If one *cannot* fast, he simply cannot do penance in that form; and to further deprive him of the Holy Sacrament is to inflict a penance unbearable to a fervent soul. Moreover, the circumstances which prevent fasting are generally of a nature involving a far severer penance than mere abstinence from food and drink; in fact they may be the very reason why we need Our Lord more frequently than our more happily situated neighbors, to whom the fast is no burden at all." Our correspondent adds: "I am informed by one in a position to know that a dispensation of the kind I speak of is not difficult to obtain, when one has the backing of one's own Bishop; and by thus bringing to the notice of the authorities the individual circumstances which are handicapping the faithful in their relations with God, are we not doing something towards establishing an understanding that cannot, evidently, be brought about in any other way?"

The London *Saturday Review* (No. 3236, p. 349) quotes a British officer recently home on leave of absence after some months of warfare, as observing that the most striking feature of the daily press is its "preposterous unreality." The war, as mirrored by correspondents writing standardized reports far behind the battle-front under rigid supervision, seemed to him to bear no relation at all to the war in which he was engaged in the trenches and shell-craters of Picardy. "Never," comments the *Saturday Review* writer, "have there been military operations so lengthily and meticulously chronicled for the information of civilians at home, yet never, probably, was so untrue a picture of warfare presented to a nation. One who derived his impressions of the most appalling conflict in history from the columns of his favorite snippety newspaper would suppose war to consist mainly in a series of valiant advances by invulnerable humorist 'heroes' against a non-combatant army of old men and boys, whose chief function was to hold up their hands and cry 'Kamerad.' Casualty lists are concealed in obscure corners, or ban-

ished altogether 'for lack of space;' the horrors of war are depicted as occurring only on the enemy's side of No Man's Land; the hideous discomforts, the torment of mind and anguish of body, the costly minor failures, the heavy toll exacted by successes, are all ignored or befogged in nauseating clichés, patterned on the convention that our soldiers are all demi-gods, and our demi-gods all comedians."

—o—

The Catholic Educational Association is no longer young. Its meeting at Buffalo a few months ago marked the fourteenth milestone of its existence. The papers read at the annual meetings are becoming more practical, more definite in scope, and more and more devoted to live questions in the ever-shifting domain of courses, methods, and standards. One of the main features of the Buffalo meeting was the interest aroused by the "Standardization Question," which had been warmly debated the year before at Baltimore. We expected to see a much fuller report of this discussion in the present volume and were disappointed to notice that only a few paragraphs were devoted to it. We hope that the committee appointed to study the subject further, will reach definite conclusions during the year. Some of the important papers read at the fourteenth meeting were: "The Curriculum of the Catholic Woman's College in Relation to the Problems of Modern Life," "The Teaching of English," "Legislation as Affecting Our Colleges and High Schools," and "How to Bring Catholic Colleges Before the Public." We wonder whether some way could not be found of making the annual Report more serviceable—as, for instance, by making some of its papers subjects for required reading by the students of pedagogy in our normal schools.

—o—

The *Tablet* (No. 4041) invites the attention of the anti-Catholic press of England to the fact that an American writer, W. Pascoe Gould, in a recently published book, "New Light on Old Paths," applies the Apocalyptic prophecies about the Scarlet Woman and the Beast—to Ger-

many! That seems to our contemporary "nothing less than an unfriendly attempt to capture the whole traditional stock-in-trade of the British Apocalyptic enthusiasts, who have always found the fulfillment of these lurid prophecies in Rome and the Papacy." At all events, the new exegesis throws some light on the elasticity of Bible exposition as exercised by self-authorized interpreters.

—o—

The chancellor of the Diocese of Oklahoma has filed a petition for a writ of mandamus against the Atchison, Topeka & Santa Fe R. R. to compel it to transport shipments of altar wine for the celebration of the Mass in Oklahoma. (See this REVIEW, Vol. XXIV, No. 22, p. 348).

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It is asserted that Catholics, who are but one-sixth of the entire population of the U. S., form fully one-third of the army, which at present is made up largely of conscripts. How are we to explain this anomaly? Bishop Russell, of Charleston, S. C., in a recent address (see the *Ave Maria*, N. S., Vol. 6, No. 19), traced the cause to the physical condition of the drafted men. Of the candidates called, he said, those of the Catholic faith were physically fittest to enter the military service; from which the *Ave Maria* (ibid.) draws the conclusion that these men were physically fit because of their moral training in the teachings of the Catholic faith. Which sounds very probable;—but before theorizing hadn't we better make sure of our facts?

—o—

"What the warring powers all need," says the *Ave Maria* (N. S., Vol. VI, No. 20, p. 630), "though they do not all realize it, is clear-sightedness to discern the wisdom of the Holy Father's peace proposals, and strength to act upon them."

—o—

The anti-aid amendment which was submitted to the voters of Massachusetts at the November election (see our No. 22, p. 341), was carried by a majority of 75,781, the vote being 206,362 for and 130,581 against the proposal. Boston, which is largely Catholic, gave the amendment a majority of 3,574, which, according



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to the *Catholic Citizen* (Vol. 47, No. 1), would seem to argue that many Catholic voters cast their ballots for the amendment in spite of Cardinal O'Connell's declaration that any Catholic voting in favor of it was a traitor to the Church.

Under the title, "Why Mr. Roosevelt and the Rest of Us Are at War," the *N. Y. Nation* (No. 2733, pp. 532 sqq.) publishes a caustic review, by Stuart P. Sherman, of the Colonel's latest book, "The Foes of Our Own Household" (Geo. H. Doran Co.; \$1.50). Mr. Sherman characterizes the Ex-president as "a man with a two-sided mind, who is right half of the time and wrong the other half of the time." His new book, he says, falls easily into two parts: one of them written by a judicious, progressive, and patriotic Aristotelian, the other by a wilful, angry, and furiously inequitable extremist. Mr. Roosevelt's inconsistencies are, indeed, as numerous as they are glaring. Thus he characterizes the Wilson administration as incompetent, yellow, shuffling, sham-amiable, and sophistical, and in the same breath condemns German-American editors for sneering at and misrepresenting the government,—for, in short, agreeing with him. He extols strenuous governmental control, universal obligatory military service, vigorous national self-assertion, unbounded military courage and preparedness, and on the other hand condemns the nation which, he himself admits, is a paragon of all these qualities. "Mr. Roosevelt," says his critic, "does not relish German 'efficiency' when it strikes at America; but up to the point of the stroke, he is temperamentally and philosophically an ardent admirer of the German system."

Mr. Roosevelt desires the aggrandizement of the U. S. rather than the triumph of democracy. Why? Because, he intimates, in spite of our shuffling, cowardly, incompetent government, we are "the hope of the world"! "He who says that America is the hope of the world," comments Mr. Sherman, "knows perfectly well that it is not. He [Roosevelt] says precisely what the Germans are saying about Ger-

many; precisely what the Frenchmen are saying about France; precisely what the Englishmen are saying about England. Precisely what the citizens of all nations are saying—except those who stop, as Mr. Roosevelt does not, to think. Those who stop to think acknowledge that Germany is the hope of the Germans just as America is the hope of Americans and France the hope of Frenchmen. The hope of the world is the deep hope of mankind, passing all frontiers, that these nations may learn to dwell together in amity. The great task of statesmanship at the present time is to insure that hope against all disaster.”

—o—

Mr. Sherman compares some of Col. Roosevelt's chauvinistic utterances with the “Gems of German Thought,” collected by Wm. Archer, and concludes that “Mr. Roosevelt has, *mutatis mutandis*, the *Weltanschauung* of a German statesman. He wants a government that will take the people in hand as the German government has done, and mould them swiftly and firmly into a shape which not the people but the government determine. He is not at war to make the world safe for democracy; he is at war to make the world safe for America.... What he hopes to get out of the war is not a new lease for democracy, liberty, and fraternity, but an immensely strengthened national government, a highly intensified military spirit, a permanently established universal military service, and a grim determination to keep up the population for ‘the next war,’ so that when Uncle Sam shakes his sabre, the rattle thereof may be heard and dreaded throughout the

hemisphere—and beyond. Now, to speak frankly, it is not the Socialists, the radicals, the ‘professional pacifists’ only, but the fighting men and the plain people everywhere who are growing unspeakably weary of that kind of cheery, energetic preparation for repeating on into the indefinite future the bloody history of the last three years.” Honest Americans, he concludes, “do not want to substitute the menace of an American militarism for the menace of a German militarism. It is their purpose to make a secure and lasting quietude for all the peace-loving, self-governing peoples of the world. If Mr. Roosevelt is against this object, he is against this war.”

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There is a growing demand, in a portion of the press, for a repeal of that part of the conscription law which exempts the clergy. And the reason alleged is that the clergy, having preached war for so long, ought now to give a good example and go into the trenches and upon the battle-field themselves. “We have listened for nearly three years now to the clergy beating the Throne of God asking for Victory,” says Dr. F. Foster in the November number of *Roycroft* (p. 84). “We have listened to the hypocritical and sanctimonious utterances that have fallen from the lips of the clergy at many a church parade before our boys sailed overseas; and now when the supreme test comes, when they are asked to sacrifice their own lives, if need be, in this war to bring about Victory and lasting Peace to the human race, they stand guilty before their God and mankind.... If they do not believe in war, why do they tell us as laymen that it is glorious to die for

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one's country?" Those who have read the chauvinistic harangues of hundreds, nay thousands of Protestant preachers for the past year or two, will have to admit that there is logic in this demand. The exemption of clergymen from military service cannot be justified on any other ground, it seems to us, than that laid down by the Canon Law of the Catholic Church, whose ministers alone are true priests and at the same time apostles of justice, charity, and peace. We have no objection to sending loud-mouthed, blood-thirsty preachers to the trenches.

—o—

Speaking of the *Outlook*,—which it calls "a New England spinster now languishing and pale, since T. R., the formidable ex-candidate, turned his vociferous editorial attention to a buxom Western Laddy"—*Roycroft* (Vol. I, No. 3) says: "Already the American people are in a most unsatisfactory psychological state. They have ceased to believe about 99 and forty-four one hundreds of the matter published for their benefit, the stuff the 'leaders of thought' wish them to believe. They openly distrust the newspapers, and they are becoming very shy of certain ancient and honorable periodicals. Honorable? Ay! Were not Brutus and Cassius honorable? They dislike to be manipulated or to have their credulity overtaxed. Their mental stomachs are revolting at overdoses of nauseous slobber.... A Free People deserve clean, clear, bold, exact statements. They deserve *Facts!*" There is no doubt

whatever that many decent and thinking Americans are getting tired of the press; yet, paradoxical though it may sound, there is still truth in the adage that every nation deserves exactly the press which it has got. If the American people really desire the facts, let them support such newspapers—all too few to-day—as discard sensationalism and make at least an honest effort to print the truth.

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—o—

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Books Received

Teachers' Manual. Based on "Practical Plan of the Catholic Instruction League," by the Rev. Francis Cassilly, S. J. 17 pp. 16mo. Chicago, Ill.: The Catholic Instruction League, 1080 W. 12th Str. (Brochure).

The Guardian of Liberty. By John J. Wynne, S. J. 32 pp. 8vo. New York: The Encyclopedia Press, Ltd. (Wrapper).

Organ Accompaniment to Rev. W. B. Summerhauser's Students' Mass Book and Hymnal. Prepared by Victor Winter, S. J. 50 pp. B. Herder Book Co. \$2 net.

Sister Rose and the Mass of Reparation. By Mother Mary of the Cross. 67 pp. 16mo. B. Herder Book Co. 20 cts. net. (Wrapper).

The Little Office of the Blessed Virgin Mary and the Office of the Dead, Latin and English, Arranged according to the Reformed Roman Breviary. Third Revised Edition. 312 pp. 32mo. B. Herder Book Co. 60 cts. net.

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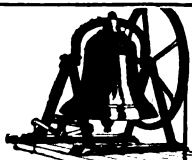
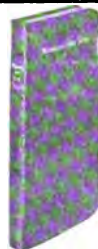
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